

2012 AP® WORLD HISTORY FREE-RESPONSE QUESTIONS

**WORLD HISTORY
SECTION II**

Note: This exam uses the chronological designations B.C.E. (before the common era) and C.E. (common era). These labels correspond to B.C. (before Christ) and A.D. (anno Domini), which are used in some world history textbooks.

Part A

(Suggested writing time—40 minutes)
Percent of Section II score—33 1/3

Directions: The following question is based on the accompanying Documents 1-10. (The documents have been edited for the purpose of this exercise.) Write your answer on the lined pages of the Section II free-response booklet.

This question is designed to test your ability to work with and understand historical documents.

Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. Does not simply summarize the documents individually.
- Takes into account the sources of the documents and analyzes the authors' points of view.
- Identifies and explains the need for at least one additional type of document.

You may refer to relevant historical information not mentioned in the documents.

1. Using the following documents, analyze the relationship between cricket and politics in South Asia from 1880 to 2005. Identify an additional type of document and briefly explain how it would help analyze the relationship between cricket and politics.

Historical Background: Great Britain directly ruled the Indian subcontinent from 1858 to 1947, when the colony was split into the independent states of predominantly Hindu India and predominantly Muslim Pakistan.

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Document 1

Source: Indian cricket players, petition to Sir James Fergusson, governor of the province of Bombay, India, 1881.

Ever since the British introduced the noble game of cricket among the natives of Bombay nearly twenty years ago, more than five hundred young men of all ages and of all castes pursue this healthful sport on the Parade ground where alone they are permitted to play and which is the only ground suitable for cricket.

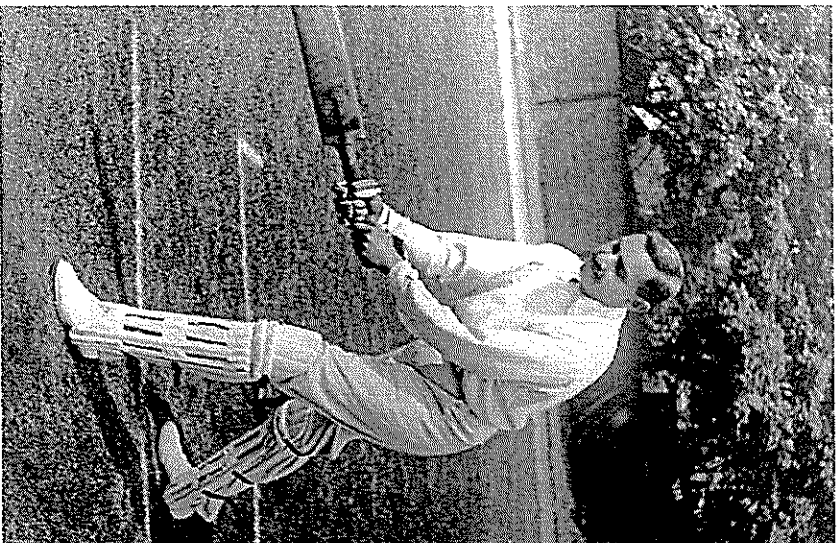
Therefore, we cannot understand that the comforts and convenience of the half-a-dozen English gentlemen, who generally play polo, should be preferred to the necessary healthful recreation of over five hundred native youths. The polo ponies completely ruin the turf and render the ground unsuited to cricket.

Under the circumstances, will your Excellency and council please request that the English play polo on another spot or allow your Petitioners to play along with the English on the ground at present reserved for the exclusive use of the English cricketers and which is much too large for their requirements?

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Document 2

Source: London newspaper report of Prince Ranjitsinhji's proposed visit to England, 1899.



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This brilliant young Indian cricketer, Prince Ranjitsinhji, intends to return to England at Easter and will join the Sussex team—who are doubtless very glad to know this—as before. At the end of the season he will again visit India at the head of a team of English players—not too strong, but just strong enough; then in 1900 he will come back to Old England as captain of a team representative of Indian cricket.

