



# **MARKSCHEME**

**May 2014**

**HISTORY**

**ROUTE 1**

**Higher Level and Standard Level**

**Paper 2**

27 pages

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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.**

<b>0:</b>	Answers not meeting the requirements of descriptors should be awarded no marks.
<b>1–3:</b>	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.
<b>4–5:</b>	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.
<b>6–7:</b>	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.
<b>8–9:</b>	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.
<b>10–12:</b>	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.
<b>13–15:</b>	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.
<b>16–20:</b>	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.

*Following a review of marking practices it has been agreed that in order to add further clarity to the markschemes for Paper 2, all caveats with regard to the awarding of marks for questions that include more than one component (eg, compare and contrast; reasons and significance; methods and success) will be removed.*

*Examiners and moderators are reminded of the need to apply the markbands that provide the “best fit” to the responses given by candidates and to **award credit wherever it is possible to do so**. If an answer indicates that the demands of the question are understood and addressed but that **not all implications are considered** (eg, compare or contrast; reasons or significance; methods or success), then examiners should not be afraid of using the full range of marks allowed for by the markscheme: ie, responses that offer good coverage of some of the criteria should be rewarded accordingly.*

**Topic 1 Dynasties and rulers**

1. **“The power and effectiveness of a ruler does not depend on their military power.” With reference to *either* William I *or* Frederick I, to what extent do you agree with this statement?**

Candidates must choose **one** of the rulers in the question for their response.

**Should any candidate refer to William I of Sicily rather than William I of England in THIS QUESTION ONLY, please return the response to the pool and notify the Principal Examiner of both the candidate number and the school number.**

The question refers to the methods or policies used by the chosen ruler to maintain and exercise their power. It is not concerned with the methods by which they gained power such as details of the battle of Hastings in the case of William I.

Candidates are asked to comment on the extent to which they feel that the chosen monarch’s power was based on military strength as opposed to other methods. These other methods may include: gaining support of religious institutions; establishment of legal systems and courts to extend their control over the populace; expanding bureaucracy to exercise supervision over all areas of their territory; elimination of rival groups or individuals; emphasis on traditions and rituals to bolster their authority; recruitment of loyal individuals to implement their policies; marriage alliances for themselves or their relatives; taxation system to increase their power and control.

Candidates may also discuss the military methods used to maintain the power of the ruler but the response should not be exclusively about these as it is a “to what extent” question and must display awareness of the other methods and produce an analysis of their importance.

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2. **Assess the sources of, and reasons for, the development of law codes in medieval Europe or the Islamic world.**

The sources of medieval European laws may include: surviving statute law from the Roman or Byzantine empires; tribal customs and practices that continued to be used; laws and regulations developed by religious institutions to govern themselves and their adherents; laws developed from moral codes found in the established religion; statute laws and regulations passed by rulers; legal precedents from the royal courts recorded and used as the basis of additional laws and regulations.

The reasons for the development of law codes in medieval society may include: the need to regulate behaviour *ie* reduce violence and anarchy; create obedience to religious codes of behaviour and morality; give monarchs more control over their subjects; increase the prestige and authority of the ruler and often be a source of revenue for the ruler. A monopoly on the issuing of laws allowed rulers to eliminate challenges to their authority.

Sources of Islamic law are the Quran and *hadith*. As such, they are both sources of reference and legitimacy for law-making throughout the development of Islam in all its forms until the modern period. A fuller critique may include the observation that early Islamic law had absorbed at least some pre-Islamic traditions. Non-Islamic sources for the law were augmented during the period of the Arab conquests when elements of local custom and Roman/Byzantine law codes also came to be admitted into legal practice. Laws were integrated with, and adapted to, bureaucratic regulation of taxes and society, and in theory, they could be made to cover every aspect of Muslim life. Later codification of the law was the preserve of specialist scholars who wrote detailed commentaries, many of which were widely circulated. They used several methods of argument, including precedent and analogy to varying degrees in order to arrive at a broad consensus. The observation that the institutional development of Islamic law through the medium of the caliph, judges (*qadi*), courts, market inspectors (*muhtasib*), notaries, and local legal practitioners is valid. A corpus of precedents were formed from legal opinions (*fatwas*) given by trained religious jurists, but rulers also passed laws to support their positions and authority. Despite centralising tendencies, there were many regional variations as well as significant splits between religious factions within Islam.

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**3. Assess the reasons clerics and the middle class played an important role in medieval European bureaucracies.**

The reasons for the importance of the role of clerics and the middle class in medieval bureaucracy may include: monarchs used larger bureaucracies and law courts to expand their authority; they employed clerics and middle class individuals to staff these offices.

