2018

AP® CollegeBoard

AP European History

Free-Response Questions

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EUROPEAN HISTORY

SECTION I, Part B

Time—40 minutes

Directions: Answer Question 1 **and** Question 2. Answer **either** Question 3 **or** Question 4.

Write your responses in the Section I, Part B: Short-Answer Response booklet. You must write your response to each question on the lined page designated for that response. Each response is expected to fit within the space provided.

In your responses, be sure to address all parts of the questions you answer. Use complete sentences; an outline or bulleted list alone is not acceptable. You may plan your answers in this exam booklet, but no credit will be given for notes written in this booklet.

Read the passage below and answer all parts of the question that follows.

> "At the end of the 1700s two great revolutionary forces enormously increased the intensity of events.
>
> The two forces were these:
>
> On one hand the French nation had reached intellectual maturity, and on the other the French bourgeoisie had reached social maturity. French thought desired to apply its methods of analysis and deduction to all of reality, to society as well as nature. The French bourgeoisie had become conscious of its power, its wealth, its rights, and of its near-infinite possibilities of development. In a word, the bourgeoisie had attained class consciousness."

Jean Jaurès, French politician, history of the French Revolution published in a series of articles between 1901 and 1904

1. a) Describe one prior intellectual change that influenced the events described in the passage.

   b) Explain why the pattern of social changes that Jaurès describes led to the French Revolution.

   c) Explain how an ideology of the 1800s influenced Jaurès' interpretation of the causes of the French Revolution.

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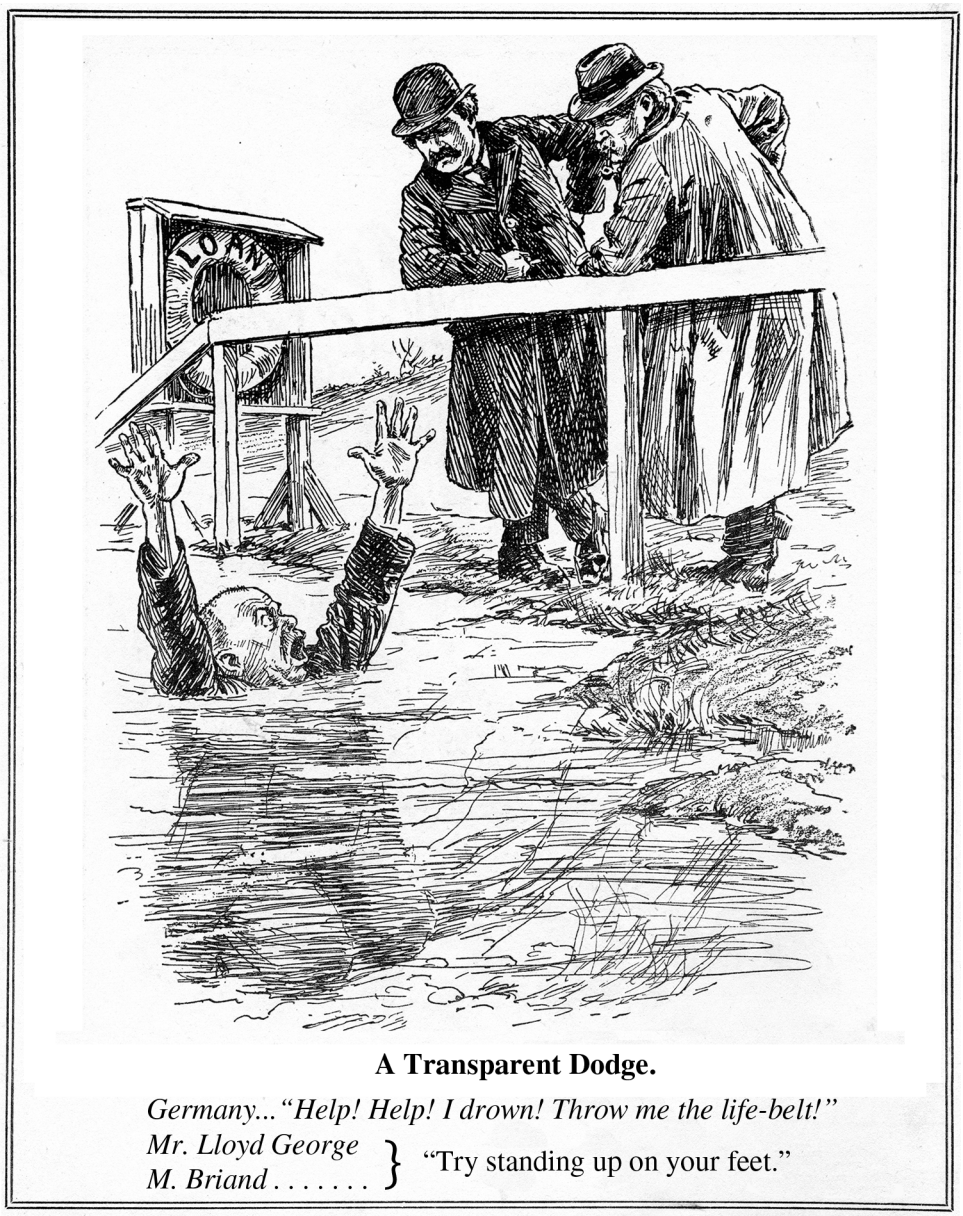
Use the image below to answer all parts of the question that follows.

