

2013 AP® EUROPEAN HISTORY FREE-RESPONSE QUESTIONS

EUROPEAN HISTORY

SECTION II

Part A

(Suggested writing time—45 minutes)

Percent of Section II score—45

Directions: The following question is based on the accompanying Documents 1-12. 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This question is designed to test your ability to work with and understand historical documents.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:

- Provides an appropriate, explicitly stated thesis that directly addresses all parts of the question and does NOT simply restate the question.
- Discusses a majority of the documents individually and specifically.
- Demonstrates understanding of the basic meaning of a majority of the documents.
- Supports the thesis with appropriate interpretations of a majority of the documents.
- Analyzes point of view or bias in at least three documents.
- Analyzes the documents by explicitly grouping them in at least three appropriate ways.

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

1. Analyze the arguments and practices concerning religious toleration from the sixteenth to the eighteenth century.

Historical Background: In early modern Europe, most states had an established church supported by the ruler. However, partly as a result of the Protestant Reformation, many states had sizable religious minorities.

Document 1

Source: Sebastian Castellio, French Protestant theologian, *Concerning Heretics*, Basel, Switzerland, 1554.

I can discover no more than this, that we regard those as heretics with whom we disagree. This is evident from the fact that today there is scarcely one of our innumerable sects that does not look upon the rest as heretics, so that if you are orthodox in one city or region, you are held for a heretic in the next. . . . Who would wish to be a Christian when he saw that those who confessed the name of Christ were destroyed by Christians themselves with fire, water, and the sword without mercy?

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Document 2

Source: William, Prince of Orange and Archduke Matthias of Hapsburg, leaders of the Protestant and Catholic parties in the Dutch revolt against Spain, joint proclamation to the people of the Netherlands, Antwerp, 1578.

The Reformed religion is much followed and loved in this country not only because of the war, but also because we are hosts to merchants . . . of neighboring realms who adhere to this religion. . . . If we do not grant members of the Reformed Church freedom to exercise their religion . . . then our common enemy [Spain] will find it all the easier to harm us, while, if we are held together in close union by a peaceful accord, we shall be able to defend ourselves against all troubles and dangers.

Document 3

Source: Synod of Middelburg, a Calvinist church council in the Netherlands, resolution, 1581.

Regarding Christian love, it does not consist in having to tolerate every person in his disbelief without speaking against it or punishing him. . . . He too uses love who admonishes and instructs with soft and hard words, as the need demands. . . . The Reformed [Calvinist] Church cannot exempt [a person] from God's law nor teach anything else . . . or promise anyone freedom and salvation except those to whom God has promised them.

Document 4

Source: Contract between the Catholic church chapter* and the municipal council of the town of Bautzen, Saxony, 1583.

On account of the conditions of this place, Lutherans have suffered obstacles placed in the way of their singing their hymns and hearing their sermons. And so the well-intentioned Catholic church chapter, in response to repeated requests by the municipal council to maintain good neighborly relations, Christian peace, and unity, gave permission for the Lutherans to use the upper gallery in the church . . . so that their preachers, deacons, and students could perform their services without hindrance.

[It is further ordered] that Lutheran preachers and deacons do not prolong their sermons, songs, or Communion beyond 8:00 or 8:30 in the morning. . . . Similarly, their funerary sermons must be over by 2:00 in the afternoon, so as not to hinder Catholics in the practice of their services and ceremonies.

* a corporation of clergy responsible for the services in a church district

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Document 5

Source: King Henry IV of France, Edict of Nantes, 1598.

And not to leave any occasion of trouble and difference among our subjects, we permit to those of the Reformed religion to live and dwell in all the cities and places of our Kingdom . . . without being inquired after, vexed, molested, or compelled to do anything in religion, contrary to their conscience, nor by reason of the same to be searched after in houses or places where they live, as long as they comport themselves in other things as is contained in this edict.

Document 6

Source: John Lilburne, William Walwyn, Thomas Prince, and Richard Overton, English Levelers, * *An Agreement of the Free People of England*, pamphlet, London, 1649.

We do not empower or entrust our said representatives to make any Laws, Oaths, or Covenants, whereby to compel by penalties or otherwise any person [in] matters of faith, religion, or God's worship, or to restrain any person from the profession of his faith, or exercise of religion according to his conscience, nothing having caused more distractions and anguish in all ages than persecution and molestation for matters of conscience in and about religion.