Clerics were used because of their literacy which was fundamental to record keeping; monarchs also used them to maintain links to the Church, which were crucial because of its wealth, communications networks and prestige amongst the populace. Clerics were willing to serve as the Church often saw the monarch as a valuable ally and maintainer of order and protector of property. The monarchs employed the middle class due to their education, their ambition and the fact that they were opposed to the nobles. Monarchs were often nervous of the ambitions of the noble families and desired loyal subordinates who would not seek to overthrow them. Middle class people joined the bureaucracy as it gave them prestige and influence, and allowed them to counterbalance the power of the nobles, who often oppressed the middle class merchants and businesses. Monarchs sought alliance with towns as a source of income and power – middle class citizens were thus drawn to royal service to maintain this connection and obtain protection for their commercial operations. The organizational skills and education levels of the middle class made them good candidates for administrative posts.

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4. Evaluate the success of Harun al-Rashid (786–809) in maintaining political authority in the Abbasid empire.

Many candidates may point to the successes of Harun al-Rashid, whose time as the caliph is often regarded as the height of Abbasid power, ruling over a vast empire that benefited from relatively high levels of centralization, political support for the caliphate (especially in the east), well-organized provincial structures, a reliable standing army, an efficient bureaucracy and taxation system, and a limited amount of effective internal opposition. As a military commander of the Muslim armies, Harun al-Rashid waged successful campaigns against the Byzantines; internally, he suppressed Shia ambitions to rule by arresting the seventh Shia imam, Musa al-Kazim. However, students may wish to contrast the legendary aspects and retrospective reputation of Harun al-Rashid and his court life with signs of weakness, fragility and emerging political issues that would affect the long-term unity of the empire. For example, the shift of the imperial residence from Baghdad (Iraq) to al-Raqqah (Syria) divided the power centre of the empire. The lack of longer-term success against the Byzantines on the Syrian–Iraq frontier, and the breakaway of important provinces in the west, which fell into the hands of local (military) governors, led to the weakening of Abbasid political unity and credibility. Although some provincial rulers, such as the Aghlabids in Ifriqiya were nominally loyalist, they became increasingly dynastic and independent by not passing tribute to the caliph. In Iraq, he recognized the rivalry between his sons al-Amin and al-Ma'mun, but his efforts to defuse the situation failed, leading to a divisive conflict in the following generation.

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**5. Examine the role of religious ideology in supporting the Fatimid dynasty’s claim to rule.**

Candidates should show an awareness of the ways in which Ismaili Fatimids differed from contemporary Sunni Orthodox rulerships. Students may wish to explain something of the Sunni–Shia divisions, but they should limit their discussion to a brief historical context, not a full explanation of its origins. Instead, particular attention should be given to the fundamentally important figure of the Mahdi, who declared himself the first Ismaili imam-caliph. The Fatimids claimed to be the lineal descendants of the prophet Muhammad and the heirs of his religious and temporal authority. Their claim to the caliphate was predicated on the assertion that they were divinely designated successors, and the only righteous and rightful rulers of the Islamic world.

Candidates may build on this by linking it to the theoretical basis of Fatimid rule that was extended into elaborate constructions of religious, legal, metaphysical and historical writings and beliefs. Other connections may include: the lineage of imams, the esoteric nature and tightly-controlled spread of Fatimid doctrine, the appeal of a Mahdi figure in the context of political disaffection or, in the early period, Berber tribesmen, or particular authors or collections of works, such as the Letters of the Brethren of Purity.

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**6. Discuss the role and importance of officials in medieval Islamic states.**

Most medieval Islamic states were conspicuous for their pervasive use of officials and deputies in a wide range of capacities, including *kotab*, *wazirs*, *hajeb*, and *al barid* messengers. These were usually arranged hierarchically, and extended down from the caliph to his powerful advisors to society at large. Typically, large numbers of officials appeared on state payrolls, particularly in their roles as notaries in chanceries, diplomats, and provincial administrators. Their tasks were not as clearly demarcated as in the modern period. However, there was clearly a sense of being a “professional bureaucrat”, an occupation that (at higher levels) required training, education and literacy. At a lower level, customs officials, the “police” (*shurta*), and minor authorised deputies who coordinated the collection of taxes in the countryside may be counted among their ranks. A notable example that may be used is the family of the *Barmakids* during the reign of Harun al-Rashid. Candidates may have identified the tasks of the various positions and contextualised their importance at a range of levels to both Islamic states and society.

