

**AP<sup>®</sup> EUROPEAN HISTORY**  
**2008 SCORING GUIDELINES (Form B)**

**Question 1—Document-Based Question**

**Explain the reasons for the adoption of a new calendar in revolutionary France and analyze reactions to it in the period 1789 to 1806.**

**BASIC CORE: 1 point each to a total of 6 points**

**1. Has acceptable thesis (thesis may not simply restate the question).**

An acceptable thesis is based on the documents, appropriately addresses and explains the reasons for adopting a new calendar, and analyzes the reactions to it between 1789 and 1806. The thesis may appear at the end of the essay.

***Examples***

Unacceptable: The National Convention adopted a new calendar to replace the Gregorian calendar. There were many reasons for the adoption of a new calendar, and many reactions to it in the period 1789 to 1806.

Acceptable: The National Convention adopted a new calendar to get more workdays out of the peasants, and the clergy and peasants didn't like it.

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

The student must use **at least six documents**, even if used incorrectly, by reference to anything in the box. Documents cannot be referenced together in order to get credit for this point (e.g., "Documents 1, 4, and 6 suggest ..."). Documents need not be cited by number or by name.

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

A student may not significantly misinterpret more than one document. A major misinterpretation is one that leads to an inaccurate grouping and/or a false conclusion. (Saying that the Abbé de Sieyès represents the Church is not a major error since no outside information is required for the document-based question.)

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

Students **must use six documents** to explain reasons for the change AND analyze the reactions to that change; even if the thesis deals with only one part of the question, the documents used must address both parts of the question.

***Some general categories of reasons***

Response to the people: 1

Opposition to ignorance and fanaticism: 2

Symbolize equality of the Republic: 2, 6

Anti-tradition: 3

Pro-reason: 4, 5

Anti-Church/clerical: 3, 10

Promotion of efficiency: 1, 5

***Some general categories of reactions***

**Supportive of new calendar**

Government officials and writers in 1790s: 2, 9

Villagers: 6

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**Question 1—Document-Based Question (continued)**

**Not supportive of new calendar**

Church: 3, 4

Peasants: 7

Conservative Girondins: 8

Napoleonic officials, 1806: 11

Ineffective: 9, 10

Note: A student cannot earn this point if no credit was awarded for point 1 (appropriate thesis).

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

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

- Relating authorial point of view to the author's place in the political or social arena OR
- Evaluating the reliability of a source OR
- Grouping documents in a way that explicitly and correctly shows awareness of point of view OR
- Recognizing that different kinds of documents serve different purposes OR
- Analyzing the intent or "tone" of the documents; must be well developed

Note: Mere attribution of sources does not constitute analysis of bias or point of view.

**6. Analyzes documents by grouping them in at least three appropriate groups. (A group must have two documents.)**

A fallacious grouping (e.g., merchant views) receives no credit. A group must serve as a valid tool of analysis. In addition to those listed above, groupings and corresponding documents may include the following (list is not exhaustive):

- Government officials: 2, 4, 5, 8, 9, 10
- Lovers of morality: 2, 6, 11
- Citizen comments: 1, 6, 7
- Supporters of reason: 2, 5, 9
- Opposition documents: 3, 7, 8, 11
- Chronological changes in reaction: 1, 2, 3, 10, 11
- Favorable comments: 1, 2, 5, 6, 9
- Reasons for change: 1, 2, 3, 4, 5, 6, 10

**EXPANDED CORE: 1–3 points to a total of 9 points**

Expands beyond the basic score of 1–6 points. A student must earn 6 points in the basic core area before earning points in the expanded area. A student earns points to the degree to which he or she does some or all of the following:

- Has a clear, analytical, and comprehensive thesis
- Uses all or almost all documents
- Addresses all parts of the question thoroughly
- Uses the documents persuasively as evidence
- Shows understanding of nuances in the documents

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**Question 1—Document-Based Question (continued)**

- Analyzes point of view or bias in at least four documents cited in the essay
- Analyzes the documents in additional ways (e.g., develops additional groupings)
- Brings in relevant “outside” historical content, although **most of the essay should be based on the documents**

Write in the box the number of the question you are answering on this page as it is designated in the examination.