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Document 3

Source: Cecil Headlam, English cricketer and historian, *Ten Thousand Miles through India and Burma: An Account of the Oxford University Cricket Tour*, 1903.

First the hunter, the missionary, and the merchant, next the soldier and the politician, and then the cricketer—that is the history of British colonization. And of these civilizing influences, the last may, perhaps, be said to do least harm. Cricket unites the rulers and the ruled. It also provides a moral training, an education in pluck, and nerve, and self-restraint, far more valuable to the character of the ordinary native than the mere learning by heart of a play by Shakespeare.

Document 4

Source: *Indian Social Reformer*, Indian newspaper, Bombay (Mumbai), India, 1906.

The champion bowler* of the Hindus is a leather worker. Years back he was a bowler here in a European sports club. The upper-caste Hindus of an Indian cricket club found that although he was low-caste, his inclusion in the Hindu team would improve matters considerably with his pluck and spirit. They admitted him as their member.

Let the lesson learnt in sport be repeated in social and educational walks of life. Let all disuniting and denationalizing customs disappear and let India cease to be the laughing stock of the whole world.

*
pitcher

Document 5

Source: Muhammad Ali Jinnah, leader of the All-India Muslim League and later first leader of Pakistan, commenting on the Quadrangular Tournament, a cricket competition in which sides representing Europeans, Hindus, Muslims, and Parsis* competed against each other, 1924.

The cricket field has many lessons to teach in other walks of life. The brotherly feeling that prevailed throughout the play was no less remarkable and I hope that our Hindu brethren as sportsmen would be no less pleased but also rejoice at the Muslims winning the championship.

*
Indian Zoroastrians

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Document 6

Source: Prabhat Kumar Mukhopadhyay, Indian writer and supporter of the Natore XI cricket club, article in a monthly magazine, Calcutta, India, 1925–1926.

Whenever the Natore XI defeated the European teams of Calcutta in 1914, our chests swelled with pride. This is because this is the only arena where we are allowed to compete on even terms with the English. The English have always ridiculed us as “effete.” It is on the sporting field that we may counter such false allegations.

Document 7

Source: Editorial in the Indian sports journal *Indian Cricket*, Bombay (Mumbai), India, 1938.

The Quadrangular Tournament in the 1920s did not harm, but rather engendered healthy rivalry and gave added keenness to cricket. Those happy days are now gone, thanks to those self-seeking leaders who want to gain their ends by stirring up religious fanaticism. Even the sacred field of sport they would not leave unmolested. That is why things have become what they are on the cricket field today. That is why Quadrangular cricket has degenerated into religious rivalry.

Document 8

Source: Mohandas Gandhi, leader of the Indian independence movement, replying to a Hindu cricket club’s request for his support in continuing religiously based cricket competitions, 1940.

My sympathies are wholly with those who would like to see the Quadrangular Tournament matches stopped. I can understand matches between Colleges and Institutions, but I have never understood the reason for having Hindu, Parsi, Muslim, and other religiously based teams. I should have thought that such unsportsmanlike divisions would be considered taboo in sporting language and sporting manners.

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Document 9

Source: Bal Thackeray, Indian founder of a Hindu nationalist organization, quoted in the newspaper *Muslim India*, June 1984.

But when Pakistan wins a cricket match and my country is defeated, why should Indian Muslims celebrate? Why should they have that jubilation mood? They should shed tears for our country. That should be the spirit.

Document 10

Source: Shaharyar Khan, chairman, Pakistan Cricket Board, interview, Lahore, Pakistan, 2005.

Cricket, in my opinion, it's not an elite sport like polo, it's not one of several sports as you have in England. Here there's one sport in India and Pakistan. That's the reason why cricket has a place in bringing people together. We expect 20,000 Indian fans. An Indian diplomat said, "You can make 20,000 ambassadors for Pakistan." It's not what you've seen in the papers, on television, the hostilities spewed out by the parliamentarians, or by various Prime Ministers; the common man wants peace. We have problems with Kashmir, with water. OK. Let's not resolve it right now; let's not go to war on the issues; we have no hostility between peoples. We share culture. We share a history. We share so much.

END OF PART A