* a group of radical religious and social reformers during the English Civil War who supported Parliament against the king but were later suppressed by Oliver Cromwell

Document 7

Source: Paul Hay du Chastelet, French Catholic aristocrat and political writer, treatise, 1669.

A king can have no object more worthy of his care and attention than to maintain in his realm the religion which he received from his ancestors. For diversity of belief, cult, and ceremony divides his subjects and causes them to hate and despise one another, which in turn gives rise to conflicts, war, and general catastrophe. On the other hand, unity of belief binds men together. Fellow subjects who pray to God in the same church and worship at the same altar will rarely fight each other. Since this maxim is universally true in the politics of Christian nations, and since our religion is the only one which offers salvation, princes are obliged to maintain it with all their might.

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Document 8

Source: King Louis XIV of France, Edict of Fontainebleau, 1685.

We perceive, with thankful acknowledgment of God's aid, that the majority of our subjects who followed the Protestant religion have now embraced the Catholic faith. And therefore . . . we have determined that we can do nothing better, in order to obliterate the memory of the troubles, the confusion, and the evils which this false religion has caused in this kingdom than entirely to revoke the Edict of Nantes, as well as all that has since been done in favor of the said religion. . . .

We forbid our subjects of the Protestant religion, to meet any more for the exercise of the said religion in any place or private house, under any pretext whatsoever.

We enjoin all ministers of the said religion who do not choose to become converts and to embrace the Catholic religion to leave our Kingdom within two weeks of the publication of our present edict, without permission to reside therein beyond that period, or, during that period, to engage in any preaching, on pain of being sent to the galleys. . . .

Document 9

Source: Committee of regents of the city of Amsterdam, contract with the Franciscan friar Egidius de Glabbais, authorizing him to open a new Catholic church in the city, 1691.

To avoid giving any offense, Glabbais promises that the entrance to the new permitted assembly place shall no longer be on the main street but behind it in an alley, where it is less offensive. . . .

Glabbais shall take great care that his services begin and end at such times that no offense will be given by [Catholics] meeting [Protestants] when coming from and going to church.

Glabbais shall see to it that Catholics not pass through the street in a troop, nor with rosary, church book, or other offensive objects apparent, when going to or coming from the permitted assembly place.

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Document 10

Source: Agreement between the Lutheran King Charles XII of Sweden and the Catholic Holy Roman Emperor Joseph I after Sweden had defeated the empire in war, 1707.

In these places in Silesia* where public practice of the Lutheran religion is prohibited [in accordance with the Treaty of Augsburg], no one shall henceforth be prevented from performing religious observances peacefully and quietly in his own house for himself and his children. . . . And no adherent of the Lutheran religion in Silesia shall be compelled to take part in the rites of the Catholics, to attend their schools, to embrace their faith, or to employ Catholic pastors for ministerial rites; rather, for these purposes every Lutheran shall be permitted to travel freely to neighboring districts where the Lutheran religion thrives.

* a region in the Holy Roman Empire

Document 11

Source: Voltaire, French writer and philosopher, *Letters Concerning the English Nation*, 1733.

Take a view of the Royal Exchange in London, a place more venerable than many courts of justice, where the representatives of all nations meet for the benefit of mankind. There the Jew, the Muslim, and the Christian transact business together, as though they all professed the same religion, and give the name of infidel only to bankrupts. There the Presbyterian confides in the Anabaptist, and the Anglican depends on the Quaker's word. . . . If only one religion were allowed in England, the Government would very possibly become arbitrary; if there were but two, the people would cut one another's throats; but as there are such a multitude, they all live happily and in peace.

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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 between the political ideals expressed in the visual arts of the Renaissance (fifteenth–sixteenth centuries) and the political ideals expressed in the visual arts of the Neoclassical/Romantic period (eighteenth–nineteenth centuries).
3. Analyze the differences between the motives that shaped European colonial expansion in the period 1450–1750 and the motives that shaped European colonial expansion in the period 1850–1914.
4. Analyze the differences between the impact of Newtonian physics on European culture and the impact of Darwinian biology on European culture.

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Question 1 — Document-Based Question (DBQ)

Analyze the arguments and practices concerning religious toleration from the 16th to the 18th century.

