

History

Higher level and standard level

Paper 1 – source booklet

Tuesday 8 May 2018 (afternoon)

1 hour

Instructions to candidates

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

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

Prescribed subject 1: Military leaders

Read sources A to D and answer questions 1 to 4. The sources and questions relate to case study 1: Genghis Khan c1200–1227 — Impact: social, cultural and religious impact: population displacement; terror, looting and murdering; raiding and destruction of settlements.

Source A

Sayf al-Din Wahidi, an illuminator, depicts a group of diplomats sent to Genghis Khan by Emperor Xuanzong of Jin. In order to retain his position, Xuanzong sends gifts, including the Princess Qiguo (on horseback), and promises to become a vassal. From *The Compendium of Chronicles* by Rashid-al-Din Hamadani (early 14th century) in an edition c1430–1434.



[Source: This work is in the public domain (PD-1923)]

Source B

‘Ala-ad-Din ‘Ata-Malik Juvaini, a Muslim historian, writing in the non-contemporary chronicle *History of the World Conqueror* (mid to late 13th century.)

The Mongols ordered that, apart from four hundred artisans and some children whom they bore off into captivity ... the whole population, including the women and [the rest of the] children, should be killed, and no one be spared. The people of Merv were then distributed among the soldiers and, in short, to each man was allotted the execution of three or four hundred persons ... So many had been killed by nightfall that ... the plain was soaked with the blood of the mighty ...

[At Nishapur] they severed the heads of the slain from their bodies and heaped them in piles, keeping those of the men separate from those of the women and children ...

Flies and wolves feasted on the breasts of *sadrs* [religious dignitaries]; eagles on mountain tops regaled [filled] themselves with the flesh of delicate women.

[Source: Text adapted from Stephen Turnbull, from *Essential Histories: Genghis Khan & the Mongol Conquests 1190-1400* © Osprey Publishing part of Bloomsbury]

Source C

Kanishk Tharoor, a writer and broadcaster, writing in the article “Lost cities #5: how the magnificent city of Merv was razed [destroyed] – and never recovered” in the series about lost cities published in the British newspaper *The Guardian* (2016).

[At its height] Merv was a cultural capital, attracting the brightest thinkers and artists from around the Islamic world ... To be *marwazi* (from Merv) suggested a degree of cultivation and sophistication ... Though secluded in an oasis in the Karakum desert, Merv was a worldly city, an exemplar of the commercial and intellectual culture that flourished along the Silk Road.

Merv was also no stranger to political upheaval and war ... [but no] conquest was as traumatic as its pillage by the Mongols in 1221 ... According to the [Muslim] historian Ibn al-Athir, who based his account on the reports of refugees from Merv: “Genghis Khan ordered the troops who had been seized should be brought before him ... they were executed and the people looked on and wept. When it came to the common people, they separated men, women, children and possessions ... They took the wealthy people and beat them and tortured them with all sorts of cruelties in the search for wealth ... Then they set fire to the city and burned the tomb of Sultan Sanjar and dug up his grave looking for money. They said, ‘These people have resisted us’ so they killed them all.”

[Source: Kanishk Tharoor, “Lost cities #5: how the magnificent city of Merv was razed – and never recovered”, *The Guardian*. www.theguardian.com]

Source D

Frank McLynn, a military historian, writing in the general interest history book *Genghis Khan: The Man Who Conquered the World* (2015).

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End of prescribed subject 1

Turn over

Prescribed subject 2: Conquest and its impact

Read sources E to H and answer questions 5 to 8. The sources and questions relate to case study 1: The final stages of Muslim rule in Spain — Impact: the Spanish Inquisition.

Source E Inés Lopez, a resident of Ciudad Real, describes a number of the customs that identify her as a Jewish woman when confessing at her Inquisitorial Trial on 22 October 1495.

I, Inés López, appear before Your Reverences with the greatest contrition [remorse] and repentance for my sins ... I declare, My Lords, that I did not do servants' work on some Saturdays, and on Sundays I put on clean clothes. And, sometimes I ate food that was prepared on Friday for Saturday, and I lit candles on Friday evening in accordance with Jewish ritual.