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**Topic 2 Society and economy**

**7. “Women were a crucial but often overlooked component of medieval European society.”  
To what extent do you agree with this statement?**

Candidates must demonstrate an awareness of the important roles of women in various aspects of medieval society. Women of all social classes may be considered.

With regard to economic issues, the crucial roles that women played included: roles in agriculture and the management of large estates; retail and manufacturing, where women had roles at every level, including as merchants, craftsmen and owners of large enterprises.

In addition, women were often responsible for the education of children and contributed to the arts as writers, artists and patrons. Individuals such as Eleanor of Aquitaine promoted literature, poetry and the culture of chivalry. Women in convents were crucial as educators and providers of social and medical assistance, as well as spiritual models.

Some women were rulers of countries or owners of large estates.

The reason that women were overlooked is that the medieval period was dominated politically, economically and socially by men. The Church was a masculine institution which did not provide a key role for women and considerable prejudice was shown against women by the chroniclers who were men and often clerics.

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**8. Analyse the reasons for the development and growth of towns in medieval Europe.**

Candidates may point out that some medieval towns existed at the outset of the period as they were remnants of Roman establishments, particularly in Italy. The other reasons for the development of towns may include: they grew up around ecclesiastical and administrative centres satisfying the needs of the court; they attracted merchants, traders, manufacturers and people looking for employment; cathedrals and palaces led to further expansion and growth of the population; the increase in trade and industry led to the establishment and expansion of commercial centres, the population of which increased; the growth of long-distance trade added to the number of urban centres, particularly in Italy, Flanders, and the Baltic. The growth of universities either caused the establishment of a town or furthered its growth; towns were also encouraged by monarchs who gave them charters and other privileges; towns were important allies for monarchs and growing sources of revenue. Further, their population increased as surplus rural population migrated in search of employment and escape from manorialism.

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**9. Assess the extent to which changes to the manorial system were caused by the growth of urban centres.**

The effects of the growth of urban areas on the manorial system may include political factors: towns established their own territories with walls and defences which removed them from the power of the nobles; they made alliances with monarchs or churches that further undermined the power and influence of local landowners; they weakened local landowners by the purchase of additional territory over which they extended their power with their own armies; they adopted new systems of government that challenged traditional methods and attracted the population away from the feudal estates in search of more freedom. Towns created new systems of government, which became models for new political ideas and changes. Feudal lords were weakened by the alliance of towns with the monarch who gained resources by which to limit their power and influence.

Economic factors could also be examined and they may include: towns changed the focus of the economy from agriculture to trade and manufacturing (undermining manorialism as landowners were forced to obtain cash to purchase the products of the towns); the conversion of feudal dues to rents and an effort to change the traditional manorial system to a more commercial one; many lords switched to stock raising as a more profitable business; this led to the displacement of many peasants who sought work in the towns.

Towns also were a powerful draw for peasants who deserted their lords causing a shortage of labour and lack of revenues for landholders.

There are also a number of social factors, and these may include: towns created new wealthy classes who challenged feudal lords for power and introduced dynamics for change which forced an end to the traditional manorial system; peasants could obtain their freedom by migrating to towns where their lords had no jurisdiction; this encouraged unrest and demands for change amongst peasants remaining on manors.

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**10. Analyse to what extent the economy of the Islamic world was determined by geography and the physical environment.**

A rounded answer will probably require some juxtaposition of arguments from environmental determinism with considerations of “connectivity” that transcend the constraints of physical geography and link up regions and successful polities in spite of the surrounding landscape. So, on the one hand, expect some discussion of the location, exploitation and control over fertile/arid environments, seas, river systems and water-resources, arable and pastoral lands, mountain ranges, open plains, mineral deposits that may be compared and contrasted with human endeavours to overcome these (eg use of shipping lanes, roads, construction of canals, draining of marshes *etc*), and large areas in which trade and commerce were relatively unaffected by the environment. Good answers will avoid simple descriptions of Middle Eastern geography, but seek to tie them to pertinent examples to illustrate their arguments.

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**11. Examine the socio-economic roles played by families and kinship connections in the Islamic world.**

Traditional social structures in both pre-Islamic and Islamic eras tended to be subdivided into families, extended kin groups, clans, and “tribes”, the more influential of which claimed to project their genealogies back to some eponymous founder, and gained social status as a result of their claim to membership of a particular “tribe” or grouping. There were significant socio-economic and political advantages in belonging to a large and/or influential family unit. Means of socio-economic progression were relatively open in the Islamic world, but much power and wealth were dominated by, and distributed through kinship connections which sought to maintain and construct networks through multiple marriage alliances or even concubinage. Families could also be extended through non-biological means eg through patronage of “clients” (*mawali*) who were attached to families and could benefit from being in a larger or more powerful kin-group structure. In the period of Arab-Muslim expansion under the Umayyads, this was a particularly attractive option for non-Arab converts to Islam in conquered areas where the ruling minority were still Arab-Muslims.

