

2014 AP[®] EUROPEAN HISTORY FREE-RESPONSE QUESTIONS

**EUROPEAN HISTORY
SECTION II**

Part B

(Suggested planning and writing time—35 minutes)

Percent of Section II score—27 1/2

Directions: You are to answer ONE question from the three questions below. Make your selection carefully, choosing the question that you are best prepared to answer thoroughly in the time permitted. You should spend 5 minutes organizing or outlining your answer. Write your answer to the question on the lined pages of the Section II free-response booklet, making sure to indicate the question you are answering by writing the appropriate question number at the top of each page.

Write an essay that:

- Has a relevant thesis.
- Addresses all parts of the question.
- Supports thesis with specific evidence.
- Is well organized.

2. Analyze the differences in the approaches to church-state relations advocated by various Protestant groups in the 1500s.
3. Analyze the similarities in the methods that various absolute monarchs used in the 1600s and 1700s to consolidate and increase their power.
4. Analyze the differences in the ideas held by various Enlightenment figures concerning the roles of women in European society.

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Question 2

Analyze the differences in the approaches to church-state relations advocated by various Protestant groups in the 1500s.

9–8 Points

- Thesis is explicit and fully responsive to the question, introducing at least three distinct Protestant approaches to church-state relations.
- Organization is clear, consistently followed, and effective in support of the argument.
- Essay is well balanced; major tasks stated in the prompt are all covered at some length; balance between examples or coverage of the entire century is not required.
- All major assertions in the essay are supported by multiple pieces of relevant evidence.
- May contain errors that do not detract from the argument.
- Approaches to church-state relations may be identified as ideas or actions taken by Protestant groups or leaders.
- Analysis accounts for differences in approaches by effectively linking them to their causes or purposes.

7–6 Points

- Thesis is explicit and responsive to the question introducing at least two distinct Protestant approaches to church-state relations.
- Organization is clear, effective in support of the argument, but may not be consistently supportive of the thesis.
- Essay is balanced; all major tasks stated in the prompt are covered at least briefly; balance between examples or coverage of the entire century is not required.
- All major assertions in the essay are supported by at least one piece of relevant evidence.
- May contain an error that detracts from the argument.
- Approaches to church-state relations by different Protestant groups may be unevenly developed; approaches may be identified as ideas or actions taken by Protestant groups or leaders.
- Analysis accounts for differences in approaches by linking them to their causes and purposes.

5–4 Points

- Thesis is explicit, but not fully responsive to the question; attempts to introduce differences in Protestant approaches to church-state relations may be too generalized.
- Organization is clear but may not be consistently effective in support of the argument.
- Essay shows some imbalance; major tasks stated in the prompt are neglected or attempts to address differences in approaches are insufficiently identified or developed.
- Most of the major assertions in the essay are supported by least one piece of relevant evidence.
- May contain a few errors that detract from the argument.
- The essay may be mostly narrative or present very limited analysis of approaches.

3–2 Points

- No explicit thesis, a thesis that merely repeats or paraphrases the prompt, or a thesis that does not address Protestant approaches to church-state relations.
- Organization is unclear and ineffective.
- Essay shows serious imbalance; most tasks stated in the prompt are neglected or insufficiently identified or developed.
- Major assertions are not adequately supported by relevant evidence or analysis.
- May contain several errors that detract from the argument.

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Question 2 (continued)

1–0 Points

- No discernible attempt at a thesis.
- No discernible organization.
- One or none of the major tasks stated in the prompt is mentioned.
- Little or no supporting evidence used.
- May contain numerous errors that detract from the argument.

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Question 2 (continued)

Historical Background

- Sixteenth-century religious movements brought tumult to the status quo across the Europe. Changes in religious thought challenged the spiritual and temporal authority of the Catholic Church and introduced new perceptions about the rights and responsibilities of the individual and the community; communal and individual relationships with God; and the power, nature, and purpose of virtually all sources of authority. Responses to these upheavals from both faith communities and governments gained urgency as the reformers' messages about salvation gained adherents and fused with long-standing political and social dissatisfactions, profoundly threatening traditional power arrangements.
- Protestant approaches to church-state relations evolved over the course of the 16th century, varying according to local and national political and social conditions, denominational beliefs and practices, and the influence of new sources of authority. Lutherans, dependent on protection by the nobility of the Holy Roman Empire, took an approach that supported obedience to the state as a primary obligation of good Christians. Calvinists (including the Huguenots, Presbyterians, and others) rejected traditional state primacy and attempted to establish theocratic societies ruled by the elect, first in Geneva, then spreading to Scotland, Scandinavia, England and elsewhere. Zwingli, an early supporter who left Luther's movement over religious differences and established Protestantism in Zurich, eventually took the approach that governments were God's agents on earth and should generally be obeyed, a decision that deeply divided his followers. Henry VIII of England melded elements of Catholic practice and theology with the growing popularity of Protestantism in England. His purposes, both political and practical, led to the establishment of a statist Protestant religion which replaced the authority of the Pope with that of the English monarch as head of the Anglican Church. Anabaptism, sometimes referred to as the Radical Reformation, originally separated from other Protestant denominations by rejecting the practice of infant baptism. Their approach to the state was seen as virtually anarchist because they disavowed practices that supported temporal authority, including oath-taking and military service. Nevertheless, Anabaptists also maintained strict theocratic control over virtually all facets of life in their stronghold of Munster. Later groups that grew out of Anabaptism took the path of parallel existence rather than continued resistance to the state.
- Protestant challenges to state authority brought political repression and war, notably with the French Wars of Religion (1562–1598), a bloody and prolonged civil war that demonstrated the complex nature of such conflicts, combining dynastic, class, economic, and political factors with the passion and determination of aroused religious fervor. The eventual settlement near the end of the century, following nearly four decades of war, included limited tolerance for the Protestant minority, the right of Protestant towns to fortify and protect themselves against their monarch (Edict of Nantes), and the religious conversion of the very monarch who had previously led the Huguenot forces. The ironic twist is memorably captured in words attributed to the triumphant rebel-turned-legitimate-monarch, Henry IV: "Paris is well worth a mass."