Likewise, I observed some of the Jewish fasts, [fasting] until nightfall. Moreover, I sometimes observed Jewish holidays, when I found out about them from a cousin of mine named Isabel de Lobón, when I was [staying] with her, for she was a widow. And she told me, for the benefit of my soul, to especially observe Passover, for the aforementioned Isabel de Lobón every so often gave me [unleavened bread], warning me not to tell anyone. The aforementioned Isabel de Lobón has left Villarreal [Ciudad Real]; for where, no one knows.

Likewise, I removed the fat from meat whenever I could. Likewise, My Lords, I declare that I ate on low tables at funeral banquets.

[Source: "Inquisitorial Trials of Inés López" by Ronald Surtz in *Medieval Iberia* by Olivia Remi-Constable and Damian Zurro, p.333, 1997. Reprinted with permission of the University of Pennsylvania Press.]

Source F Mihály Zichy, an artist, depicts the expulsion of the Jews from Spain in the painting *Jewish Martyrs* (1871).



Source G Lu Ann Homza, a professor of history, writing in the academic book *The Spanish Inquisition 1478–1614* (2006).

The Spanish Inquisition was created in 1478 because of a heresy which Church authorities called “judaizing”: judaizers were Christians who allegedly continued to practice Jewish ceremonies and espouse [promote] Jewish beliefs. Spain had the largest population of Jews in Western Europe until 1391, when preaching by Dominican friars provoked the forced baptism of Jews and the destruction of their neighbourhoods. Almost instantaneously, these “new” Christians, called *conversos*, generated debate within Spanish society; questions arose as to whether they were sincere in their new beliefs, and whether they should be allowed to hold the public and ecclesiastical offices that were now open to them because of their baptism ... Antagonism toward the *conversos* was inflamed by their social success since many *converso* families deftly [skilfully] climbed a social hierarchy that had been off-limits before their baptism. *Conversos* came to occupy 85 percent of the posts on the city council of Cuenca, held prominent positions at the royal court, and could achieve remarkable success in the Church. Historians think the *conversos*’ social prominence [importance] compounded [intensified] local, urban rivalries and resulted in controversy throughout the fifteenth century.

[Source: Reprinted with permission of Hackett Publishing Company, Inc. All rights reserved.]

Source H Linda Martz, an historian specializing in Early Modern Spanish history, writing in “Relations between Conversos and Old Christians in Early Modern Toledo: Some Different Perspectives” in the collection of academic essays *Christians, Muslims and Jews in Medieval and Early Modern Spain* (2000).

I

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End of prescribed subject 2

Turn over

Prescribed subject 3: The move to global war

Read sources I to L and answer questions 9 to 12. The sources and questions relate to case study 1: Japanese expansion in East Asia (1931–1941) — Causes of expansion: political instability in China.

Source I Jonathan D Spence, an historian, writing in the academic book *The Search for Modern China* (1999).

The outbreak of full-scale war with Japan in 1937 ended any chance that Jiang Jieshi might have had of creating a strong and centralized nation-state. Within a year, the Japanese deprived the Guomindang [the Nationalists] of all the major Chinese industrial centers and the most fertile farmland. Jiang's new wartime base, Chongqing, became a symbolic center for national resistance to the Japanese, but it was a poor place from which to launch any kind of counterattack. Similarly, the Communist forces were isolated in Shaanxi province, one of the poorest areas in China, with no industrial capacity. It was not clear if the Communists would be able to survive there, and certainly it seemed an unpromising location from which to spread the revolution.

For the first years of the war, the dream of national unity was kept alive by the nominal [in name only] alliance of the Nationalist and Communist forces in a united front. Communists muted [reduced the focus on] their land reform practices and moderated their rhetoric [propaganda], while the Guomindang tried to undertake economic and administrative reforms that would strengthen China in the long term. But by early 1941 the two parties were once again engaging in armed clashes with each other.

[Source: From SEARCH FOR MODERN CHINA, SECOND EDITION by Jonathan D. Spence. Copyright ©1999, 1990 by Jonathan D. Spence. Used by permission of W. W. Norton & Company, Inc. This selection may not be reproduced, stored in a retrieval system, or transmitted in any form or by any means without the prior written permission of the publisher. <https://amzn.to/2A2zfq9>]

Source J Chang-tai Hung, a professor of humanities, writing in the specialist history book *War and Popular Culture: Resistance in Modern China, 1937–1945* (1994).

