

2023



AP[®] European History

Free-Response Questions

Set 2

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.

“Prior to the seventeenth century, the most celebrated European city was one famous for its past. Visitors made pilgrimages to Rome to tour its ancient monuments or its historic churches: they were seeking artistic inspiration and indulgences rather than novelty and excitement. Then, in the seventeenth century, a new model for urban space and urban life was invented, a blueprint for all great cities to come. The modern city as it came to be defined was designed to hold a visitor’s attention with quite different splendors: contemporary residential architecture and unprecedented urban infrastructure rather than grand palaces and churches. And this remade the urban experience for both the city’s inhabitants and its visitors alike.

The modern city was oriented to the future rather than the past: speed and movement were its hallmarks. And as many Europeans quickly recognized, only one city was truly modern: Paris.

Visitors who wanted to contemplate ancient monuments still went to Rome, but those in search of the novel and the cutting edge—in the arts and architecture, in technology and commerce, in fashion, and in cuisine—were traveling to Paris to discover a very different experience. . . . They spent less time in churches and more in cafés and public gardens, less time touring cemeteries and more visiting shops. They wanted to eat well and to be well outfitted as much as to tour a famous cathedral.”

Source: Joan DeJean, historian, *How Paris Became Paris: The Invention of the Modern City*, 2014

1. Using the excerpt, respond to **parts a, b, and c**.
 - a. Describe one argument made in the passage.
 - b. Explain how a piece of evidence from the passage supports one of the author’s claims.
 - c. Explain how one development during the late 1600s and the 1700s shaped the changes described in the passage.

“Among all the powers that are given by God the kingly power is most high, strong, and large. . . . No power in the world or in the hierarchy of the church can lay restraint upon that supreme [power]. . . . Now to this high, large, and most restraining power of kings, not only nature, but even God himself gives from heaven most full and ample testimony, and that this power is not merely human but superhuman and indeed no less than a power divine. . . . That supreme power, therefore, which resides in earthly [rulers] is not a . . . collection of human power scattered among many and gathered into one head, but a participation of God’s own unlimited power, which he never did [confer on the] multitudes of men in the world, but only and immediately on his own vice-regents [kings].

All [royal wishes] are, and ought to be, to all loyal subjects, in the nature and force of a command.”

Source: Reverend Roger Mainwaring, sermon, England, 1627

2. Using the excerpt, respond to **parts a, b, and c**.
- Describe one argument made in the passage.
 - Describe one relevant context in which the sermon was delivered.
 - Explain one way in which views such as those expressed in the passage were challenged later in the 1600s.

Question 3 or 4

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

3. Respond to **parts a, b, and c.**

- a. Describe one change in French politics or society achieved by the liberal phase of the French Revolution.
- b. Explain how the radicalization of the French Revolutionary regime led to one change prior to Napoleon’s takeover of the French government.
- c. Explain one way in which the regime of Napoleon represented a continuity with the radical phase of the French Revolution.

4. Respond to **parts a, b, and c.**

- a. Describe one significant change to European politics or society caused by nationalism in Europe during the period 1900 to 1950.
- b. Explain one way in which nationalism led to a change in European politics or society during the period 1950 to 2000.
- c. Explain one way in which nationalism contributed to a continuity in European politics or society during the period 1950 to 2000.

END OF SECTION I

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.

Begin your response to this question at the top of a new page in the separate Free Response booklet and fill in the appropriate circle at the top of each page to indicate the question number.

1. Evaluate whether the Haitian Revolution was caused primarily by the spread of Enlightenment ideas or by the conditions of enslavement.

Document 1

Source: Society of the Friends of the Blacks, ¹ address to the French National Assembly in favor of the abolition of the trade in enslaved persons, February 1790

If some motive might push enslaved people to insurrection, might it not be the indifference of the National Assembly to their circumstances? Might it not be the insistence on weighing them down with chains, when one proclaims everywhere this eternal truth: that all men are born free and equal in rights. So therefore there would only be chains and gallows for Black people while good fortune glimmers only for the White people? Have no doubt, our happy revolution must re-electrify Black people whom vengeance and resentment have electrified for so long. It is not with punishments that the upheaval will be repressed.

