



AP[®] European History

2015 Free-Response Questions

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2015 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 1-11. 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This question is designed to test your ability to work with and understand historical documents.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 changing conceptions of French national identity and culture in the period since 1960.

Historical background: In the wake of the Second World War, France became increasingly integrated into the global economy. Beginning in the 1960s, France also experienced growing rates of immigration, mostly from former French colonies.

Document 1

Source: Maurice Duverger, political analyst, newspaper interview, 1964.

It must be said, it must be written. There is only one immediate danger for Europe, and that is American civilization. There will be no Stalinism or communism in France. They are scarecrows that frighten only sparrows now. . . . Today, all that belongs to the past. On the other hand, the pressure of American society, the domination of the American economy, the invasion of the American mentality—all that is very dangerous. . . . [But the French] cultural ensemble that is at the core of [our] attitudes is shaped by a completely different historical legacy. I think this element will help us resist pressure from America.

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Document 2

Source: Poster from the French Democratic Confederation of Labor, the largest trade union organization in France, 1970.



Translation: “French Workers and Immigrant Workers—All Together in Solidarity”

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Document 3

Source: Jack Lang, French Minister of Culture, speech to United Nations conference in Mexico City, 1982.

Culture and economy—one and the same battle. I ask myself: why should we accept this homogenization? Is this really mankind's destiny? The same films, the same music, the same clothes? . . . We wish to proclaim a real cultural revolt, to embark on a crusade against—let us call it by its name—against the financial and intellectual imperialism [of globalization].

Document 4

Source: Maurice Arreckx, mayor of the Mediterranean port city of Toulon, newspaper article, 1983.

As an elected politician it is my duty to say out loud what everyone is thinking to themselves but does not dare to say. France has, and must preserve, a great tradition of welcome, but she does not have the obligation to be the refuge of the unemployed of Europe and Africa. Our country has become a dustbin where revolutionaries, delinquents and anarchists of every sort have collected. We must get rid of them.

Document 5

Source: Image of Marianne, symbol of France, and a veiled woman, on the cover of *Le Figaro Magazine*, 1991.



Translation: “Immigration or Invasion? Valéry Giscard d’Estaing analyzes the results of our opinion poll.”

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Document 6

Source: Jacques Toubon, French Minister of Culture, interview with the *Los Angeles Times*, 1994.

There are two objectives [of the new Toubon Law]. The first is an intrinsic one: to develop a way of guaranteeing that everything said and written in France can be understood by the entire French population. The Toubon Law will ensure that instruction manuals and explanatory leaflets for all products, whether domestic or imports, be translated into French. Contracts will be written in French so workers are able to understand them. And at scientific conferences, the French-speaking attendees will have to speak in French.

Our second objective is broader—to develop French translations for words used in industries such as electronics and computers.

Language is an irreplaceable capital for all peoples. If it is not preserved and modernized, it will no longer allow the people to express themselves, to understand each other, or to communicate with the universe.

Document 7

Source: Jean d'Ormesson, a philosopher and member of the *Académie française*,* interview following the passage of the Toubon Law, 1994.

What will happen? You think we'll stop saying *le parking* or *le weekend*? I don't think so. I am for the preservation of culture, but not by decree. A language is alive. It develops completely autonomously. You can't legislate it. . . . French was born [in the Middle Ages] because Latin was in decline. The idea that we can stop the development of the language now is a foolish one. The only way to help the French language is to make good films, good theater, good songs, and if possible, good books.

*the institution responsible for producing the official dictionary of the French language

Document 8

Source: Young teacher, interviewed as part of an anthropological study of the education of immigrant children in French schools, late 1990s.

I believe with all my heart that a common culture is transmitted by the schools and by national education, and that is a good thing. . . . It is good because I am profoundly secular through my education, through the way I function as a citizen, and as a human being in our society. What I am saying is debatable, but I think that our society has arrived at a point where it seems that, in order for our standards for a common culture to harmonize, they must go through a de-Christianization, a de-Islamization. . . . This de-culturation can lead to [the creation of] that common cement that binds us.

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Document 9

Source: José Bové, French farmer and food activist, *The World Is Not For Sale*, 2001.

Nowadays, food is rarely eaten in anything like the state in which it leaves the farm. It is reconstructed—often several times over—to produce easily prepared, ready-made meals that can be consumed with little work in the home. The food industry regards the farmer as merely the supplier of raw commodities to meet the needs of the manufacturers, rather than those of the consumer. The art of French cooking and eating will soon not be passed on to new generations; this has resulted in a loss of family cohesion and of the ties that bind us to the land or place where we live.

Document 10

Source: Tunisian immigrant mother, radio interview, 2002.

I hate the term “*beur*.”* I refuse to use it for my kids; I refuse “*beur*” because they speak the [French] language, because “*beur*” is not a language, it’s not a culture. Either they are French, or they are Tunisian, but they are not beurs. . . . Because the kids were born here, they are French.

*a term used to designate second- and third-generation immigrants from North Africa

Document 11

Source: Zinedine Zidane, French national football team captain and World Cup winner, newspaper interview, 2004.

It’s hard to explain but I have a need to play intensely every day, to fight every match hard. And this desire never to stop fighting is something else I learned in the place where I grew up. And, for me, the most important thing is that I still know who I am. Every day I think about where I come from and I am still proud to be who I am: first, a Kabyle* from La Castellane,** then an Algerian from Marseille, and then a Frenchman.

*ethnic group from North Africa

**an ethnic neighborhood on the outskirts of Marseille, a city in southern France

END OF PART A

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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 ways in which Napoleon Bonaparte both supported and undermined the main goals of the French Revolution during his rule of France (1799–1815).
 3. Analyze the ways in which the development of the Soviet Union in the 1920s and 1930s both reflected and departed from the ideas of Marxism.
 4. Analyze the ways in which the formation of overseas colonial empires both benefited and harmed the interests of European states in the period 1850 to 1914.

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**EUROPEAN HISTORY
SECTION II**

Part C

(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.

5. Analyze the ways in which the expansion of the market economy and new financial practices affected European society in the period 1450 to 1750.
6. Analyze the ways in which the Protestant Reformation and the Catholic Reformation affected the culture of Europe in the period 1500-1700.
7. Analyze the ways in which scientific and philosophical developments affected religion in Europe in the period 1600 to 1750.

STOP

END OF EXAM