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**12. Assess the degree to which cities in the Islamic world were dependent on the rural economy to support them.**

Answers will likely require knowledge of how the economy of a medieval Islamic city functioned. Nearly all cities had close connections with their surrounding countryside, which supplied food and raw materials. The state and officials of the cities also often had important concessions in the countryside. They played key roles in registering and taxing the rural population, as well as overseeing local markets and important matters of justice. However, internal economy of trade in goods cultivated from the land was not only of local produce, but could involve transportation and export of commodities over long distances or overseas. Unlike many towns in the Latin West, the Islamic cities were generally larger and more centralised with many soldiers and bureaucrats on the state payroll, as well as functioning as religious centres and places of exchange. The circulation of capital in these complex, monetarised economies was based on a wide variety of income streams, of which the rural economy was only one.

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**Topic 3 Wars and warfare**

**13. “Religion was rarely the cause of wars in medieval Europe.” To what extent do you agree with this statement?**

This is a “to what extent” question that requires a clear thesis from the candidate. While they may agree that religion was not a significant cause, they must refer to it and explain that position in their response. If candidates choose to challenge the question and demonstrate that religion was the major cause of wars, they must acknowledge the existence of other factors in their response.

Some of the important non-religious reasons may include: territorial disputes; rivalry or desire for conquest; dynastic disputes; intra-family wars for territory, titles or resources; monarchs seeking to increase their territory; attempts by monarchs to exert their authority over other monarchs or vassals; members of the nobility at war with each other for territory; towns also engaged in wars with each other for land, control of trade routes or markets.

The religious causes of wars may include: campaigns to conquer pagan territories and convert the inhabitants; Crusades against Islam or against heretics; wars launched by the papacy to uphold or expand the influence of the Church against secular rulers.

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**14. Analyse the role of women in warfare.**

Candidates may assert that women played a limited role in warfare as they did not normally engage in combat or lead troops. In addition, other roles, such as in medical care, were largely undeveloped in the medieval period or were not open to women.

Nevertheless women did play some roles, often overlooked, in medieval warfare. These may include: women travelled with armies as companions, and servants providing food, doing laundry and carrying supplies. Noble women, whose husbands were absent, were responsible for the defence of family castles, estates *etc.* Women were sometimes a cause of war as they were a source of disputes over land, marriage or inheritance rights among kings and nobles. Noble women were also valued prizes to be captured and held to ransom or as part of negotiations for peace settlements. Women could also be said to be crucial in war as they maintained food and other forms of production when men were absent during wars. Women did not normally play a military role but there were some exceptions, such as Joan of Arc (in the Hundred Years War) and Aisha (an agitator in the Battle of the Camel).

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**15. “Western military tactics were the most important reason for success in the First Crusade.” To what extent do you agree with this statement?**

Candidates may choose to challenge the question and dismiss the importance of military tactics relative to other factors in determining the outcome of the First Crusade. They must, however, address the topic of military tactics in their response, if only in a limited fashion.

The reasons that military tactics may be seen as the most important reason for the Crusaders’ success may include: skill in siege warfare helped conquer towns; heavy cavalry could overwhelm Muslim cavalry; new tactics of combining infantry and cavalry were developed to defeat Muslim attacks; Crusaders possessed a high degree of military skill and training and could respond effectively in battles.

The other reasons for success that may be discussed may include: the internal weakness and divisions of the Muslim forces; the power of the Byzantine Empire; the high morale of the Crusaders; the logistical and financial support of the Italian cities; the determination and skill of their leaders.

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16. “The battle of Manzikert (1071) was a key turning point in Islamic history.” To what extent do you agree with this statement?

Candidates will need to give some historical context for the battle. However, answers should not dwell on the battle itself but focus instead on the main effects, both long-term and short-term. These are likely to include the subsequent weakness of Byzantium, and the psychological and military blow to the Byzantines. As Byzantine regional power weakened, so the Seljuk Turks under Alp Arslan were able to continue their westward expansion. This process ultimately led to the slow transformation of Anatolia from a Byzantine Christian region into a Turkish Muslim one, forming an often unstable zone between the Byzantines and the Seljuks to the south. The expansion of Turkish Muslim tribesmen into western Anatolia was a contributory cause of the First Crusade, not only because of their military presence, but also because they interrupted Christian pilgrimage traffic en route to Jerusalem. Many candidates will probably elaborate on these points and argue in favour of the proposition that this was a turning point in a transition period of regional power shifts in the eastern Mediterranean. However, some answers may also take a historiographical approach pointing to the significance that the battle later acquired in (Turkish) Muslim memory, when it assumed importance for purposes of religious and nationalistic propaganda.