¹ An abolitionist group founded in France

Document 2

Source: Louise Larchevesque-Thibaud, letter to her husband, a deputy in the French National Assembly representing Haiti, November 1790

The [free people of mixed race] are still camped at Grande Rivière. They fired on our armed men on the first day, after which they placed themselves on a high crest. The troops still hope to capture them. It is the young [Vincent] Ogé,¹ who recently arrived in the colony [from France], who is at the head of the armed rebels. Ogé has written a letter to the [Colonial] Assembly and another to the commander [governor]. He has told them that he has come from Paris to tell the people of mixed race about the decrees passed by the National Assembly and sanctioned by the king, and to ask the [Colonial] Assembly and the commander to carry out these decrees of March 8 and 28 [1790] that concern equality for people of mixed race. He says that he, Ogé, and all his men are going to unite to defend their rights and that they are determined to give their last drop of blood to uphold the decrees and defend the rights of mixed-race people.

¹ A wealthy Haitian-born man of mixed race

Document 3

Source: Dutty Boukman, a Vodun¹ priest and leader of a group that escaped enslavement, sermon delivered at a planning meeting of rebels, Haiti, 1791

The god who created the sun which gives us light, who rouses the waves and rules the storm, though hidden in the clouds, he watches us. He sees all that the White man does. But the god of the White man inspires the White man with crime, while our god calls upon us to do good works. Our god who is good to us orders us to revenge our wrongs. Our god will direct our arms and aid us. Throw away the symbol of the god of the White man [the cross worn by Catholics around their necks] who has so often caused us to weep, and listen to the voice of freedom, which speaks in the hearts of us all.

¹ A faith that combines African and Christian religious beliefs

Document 4

Source: Jean-François Papillon and Georges Biassou, rebel leaders, letter to representatives of the French government, December 1791

Most masters torture their slaves by mistreating them in all sorts of ways, taking away their two hours [of midday rest], their holidays and Sundays, leaving them naked, without any help even when they are sick, and letting them die of misery. Yes, sirs, how many barbarous masters there are who enjoy being cruel to these miserable slaves, or else managers or administrators who, to stay in their employers' good graces, inflict a thousand of the same cruelties on the slaves as they pretend to carry out their responsibilities. Oh, sirs, in the name of humanity, look favorably on these unfortunates by clearly outlawing such harsh mistreatment, abolishing the terrible plantation prisons, where the conditions are miserable, and trying to improve the condition of this class of men so necessary to the colony, and we dare assure you that they will take up their work once again and will return to order.

Document 5

Source: Thomas Clarkson, British abolitionist, *The True State of the Case, Respecting the Insurrection at St. Domingo* [Haiti], pamphlet, 1792

To what cause then may we attribute the insurrection in the islands? Undoubtedly to the slave trade, in consequence of which thousands are annually poured into the islands, who have been fraudulently and forcibly deprived of [their freedom]. All these people come into the islands, of course, with dissatisfied and exasperated minds, and this discontent and feeling of resentment must be further heightened by the treatment which people coming into them under such a situation must unavoidably receive. We cannot keep people in a state of subjection to us . . . except by breaking their spirits and treating them as creatures of another species.

Document 6

Source: F. Bonneville, French artist, *In Freedom Like You*, engraving, 1793



Source gallica.bnf.fr

A caption below the engraving reads: "In freedom like you. The French Republic in accord with Nature has desired it; am I not your sister?"

Document 7

Source: Toussaint L'Ouverture, rebel leader, "Address to Soldiers for the Universal Destruction of Slavery," 1797

Let the sacred flame of liberty that we have won lead all our acts. . . . Let us go forth to plant the tree of liberty, breaking the chains of our brothers still held captive under the shameful yoke of slavery. Let us bring them under the compass of our rights, the inalienable rights of free men. [Let us overcome] the barriers that separate nations and unite the human species into a single brotherhood. We seek only to bring to men the liberty that [God] has given them and that other men have taken from them only by transgressing His unchanging will.

END OF DOCUMENTS FOR QUESTION 1

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 most significant difference between the Protestant Reformation and the subsequent Catholic Reformation.
 3. Evaluate the most significant difference between the first Industrial Revolution and the second Industrial Revolution.
 4. Evaluate the most significant difference between the economic effects of the First World War and the economic effects of the Second World War.

Begin your response to this question at the top of a new page in the separate Free Response booklet and fill in the appropriate circle at the top of each page to indicate the question number.

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

STOP

END OF EXAM