Basic Core: 1 point each to a total of 6 points

1. Provides an appropriate, explicitly stated thesis that directly addresses all parts of the question. Thesis must not simply restate the question.

The thesis must address *arguments* and *practices*, though it does not necessarily need to use both the terms “arguments” and “practices” explicitly. The thesis must suggest a *minimal level of analysis* drawn from the documents with some degree of specificity. The complete thesis must appear in either the introduction OR the conclusion.

2. Discusses a majority of the documents individually and specifically.

The essay must discuss **at least seven documents**—even if these are used incorrectly—by reference to anything in the box. A document can be cited by number or by name, or it can be referenced in other ways that make it clear which document is being discussed. Documents cannot be referenced together to get credit for this point (e.g., “Documents 1, 4, and 6 suggest . . . ”) unless they are discussed individually.

3. Demonstrates understanding of the basic meaning of a majority of the documents (may misinterpret no more than one).

The essay may not significantly misinterpret **more than one document**. A major misinterpretation is an incorrect analysis or one that leads to an inaccurate grouping or a false conclusion. An essay cannot earn this point if no credit was awarded for point 2 (discusses a majority of the documents). A document that is erroneously grouped with other documents is considered a misinterpretation.

4. Supports the thesis with appropriate interpretations of a majority of the documents.

The essay must use **at least seven documents** correctly, and the documents used in the body of the essay *must provide support for the thesis*. An essay cannot earn this point if no credit was awarded for point 1 (appropriate thesis). An essay also cannot earn this point if no credit was awarded for point 2 (discusses a majority of the documents).

5. Analyzes point of view or bias in at least three documents.

The essay must make a reasonable effort to explain *why* a particular source expresses the stated view by

- relating authorial point of view to author’s place in society (motive, position, status, etc.); OR
- evaluating the reliability of the source; OR
- recognizing that different kinds of documents serve different purposes; OR
- analyzing the tone of the documents; must be clear and relevant.

Note: 1. Attribution alone is not sufficient to earn credit for point of view (POV).
2. It is possible for essays to discuss point of view collectively (includes two or three documents in making a single POV analysis), but this counts for only one point of view.

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Question 1 — Document-Based Question (continued)

6. Analyzes documents by explicitly organizing them in at least three appropriate groups.

A group must contain **at least two documents** that are used correctly and individually.

Groupings and corresponding documents *may* include the following (not an exhaustive list of possible acceptable groupings):

For Toleration

Moral principles/rights: 1, 5, 6, 10

Practical necessity: 2, 4, 5, 11

Peace and unity: 4, 5, 9, 11

Religious principles: 1, 4, 5, 9, 10, 11

Enlightened thinkers: 1, 6, 11

Against Toleration

Raison d'etat/harmful to the state: 7, 8, 12

Religious convictions: 3, 7, 8

Middle Ground/Compromise

Protestant and Catholic compromise: 2, 4, 5, 10

Catholic concessions: 4, 5

Protestant concessions: 1, 9

Rulers

For toleration: 2, 5, 10

Against toleration: 8, 12

Expanded Core: 0–3 points to a total of 9 points

Expands beyond the basic core of 1–6. The basic score of 6 must be achieved before an essay can earn expanded core points. Credit awarded in the expanded core should be based on holistic assessment of the essay. Factors to consider in holistic assessment may include

- Has a clear, analytical, and comprehensive thesis (that may explicitly discuss “arguments” and “practices” concerning religious toleration).
- Uses all or almost all of the documents (10-12 documents).
- Uses the documents persuasively as evidence (may group them explicitly into “arguments” and “practices” categories).
- Shows understanding of nuances of the documents.
- Analyzes point of view or bias in at least four documents cited in the essay.
- Analyzes the documents in additional ways (e.g., develops more groupings).
- Recognizes and develops change over time.
- Brings in relevant “outside” information.

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Question 1 — Document-Based Question (continued)

A Closer Look at the Thesis Statement

Examples of acceptable and unacceptable theses

Strong theses

- “Different people took different routes regarding their practices and arguments about religious toleration. Some political leaders supported religious toleration for political purposes, other rulers used it to maintain peace and stability, enlightened thinkers supported religious toleration based on principle, and some rulers did not support religious toleration out of religious conviction.”
- “The Protestant Reformation of the 16th Century sparked a widespread debate over the topic of religious toleration. In some regions, non-Catholic religions were accepted in varying degrees, while in others Protestants were marked as heretics and persecuted. In some regions of Europe religious toleration was granted as a means of maintaining peace and unity. Conversely, other countries harshly persecuted non-conformers as a method of preserving the power of the absolute ruler.”