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**17. Examine the reasons why the concept of holy war became so important in *either* medieval Europe *or* the Islamic world.**

Candidates should address either Medieval Europe or the Islamic world in their response.

**The reasons for the development of holy war in medieval Europe** may include: they were an extension of the missionary work of the Church to convert non-Christians (missionary work could only be carried out in certain areas with military support or when the territory had been conquered and resistance eliminated); holy wars were used to extend the frontiers of Christianity by force; Charlemagne both conquered and converted the people in Eastern Europe; holy wars were declared in order to protect Christians in areas threatened by infidels and to recover territories invaded by infidels, as was the case in the Crusades; holy wars were also used to destroy enemies of the Church such as heretics who were attempting to challenge Church doctrines. Wars were used to exterminate the heretics and intimidate any others who wished to challenge the church – the Albigensian Crusade would be an example. Also holy wars were declared to mobilize forces to recover territory conquered and held by infidels, such as in Spain.

Candidates may point out that the idea of holy war (*sacrum bellum*) was devised to permit Christians to kill despite the tenets of the faith. It was also used to inspire more individuals to join in the hope of spiritual as well as material rewards. The level of religious devotion in the medieval period made the promise of salvation for participants attractive. The morale of the combatants could also be raised by the idea of participating in a holy war, and they would be more dedicated and endure greater hardship in order to prevail. It may also be noted that the Papacy may have used the idea of holy war to disguise its political and economic motives in some wars by taking advantage of the religious zeal of medieval people.

**The concept of holy war has always existed from the early days of Islam.** The legal and moral prohibition for Muslims to fight against other Muslims resulted in the notion that the only legal war is one that is fought against non-Muslims. As such, warfare in Islam has historically tended to assume a religious dimension. In addition, the concept of *jihad* (here in the sense of “Holy War”) to expand the frontiers of Islam not only provided religious pretexts for actions but also legal justification for them. Rules of engagement were developed as legal constructs that limited and defined actions of war (*eg* over the treatment of prisoners; the division of spoils, and the appointment of war commanders). Campaigns in which religious motives were prominent had important precedents including the *Ridda* Wars against apostates in the Arabian Peninsula (632–4); the Arab Conquests (especially against pagan Berbers in North Africa) and against the Kharijites, who were declared as having stepped outside the law, and as “rebels”, could expect no protection from it. After the long conquest period, few new conquests were undertaken until, most famously, holy war with a defensive dimension was revived under Nur al-Din and Salah al-Din (Saladin) in the 1100s as a response to the threats posed by the Crusaders.

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18. “The reasons for the civil war (*fitna*) from 656 to 661 in Islamic history were non-religious.”  
To what extent do you agree with this statement?

The question does not require detailed narrative accounts of the military campaigns and battles of the Civil War period (eg Battle of the Camel, Battle of Siffin, Ali’s arbitration). Instead, candidates can be rewarded for their analysis of their causes of the strife, which ultimately stemmed from the issue of finding a “legitimate” or widely accepted successor to Muhammad in the transition from a theocracy to a vast and expanding empire. Thus, the political factors that led to the civil wars were intimately bound up with religious considerations. Discussion of the underlying issues is likely to include evaluations of Umar and Uthman as caliphs, and the mounting political tensions among different factions between Meccan and Medinan clans, which raised political tensions, as did discontent and factionalism within the Arab armies in the increasingly powerful provinces beyond the Arabian Peninsula. Some of these issues continued to manifest themselves in the guise of religion, but they could arguably be seen as “political” in the sense that they did not directly involve questions of doctrine or belief, but rather focused on issues of leadership and the distribution of power and wealth. Candidates should limit their answers to the *fitna* of 656–61, and should not discuss the *fitna* of 683–5.