The outbreak of full-scale war with Japan in 1937 dealt a devastating blow to the Nationalist [Guomindang] government's efforts to recentralize its authority and revive the economy. It also ended Jiang Jieshi's chance of crushing the Communist forces, who were isolated in the barren and sparsely populated Shaanxi province. The war displaced the Nationalists from their traditional power base in the urban and industrial centers, and forced them to move to the interior. At the same time, it provided an ideal opportunity for the Communists to expand their influence in north China and become a true contender for national power.

For many Chinese resisters, the clash with Japan turned out to be a unifying force. The Marco Polo Bridge became a compelling symbol of China's unity. Resisters looked at war as an antidote to chaos. Despite some progress made toward economic growth and political integration by the Nationalist government on the eve of the war, the country was still largely fragmented. Regional militarists remained a serious threat to the government, and the armed conflict between the Nationalists and the Communists persisted. Political instability bred fear and fueled great discontent in society.

[Source: Republished with permission of University of California Press - Books, from *War and popular culture: resistance in modern China, 1937-1945*, Chang-tai Hung, 1994; permission conveyed through Copyright Clearance Center, Inc.]

Source K

Jiang Jieshi, head of the Chinese Nationalist [Guomindang] government between 1928 and 1949, in a speech at an Officers Training Camp (July 1934). This speech was not published until July 1937.

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Source L

Cai Ruohong, a cartoonist and member of the Chinese League of Left-Wing Artists, depicts a handshake between the Chinese Communist Party (left) and the Chinese Nationalist Party (Guomindang) (right) in the cartoon “A Sacred Handshake” (c1937). The figure in the centre of the picture is a caricature representing Japan.

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End of prescribed subject 3

Turn over

Prescribed subject 4: Rights and protest

Read sources M to P and answer questions 13 to 16. The sources and questions relate to case study 1: Civil rights movement in the United States (1954–1965) — Nature and characteristics of discrimination: racism and violence against African Americans; disenfranchisement.

Note: In Source P the word “negro” is used to reflect the place and time of the original, English-language source. Today, in many countries, the word is no longer in common usage.

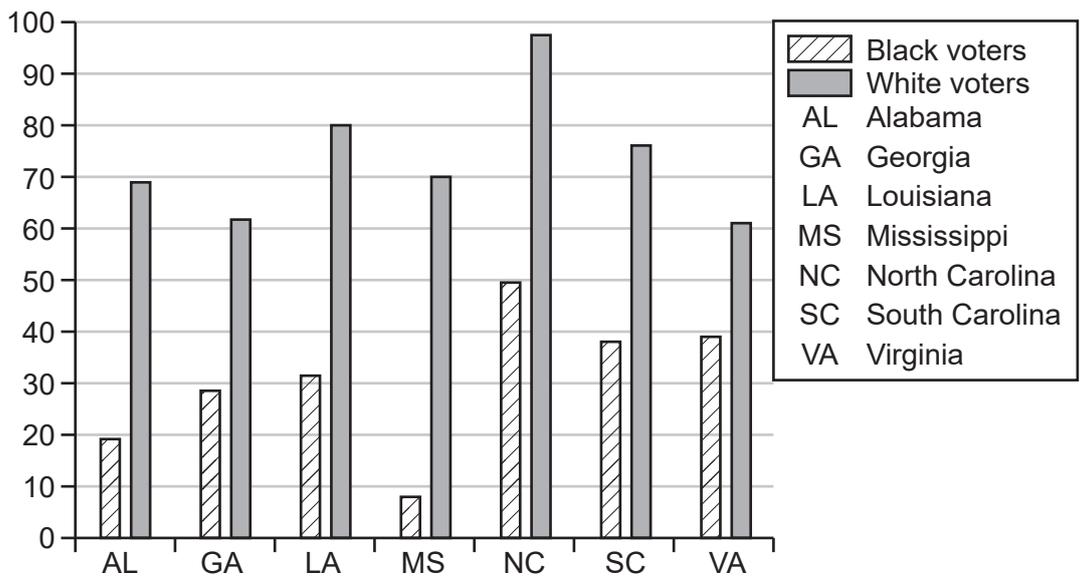
Source M

David Garrow, an academic historian, writing in an introduction to the chapter “Bridge to Freedom” (1965) in the compilation of contemporary sources *The Eyes on the Prize – Civil Rights Reader: Documents, Speeches and Firsthand Accounts from the Black Freedom Struggle* (1991).