December 1921 cartoon from a British magazine showing British Prime Minister Lloyd George and French Prime Minister Aristide Briand and a figure representing Germany, kneeling in the water.



Aristide Briand and Lloyd George taunt the drowning Germany, December, 1921 (litho), English School, (20th century) / Private Collection / Bridgeman Images

2. a) Describe one cause of the international situation depicted in the cartoon.

   b) Explain one effect of the international situation depicted in the cartoon.

   c) Explain the cartoonist's perspective on the international situation depicted in the cartoon.

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Question 3 or 4

Directions: Answer **either** Question 3 **or** Question 4.

3. Answer (a), (b), and (c).

   a) Describe one reason for Martin Luther's critique of the Catholic Church in the early 1500s.

   b) Describe one Catholic response in the 1500s to Luther's critique.

   c) Explain how Luther's protest contributed to social change in Europe in the period 1517 to 1600.

4. Answer (a), (b), and (c).

   a) Describe one of Lenin's critiques of the Russian monarchy.

   b) Describe one effect of Lenin's critique on Russian politics.

   c) Explain how Stalin's policies departed from Lenin's policies.

END OF SECTION I

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EUROPEAN HISTORY

SECTION II

Total Time—1 hour and 40 minutes

Question 1 (Document-Based Question)

Suggested reading and writing time: 1 hour

It is suggested that you spend 15 minutes reading the documents and 45 minutes writing your response.
Note: You may begin writing your response before the reading period is over.

Directions: Question 1 is based on the accompanying documents. The documents have been edited for the purpose of this exercise.

In your response you should do the following.

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using at least six documents.
- Use at least one additional piece of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
- For at least three documents, explain how or why the document's point of view, purpose, historical situation, and/or audience is relevant to an argument.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

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1. Evaluate whether the Thirty Years' War was fought primarily for religious or primarily for political reasons.

Document 1

Source: Holy Roman Emperor Matthias, open letter to his Protestant subjects in Bohemia, 1618

It has been alleged that the free exercise of religion will be abolished. We want to make it clear to you through this open letter that we have no intention of rescinding the agreement between the religions, still less want anyone else to do this, despite what others in Bohemia may have said. Moreover, we have always intended, and still intend, to preserve all the Bohemian privileges, liberties, and treaties. Anyone who claims otherwise slanders us before God and the world. Rest assured, dear obedient, loyal, and true Bohemian subjects, and do not give credence to such falsehoods. We would like nothing more than to return in person to our royal throne and residence amongst our loyal and obedient subjects and inhabitants and clear up these misunderstandings with God's help. However, we cannot come to our Bohemian territories at the moment, partly through poor health, but also pressure of other important affairs. Capable and prominent individuals will be appointed to clear up this misunderstanding. Since no enemy threatens us as ruler of Bohemia, there are no constitutional grounds to raise soldiers to defend the country, and thus no grounds for anyone, whoever, they might be, to use the territorial privileges, letters of majesty, ordinances, freedoms, or laws to justify arming.

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Document 2

Source: Selections from the constitution of the Bohemian Federation, a coalition of nobles and city governments, 1619

Since the Almighty has also given his grace and blessing as this Confederation is solely in defense of religion, the territories have agreed that each and every one of their coreligionists should follow a Christian life according to the Calvinist teaching and faith, avoid and prevent sin, vice, public trouble, hypocrisy, in whatever form, and follow strictly the admonishments from the pulpit and the authorities. . . .

All churches in these united territories currently in Calvinist hands are to remain so in perpetuity. . . .

The free exercise of Calvinist religion is extended to every man and woman in all united territories and towns regardless as to whether they belong to the king or queen, permitting the construction of churches, schools, and cemeteries, and the appointment of Calvinist pastors and schoolteachers. Everyone shall be allowed to follow the old ceremonies of their Christian conscience in their own church. However, to ensure better unity and to prevent all kinds of difficulties and bitterness, there are to be no insults or personal attacks from the pulpit upon pain of removal from office. . . .

Should, contrary to hope, a king attempt anything contravening the religious concessions, unions, and this constitution, and thereby force the territories to take defensive measures, then all of these united kingdoms and provinces are released from their duty and cannot be subsequently held to account for any insults to the royal sovereignty and majesty.

