

Past-paper walk-through

Comparison of Economic Exchange ■ 2.7

eXercise

Questions in this set

- 2024 Set 2 Q1

Reading the mark scheme

- **B1** a mark that stands on its own – the point is either made or not.
- **M1** a *method* mark: the right approach, even if the number is wrong.
- **A1** an *answer* mark, and it usually needs its M mark first.
- **C1** a working mark on the way to the answer.
- **//** separates answers the examiner accepts equally.
- **ecf** = error carried forward: a later part is marked on your own earlier answer.
- **owtte** = “or words to that effect” – the wording need not match.

Question 1

2024 Set 2 ■ Q1

“[A]lready well before the twelfth and thirteenth centuries, an enormous amount of [history] had been written, and Muslims were well on their way to generating a tradition that outstripped in size and quality anything written by . . . Jews or Christians. The impulse [for so much history writing] was two-fold. [First], the spectacular success of empire building during the seventh and eighth centuries created a market of readers hungry for historical narrative, . . . which offered lessons and models to rulers, their courts, and urban elites. . . . Second, . . . many were enthusiastic about those forms [of history writing] that reinforced traditional religious institutions . . . and attitudes. In practice, this meant that they wrote a great many [biographies] of religious figures and of the Prophet [Muhammad]. . . . Muslim states had a stake in learning in general and [history writing] in particular. Nearly all states [sponsored history writing and art creation] that legitimized their exercise of power,

Question 1

and large-scale learning depended on urban networks of knowledge—reading, teaching, writing—that states cultivated and defended. It is this—the mutual attraction of historians and ambitious states—that explains the [development of Islamic history writing]." Chase F. Robinson, historian, *Islamic Historiography*, book written in 2003. Using the excerpt, respond to parts a, b, and c.

- (a)** Identify ONE argument that the author makes in the first paragraph.
- (b)** Identify ONE piece of evidence that the author uses to support an argument in the passage.
- (c)** Explain how ONE development in the period 1200–1750 could be used to support the author's argument in the second paragraph about history writing and art creation legitimizing states' exercise of power.

Solution 1

(a) Mark scheme

- Identify ONE argument that the author makes in the first paragraph. (1 point) — accept any: Muslims wrote more history than Jews and Christians in the twelfth and thirteenth centuries. [Note: This may be credited for either part (a) or part (b) but not for both.]; The author argues that the establishment of the Islamic caliphates in the seventh and eighth centuries was one factor that led to the enormous amount of history writing in the Islamic world.; The author claims that Muslim states and elites promoted history writing in the Islamic world.; The author claims that Muslim readers wanted historical narratives about religious and political figures.

Solution 1

(b) Mark scheme

- Identify ONE piece of evidence that the author uses to support an argument in the passage. (1 point) — accept any: The author states that many Muslim historians wrote biographies of the Prophet Muhammad and other religious figures to reinforce traditional religious institutions.; The author says that during the twelfth and thirteenth centuries Muslims wrote more histories than Christians or Jews wrote. [Note: This may be credited for either part (a) or part (b) but not for both.]; The author states that rulers, their courts, and urban elites were the main audiences for Muslim histories.

Solution 1

(c)

Mark scheme

- Explain how ONE development in the period 1200–1750 could be used to support the author's argument in the second paragraph about history writing and art creation legitimizing states' exercise of power. (1 point) — accept any: Rulers often sponsored historical writing that praised the actions of their dynasties and ancestors to increase the political legitimacy of their state.; The Abbasid Caliphate supported scholars in the House of Wisdom in Baghdad to legitimize their power.; Rulers used religious ideas, art, and monumental architecture to legitimize their rule.