Adequate theses

- “Many Europeans struggled over the issue of religious toleration. The arguments and practices included toleration, non-toleration, and compromise. The debate came down to peace or not within the state.”
- “From the sixteenth to eighteenth century, religious practices and arguments were subject to the ideals and motives of their particular regions. Monarchs in one part of Europe would allow a degree of tolerance according to their own desires, while popular movements would affect the policy of another region. Thus the religious practices and arguments of the time were largely influenced by political motives of maintenance of peace or of consolidation of power, as well as popular desires for religious liberty.”

Inadequate theses

- “There were lots of arguments and practices concerning religious toleration in Europe. These can be looked at in several distinct ways.”
- “Religious toleration was very common in the sixteenth and eighteenth century. During the early modern times of Europe, almost every state had its church that had its own ruler. Because of the Protestant Reformation, most states of Europe had religious minorities.”

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Question 1 — Document-Based Question (continued)

A Closer Look at Misinterpretations

Examples of major misinterpretations or incorrect usage coming from the documents

- “Document three advocates tolerance. The Protestant council favors tolerance by lack of violence and persecution” (Doc. 3).
- “Voltaire, a philosopher concerning many organized religions, also was against multiple coexisting religions.”

Examples of minor errors

- “King Louis XIV revoked the Edict of Nantes and cast out those who wouldn’t convert to Catholicism. He also proclaimed that any caught preaching the Protestant faith would be executed” (Doc. 8).
- The student mistakes “galleys” for “gallows.”
- “Rousseau, a French *philosophe* argued for religious toleration under the government, but his view may have been affected by his overwhelming adoration of English society, which did practice religious toleration” (Doc. 11). Although the essay cites Rousseau, it clearly meant to refer to Voltaire.

A Closer Look at Point of View

There are many means by which an essay can demonstrate point-of-view analysis. (*The following examples are NOT meant to be exhaustive*).

Examples of ACCEPTABLE point-of-view analysis

Relating authorial point of view to author’s place in society

- “Castellio, as a French Protestant from a Catholic country (although writing in Switzerland), must have faced intolerance himself.”
- “By banning Protestant faith across his nation, King Louis XIV attempted to secure his own kingdom and power from the threats of uprising.”

Evaluating the reliability of the source

- “Though the Catholic chapter agreed to fix certain concerns of the Protestants, the document is biased, as it portrays the Catholics as extremely understanding and open because it was a Catholic document and would aim to positively portray the clergy responsible for the changes, even though the toleration is by no means all-encompassing.”
- “This source, as a private letter from a mother to her son and heir, would be likely to be an accurate expression of Maria Theresa’s personal sentiments.”

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Question 1 — Document-Based Question (continued)

Recognizing that different kinds of documents serve different purposes

- “Also, because these Levelers were writing in a pamphlet, they likely used particularly strong language to get people to support them against a monarchy they felt was religiously oppressive.”
- “They were against the King and the idea of a monarchy and supported Parliament in the English Civil War. By releasing their pamphlet they hoped to appeal to the crowds of England.”

Analyzing the tone of the documents

- “There might be irony in this document since Castellio is condemning other forms of Protestantism when he is a Protestant himself.”

Examples of UNACCEPTABLE point-of-view analysis

- “Document 1 is reliable because Sebastian Castellio is a theologian.”

Why is this unacceptable? This is merely attribution with no attempt at further analysis beyond the stated information from the document itself; the statement does not explain why a theologian might be a reliable source (authorial POV and reliability).

- “However, the municipal council may be making this exception for many reasons seeing how the document is a contract.”

Why is this unacceptable? The statement does not explicitly analyze how a contract might cause a change in government policy (documents serving different purposes).

- “The Edict of Fontainebleau is not biased because it is an edict.”

Why is this unacceptable? This is merely attribution with no attempt at further analysis. The analysis is erroneous in implying that proclamations are purely objective (documents serving different purposes).