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Source N

A bar chart showing the estimated percentage of registrations, by race, in March 1965 in southern states that were to be affected by the Voting Rights Act. Based on data from the US Commission on Civil Rights (1975).



[Source: Graph adapted from Vox.com and Vox media, Inc (<https://www.vox.com/2015/3/6/8163229/voting-rights-act-1965>) Anand Katakam, 6 August 2015. Vox have based the graph on data and research from Minority Representation and the Quest for Voting Equality” via the US Commission for Civil Rights (USCCR). The statistics can be found on page 43 <https://www.law.umaryland.edu/marshall/usccr/documents/cr12v943b.pdf> Used with permission.]

Source O George C Wallace, Governor of Alabama, in a speech delivered the day after the US President had signed the 1964 Civil Rights Act, “The Civil Rights Movement: Fraud, Sham and Hoax” (4 July 1964).

[This Act] is a sham, and a hoax [trick]. This law will live in infamy [shame] ... Never before in the history of this nation have so many human rights been destroyed by a single Act of Congress. It is an act of tyranny. It is the assassin’s knife stuck in the back of liberty.

Today this tyranny is imposed by the central federal government which claims the right to rule over our lives ... Every person in every aspect of our daily lives becomes subject to the criminal provisions [clauses] of this bill. It makes the exercise of our freedoms a federal crime ... I am having nothing to do with this so-called Civil Rights Bill.

We will not stand idly by while the [US] Supreme Court continues to invade the prerogatives [powers] left [granted] rightly to the states by the American constitution.

A left wing monster has risen up in this nation. It has invaded the government ... and it intends to destroy the freedom and liberty of you and me ... Red China and Soviet Russia are prime examples of what will happen.

[Source: Permission granted by Alabama Department of Archives and History]

Source P Lyndon B Johnson, president of the US, reacts to the racist attacks during the Selma March in a speech to the US Congress (15 March 1965).

Every device [method] of which human ingenuity is capable has been used to deny the negro the right to vote. The negro citizen may go to register [for the vote] only to be told that the day is wrong, or the hour is late, or the official in charge is absent. And if he persists, he may be disqualified because he did not spell out his middle name or because he abbreviated a word on the application ... The fact is that the only way to pass these barriers is to show a white skin ...

The real hero of this struggle is the American negro. His actions and protests, his courage to risk safety and even to risk his life, have awakened the conscience of this nation ... And who among us can say that we would have made the same progress were it not for his persistent bravery, and his faith in American democracy.

[Source: Lyndon B. Johnson, President of the US: “Special Message to the Congress: The American Promise,” March 15, 1965]

End of prescribed subject 4

Prescribed subject 5: Conflict and intervention

Read sources Q to T and answer questions 17 to 20. The sources and questions relate to case study 1: Rwanda (1990–1998) — Course and interventions: nature of the genocide and other crimes against humanity; war rape.

Source Q

Raymond Bonner, a journalist who won an award for his coverage of Rwanda, writing in the article “Rwandans in Death Squad say choice was Kill or Die” for *The New York Times* (14 August 1994).

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Source R

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

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Source S

Lieutenant General Romeo Dallaire, the force commander for the United Nations Assistance Mission for Rwanda (UNAMIR), writing in his memoir, *Shake Hands with the Devil: The Failure of Humanity in Rwanda* (2003).

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Source T

A detail from a photograph depicting clothes of victims and the blood-stained altar cloth following the killings that took place in the Catholic church in Nyamata. The photograph was used in the article “Twenty Years to Remember” on the website of the *Washington Institute for Faith, Vocation and Culture* (2014).

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End of prescribed subject 5