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#### Topic 4 Intellectual, cultural and artistic developments

##### 19. Assess the reasons for, and the results of, the establishment of universities in medieval Europe.

**The reasons** for the origins of universities may include: the growing interest in intellectual pursuits and wider knowledge associated with the period of the 12th century Renaissance was an important factor in the foundation of universities; the pre-existence of cathedral schools as well as schools of law and medicine were important to their creation; the growth of urban areas and a wealthy class provided resources to support a guild of scholars and students that became the universities; the influx of classical knowledge and the theological debates that it produced placed great emphasis on scholarship, teaching, logic and debate. In addition, the desire to expand practical knowledge such as medicine and law called for institutions to pursue these areas; competition between rulers and cities encouraged the creation of universities as a matter of prestige.

**The results** of the founding of universities may include: universities became important sources of information and public opinion; they played a key role in developing medieval theology and canon law; they were leaders in new intellectual developments; they trained lawyers and doctors as well as theologians; their graduates played a key role in the expanding bureaucracies and justice systems of Europe and were a vehicle for social mobility as poor students were able to gain access to positions of influence; they were important to the economies of the many towns and cities that served the needs of students and faculty; they expanded intellectual horizons in all directions and laid the foundation for further progress in science, literature, philosophy and mathematics.

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**20. Discuss the reasons for, and the results of, the increase in the number of books and other written materials in medieval Europe.**

**The reasons for the increase of books** and other written resources may include: the increase in monastic orders led to a great demand for books to fill the libraries of the new orders; the growth of schools and universities led to the establishment of more libraries as did more efficient means of book production; the influx of classical knowledge from Spain and the expansion of vernacular writing created further demand for books as did the expansion of the universities; increased interest in science, medicine and law further increased the demand for books.

**The results of the increase in books** may include: greater spread of knowledge in the population; book production became an important industry culminating in the development of the printing press; markets for non-religious books developed and encouraged the writing of history, poetry and literature; levels of literacy increased as books were more available and libraries increased; books became a valued commodity in the lay population. Secular publishers produced books, not only the monasteries.

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**21. Assess the social and economic roles of cathedrals and churches in medieval Europe.**

**The social role of cathedrals and churches** may include: churches were central meeting places for the community; fairs and festivals were religious in nature and took place at the church or on its grounds; important news and announcements were made at the church; schools were held there as were the meetings of charitable groups. Religious ceremonies such as weddings and baptisms were also large social occasions where the populace gathered to celebrate together.

The church was the community centre of the medieval town or village and played a myriad of roles in that regard. It was a central meeting place for the exchange and distribution of information. The church was also the centre for education and learning.

**The economic role of churches and cathedrals** was very significant. The building of the church was a major event that employed many people and created significant wealth. The churches operated markets and fairs where goods were bought and sold every week. The need of churches for supplies of all kinds helped develop trade and industry. Large cathedrals became the centre for expanding urban communities that attracted merchants and tradesmen. The education and knowledge provided by the church provided skilled individuals whose skills were valuable in trade, administration and production of goods.

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**22. Assess the religious and non-religious importance of pilgrimage in the Islamic world.**

This is likely to be a popular question since in Islam it is well known that the *hajj* or pilgrimage is one of the “five pillars” of Islam and responses should attempt to balance religious with non-religious importance and factors. It was largely through pilgrimage that Mecca maintained its importance as a religious focal point for the Islamic world. However, the *hajj* also stimulated long-distance trade via travel, helping to intersect trade routes with pilgrimage routes. Many pilgrims also funded their trips by commerce. Moreover, helping Muslims to perform the obligation of the *hajj* became a positive religious justification for many related activities, such as map-making and travel literature describing stopping-places along the routes. Mecca was not the only site of pilgrimage; Jerusalem and Qayrawan were also important regional centres in the medieval period. In addition, it was common for Muslims to visit the funeral sites, shrines and mausolea of famous pious Muslims giving rise to travel-writing as an important genre in Arabic literature in which travellers described places of pilgrimage. Both now and then, these were important, written narrative sources for social, economic and religious history.

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**23. Assess the extent to which great congregational mosques of medieval Islam were more than simply places of prayer.**

Famous congregational mosques not only served as a focus for local and regional Muslim communities, but also as points of exchange for worshippers, travellers, scholars and the religious elites. The call to prayer from minarets marked the passing day, punctuated daily life and strengthened Muslim identity.

Mosques were supported by generous donations and endowments often from rulers. This strengthened links between patrons and the religious infrastructure. The Friday sermon, delivered by the imam, served to propagate religious (and sometimes political) ideas as well as reinforce allegiance to, and the legitimacy of, the caliph in whose name the sermon was given. Indeed, imams of famous mosques were highly respected and influential members of the religious elites. Main mosques were often located in the centre of major towns and cities and urban spaces developed around them. For example, it was often possible to find book-sellers (but not butchers) near a main mosque. Later mosques (especially post-1100) had teaching colleges or *madrasas* attached to them, promoting centres of learning and teaching. At a popular level, many mosques contained tombs of famous pious men, and so they became sites for devotion and pilgrimage. In addition, the architecture of major mosques transmitted models which were copied across the Islamic world.