Document 3

Source: Bernhard Baumann, Jesuit official in Heidelberg, report to Elector Maximilian of Bavaria on efforts to re-Catholicize previously Protestant areas after the Catholic victory in that region, 1628

Four hundred in the town and 1,200 outside it have been freed from heresy; on feast days we get around 700 communicants in the Church of the Holy Spirit. We alone look after parish duties, visit the sick and converts daily, conduct catechism inside the town and outside, and deliver two sermons on Sundays. These crowds are gathered with great difficulty; since only six months ago the richer townspeople were so obstinate, that two or three hundred declared they would emigrate if they were forced to convert. Then entire districts (they had arranged this in advance) declared they would keep the faith of their ancestors, because we could not steal this like other possessions. Since the orders arrived from Munich [to intensify Catholic conversions] they have used unbelievable deceptions to try to circumvent these. Furthermore, they complain to the Holy Roman Emperor, but the secular government, to its undying credit, knew how to stop this.

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Document 4

Source: Letter from Gustavus Adolphus, king of Sweden, to the Protestant elector of Brandenburg, 1630

I have come into this land for no other purpose than to free it from the thieves and robbers who have so plagued it, and, first and foremost, to help his Excellency [the elector] out of his difficulties. Does his Excellency then not know that the [Holy Roman] emperor and his followers do not mean to rest till the Protestant religion is wholly rooted out of the empire, and that his Excellency has nothing else to expect than being forced either to deny his religion or to leave his country? Does he think by prayers and pleas and such like means to obtain something different? . . . I seek not my own advantage in this war, nor any gain save the security of my kingdom; I can look for nothing but expense, hard work, trouble, and danger to life and limb.

I tell you plainly that I will know nor hear nothing of "neutrality"; his Excellency must be either friend or foe. When I reach his frontier he must declare himself either hot or cold. The fight is between God and the devil. If his Excellency is on God's side, let him stand by me; if he holds rather with the devil, then he must fight with me; there is no third course, that is certain.

Document 5

Source: Confidential account of a meeting between Axel Oxenstierna, Swedish high chancellor, and Sweden's ally Brandenburg after the death of Gustavus Adolphus, 1633

Concerning the late Gustavus Adolphus' intentions:

They were, in general, to disrupt the plans of the enemy, whose intentions with regards to the Baltic Sea are sufficiently well-known. His Majesty therefore intended to ensure the safety of his kingdom and the Baltic region, and liberate the oppressed lands [of Germany]; and thereafter to proceed according as events might develop: it was no part of his original intention to march as far into Germany as he did. He saw and clearly understood where that would lead, but the enemy and the circumstances compelled this. His majesty was there in person wherever the greatest danger was.

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Document 6

Source: Jean Gagniere, "The elimination of heresy, and of rebellion, through the care of Cardinal Richelieu," France, 1640. Richelieu, the chief minister of France, removes caterpillars representing Protestant Huguenots from the fleur-de-lis, the symbol of France, while the lion and eagle, representing Catholic Spain and Austria, are kept restrained by chains.

Bibliotheque Nationale, Paris, France/Bridgeman Images

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Document 7

Source: Pope Innocent X, papal declaration in response to the treaty of Westphalia, 1648

Consumed by zeal for the house of the Lord, we endeavor everywhere to maintain the integrity and the authority of the Catholic Church, so that the ecclesiastical rights of which we have been appointed guardian by our Savior shall not in any way be impaired by those who seek their own interest rather than God's, and that we may not be accused of negligence when we shall render account to God. Accordingly it is not without deep pain that we have learned that by several articles in the peace concluded at [Westphalia], between our very dear son in Christ, Ferdinand, king of the Romans and emperor elect, on the one hand, and the Swedes, as well as our very dear son in Jesus Christ, Louis, the very Christian king of the French, on the other, great prejudice has been done to the Catholic religion, the divine service, the Roman apostolic see, the ecclesiastical order, their jurisdictions, authority, immunities, liberties, exemptions, privileges, possessions, and rights . . .

Accordingly we assert and declare that all the articles in the treaty which in any way impair . . . the Catholic religion, divine worship, or the salvation of souls. . . . have been, and are of right, and shall perpetually be, null and void . . . even when they be ratified by oath.

END OF DOCUMENTS FOR QUESTION 1

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Question 2, 3, or 4 (Long Essay)

Suggested writing time: 40 minutes

Directions: Answer Question 2 **or** Question 3 **or** Question 4.

In your response you should do the following.

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using specific and relevant examples of evidence.
- Use historical reasoning (e.g., comparison, causation, continuity or change over time) to frame or structure an argument that addresses the prompt.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

2. Evaluate the extent to which Europe's interactions with its overseas colonies in the period 1500 to 1650 differed from its interactions with its overseas colonies in the period 1815 to 1914.

3. Evaluate the extent to which the political consequences of Britain's Glorious Revolution differed from the political consequences of the French Revolution.

4. Evaluate the extent to which Europe's political relationship with the United States in the period 1918 to 1939 differed from Europe's political relationship with the United States in the period 1945 to 1989.

WHEN YOU FINISH WRITING, CHECK YOUR WORK ON SECTION II IF TIME PERMITS.

STOP

END OF EXAM

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