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**24. “Islam supported and suppressed scientific learning.” To what extent do you agree with this statement?**

As a religion based around revelations which came to be written down and studied intensively, Muslim populations in the medieval period tended to be relatively literate by comparison with others. More specifically, since the early period of the religion, Islam produced high levels of scholarship. Although much of this scholarship focused on the study of religious texts, it also diversified into many branches that had both secular and religious elements to them. As such, it is relatively straightforward to make a strong case that Islam, both directly and indirectly, promoted scientific scholarship. A saying of the Prophet Muhammad to “seek knowledge” is often quoted as a justification for learning and education both within and beyond religious fields. This learning took place mainly in urban academic centres that also served as sites of knowledge transfer. On the other hand, many religious scholars saw the inherent dangers of learning and knowledge that might undermine the religious unity of the Muslim community as a whole. Thus, after the establishment of Orthodoxy, there was a movement that urged Muslims to accept teachings without querying how conclusions had been reached. At the same time, some Muslim scholars increasingly disapproved of innovation in all its forms, including science. This counter-argument suggests that Islam was instrumental in stifling learning beyond that which was strictly related to the religion with the result that Muslim lands became relatively slow to adopt new technologies, such as the printing press, in the early modern period.

Candidates should balance a coherently structured essay with pertinent examples to illustrate their arguments.

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**Topic 5 Religion and the state****25. “Sufism was more closely linked to holy men than to religious institutions in the medieval period.” To what extent do you agree with this statement?**

Sufis tended to follow the teachings of a particular *shaykh*, particularly in the earlier periods of Islam. The Orders into which they formed were often arranged without any input from or regulation by state authorities. Thus, many holy men remained outside or peripheral to the mainstream religious institutions. They frequently gained popular support and their activities and ideas were often criticised by religious authorities. Indeed, many of the early Sufis challenged the rulers by offering alternative views of how Islam might be interpreted. The formation of the Sufi Orders, after the demise of the Fatimid caliphate in 1171 and during the 13th century, was encouraged and patronised by the Sunni elites. At a popular level, the Sufi Orders helped to counteract the influence of the Shia, and to ensure that the forms of the faith which took hold at a popular level were broadly in line with the Sunni Orthodoxy. Thus, Sunni expressions of Islam became institutionalised and established as the religion of the masses with the help of Sufis and Sufism. Students may draw on particular holy men that they have studied as a way of illustrating their answers, *eg* the figures of Rabi, Hasan al-Basri, al-Junayd, al-Hallaj, Ibn Arabi and/or Jalal al-Din Rumi. However, they should not be drawn into giving long biographies and should instead explain the relationships of these individual Sufis to the growing movement of Sufism in its more organized and regulated form.

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**26. Assess the reasons for, and the consequences of, the breakdown in the relations between Henry II and Thomas Becket.**

The causes for the breakdown of relations between Henry II and Thomas Becket may be seen as both long and short-term in nature. Candidates may refer to both in their response.

**Reasons**

The long term or background causes relate to the struggle between rulers and the Church over the control of Church lands and the ability of the monarch to control the appointment of Church officials in his kingdom. The determination of the Church to exert its independence from secular control added to the controversy. Henry II, like all English rulers, was determined to exert his authority over the Church, its land and offices. In addition, he wished to extend his legal system to include all clerics who had previously been exempt from royal justice. These issues were the background to the dispute with Becket. Henry and Becket had been friends and Becket had been Henry's chancellor before his appointment as archbishop of Canterbury. Therefore Henry expected Becket to cooperate in his efforts to expand his authority over the Church and his failure to do so caused a sense of betrayal in the mind of the king. The immediate cause of the quarrel was Becket's refusal to agree to the Constitutions of Clarendon that extended the king's jurisdiction over clerics.

**Consequences**

Becket was exiled for several years and, on his return, was murdered by supporters of the king. Becket was recognized as a martyr and a saint. Henry was forced to do penance for the death of Becket and was unable to enforce his desire to place clerics under royal law. In addition, the Papacy gained additional influence in English Church affairs, something that Henry had resisted. The Becket affair damaged his prestige and encouraged rebellion by his family and several lords. These rebellions were successfully suppressed by Henry.

It should be noted that his hold on power and prestige was not, in the long run, seriously damaged by this matter.

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27. With reference to *one* religious opposition movement in medieval Europe, examine the reasons for its growth and for its defeat.

Candidates must choose one religious opposition movement. Popular choices will be the Albigensians, Waldensians, Lollards.

**The cause of these movements may include:** the wealth and corruption of the Church alienated many supporters; a desire to return to a more ascetic Church resembling the early years of Christianity; influential preachers who attracted adherents to the new beliefs; the Church failed to address calls for reform in many of its institutions; a desire for greater intellectual freedom by some philosophers and scholars.

**The reasons for their defeat may include:** creation of new mendicant orders such as the Franciscans who sought to restore the image of the Church by example and preaching; the Church was reconciled with the new intellectual currents through the work of scholars such as Thomas Aquinas who addressed the challenges posed by classical philosophy; the creation of the Inquisition to identify and eliminate heresy; armed Crusades organized by the Papacy to destroy centres of the opposition movements.

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28. **“The reasons for anti-Semitism in medieval Europe were not religious in nature.” To what extent do you agree with this statement?**

Candidates may choose to support the idea that there was no religious component to anti-Semitism. In that case however, they must mention religion and why it was not a major cause. Candidates may choose to challenge the question and assert that religion was the primary cause, but they must also acknowledge that they are aware of other factors and explain why they were not important.

**The non-religious factors** that may have caused anti-Semitism may include: persecution of Jews and confiscation of property was a good source of wealth for rulers and the nobility; Jews were resented, as rulers and nobles were in debt to them and changing laws allowed them to avoid payment; Jews were a convenient scapegoat for rulers to deflect anger of the public at times of disaster, for example the Black Death, famine *etc.* Ignorance and lack of education meant that the populace would believe myths about Jews as practising witchcraft, cannibalism, and other grotesque practices. The tendency of Jews to adopt different dress and live apart made them targets of suspicion and prejudice. Jews were few in number and were not able to resist oppression, which made them targets for persecution. Their occupations as bankers and merchants also made them objects of resentment, particularly by those who owed them money. Usury was a sin in the medieval period and this could be used as an excuse to persecute Jews.

**The religious reasons** for anti-Semitism may include: religious fanaticism associated with the Crusades led to the destruction of all non-Christian communities; Jews were persecuted as the tormentors of Jesus; they refused conversion to Christianity and like pagans were subject to persecution. The Papacy did act on occasion to protect Jews but during periods of religious ferment, this did little to stop attacks on them.

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**29. Discuss the reasons why the Kharijites did not attract more support from other Muslims.**

This question may require at least some explanation and historical context for the rise of Kharijite movements from the mid-600s in both the eastern provinces (modern Iran) and in North Africa after their objections to the arbitration of Ali at the Battle of Siffin. On the one hand, the Kharijites took an extreme position arguing that the leadership of the Muslim community should be placed in the hands of the best Muslim, not necessarily one related to the Prophet or his family. They also took an uncompromising stance against those who they felt had betrayed their duty as leader of the Muslim community. As such, they entered a fierce politico-religious debate, but could not generate sufficient support among the major factions at the time in order to translate their opposition into a wider or more sustained force in spite of the sympathy that some Muslims had for their cause and principles. In some areas, for example across North Africa, the Kharijite movement became closely aligned with ethnic issues attracting the support of the autochthonous population of Berbers who were alienated from power by the ruling Arab-Muslim elites. They tended to direct their resentment through both religious and ethnic channels, but their rebellions were unsuccessful leaving the movement marginal to the Muslim mainstream and supported only by Kharijite offshoots such as the Ibadis. Indeed, such was mainstream opposition to the Kharijites that the movement became synonymous with unlawful rebellion and never recovered its early credibility as a politico-religious opposition movement.

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**30. Assess the main consequences of the Sunni/Shia division in the medieval Islamic world.**

It is important that candidates do not attempt to explain the reasons for this split, but instead focus on the consequences of it. Given the wealth of examples that may be used to illustrate the answer, a coherently structured argument is essential in order to score high marks. For example, results may be broadly split into political (modes of governance) and religious (development of doctrine, law and accepted ways of interpreting religious texts). A sense of change over time is important as “Shia” dynasties rose and fell in North Africa, Egypt, Yemen and elsewhere. Lasting regional divisions are also significant, particularly with later concentrations of Shia in the eastern provinces in what is today Iran. Hence, students may make valid links between religious sectarianism and socio-cultural diversity in its regional development. At a political level, candidates should observe and explain how varying levels of intra-faith rivalry often manifested themselves in politico-religious violence.

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