1
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During the French Revolution, the leaders of revolutionary France changed the dates of holidays, weekdays and months from the Roman churches to their own ideas. In the early stages, the ~~change~~ <sup>change</sup> dates represented a break from the old, it turned into a glorification of the revolution and by the end of the revolution it lost its point entirely.

When the idea of a new calendar started, it represented a break from the old ~~ideas~~ ideas of holidays. According to Doc 1 in the *Canard de Bordeaux* the amount of holidays were hurting the state and the people wanted them gone. This was because the revolutionaries had control over the government and they were trying to speak for the rest of the country although their grievances were not heard and that is why they broke away. According to Doc 2 the Church ~~of~~ <sup>of</sup> ~~was~~ <sup>was</sup> for ignorant people and represents fanaticism and royalty. Thus a change needs to be made to break away and start their own history. This was a speech and so it probably was exaggerated. Now people felt about the past because he was trying to inspire a change. In document 9 it ~~says~~ said that the reason for the new calendar was to "correct the uses and errors of the old". He was trying to convince the government that the calendar was right.

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And that it is unnecessary to go against it. However, people were not ready for a new calendar at that time, Abbe Sieyès responded to the proposal. But they continued it anyway.

In late 1793 they decided to create the calendar and told the public it was to celebrate the revolution's accomplishments. Document 4 is art showing the beauty of the new months. It was used as propaganda to make the ideas of revolution seem good. In Doc 5 it says that the change in calendars "shows the character of the revolution" in that it is simple, exact and made with reason and philosophy. This was a decree and would be read to all people so it gave people nationalistic pride. In Doc 6 there was a letter that showed how happy people were when they read about the glorification of generals that are martyrs that they have to look up to. The National Convention was very strict and did not have freedom of speech so this could have been appeasement to make the leaders of the National Convention happy with their country.

By 1794 ~~people~~ ~~to see the point of~~ the point of the new calendar was lost. People hated the new calendar because 1 day or rest of it was not chosen according to Doc 7, people began to tire of it. Pierre Joseph Denis saw the calendar as an

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Over the region of our Fathers and trample underfoot the venerated objects of the people. He was a former Girder and may have been biased to the National Convention because he was thrown in prison. He clearly hated ~~the new calendar~~ <sup>the new calendar</sup> ~~and~~ <sup>and</sup> ~~did not~~ <sup>did not</sup> ~~like~~ <sup>like</sup> it. In doc 10 it shows that the "republican temple" still resembles a church. Clearly the change was not attractive if

there were no signs of republicanism in a place that was not for the purpose of republicanism. According to Doc 11 on the difference between the Gregorian calendar and the Revolutionary Calendar: "He preached morality to men and the other nothing." No point was taken from the revolutionary holidays and festivities, it was mocked. It celebrated the turning and was deemed ridiculous. This was in the time of Napoleon's rule so the old calendar was kept so ~~the newspapers~~ <sup>the newspapers</sup> may have mocked the Convention to show loyalty to Napoleon who ~~was the one~~ to return the new calendar.

In 1793 the leaders wanted a new calendar to ~~show~~ <sup>show</sup> the difference between them and the leaders before them. When the calendar was met by the public it was used to glorify and celebrate the revolution. After a year the calendar lost its point completely.

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Part A

The radical stage of the French Revolution came with the rise of the Jacobins to power. These extremist republicans, backed by the workers and artisans of the middle class known as the sans-culottes, established a government headed by the dictatorial Committee For Public Safety. In charge of this regime was Maximilien Robespierre. Throughout the 1790's, it worked to protect the First French Republic from domestic and foreign opposition and tightened its hold over French society. One of its reforms was the adoption of a new calendar.

The origins of this reform ~~was~~ in the Cahier de doléances, a list of grievances, of the Third Estate, (which was made up of the middle and lower classes of French society). It asked simply "that the number of religious holidays be reduced," ~~so they would not interfere with the economic activities of the people.~~ so they would not interfere with the economic activities of the people. This request did not ask for the ~~de-Christianization~~ de-Christianization of France, as the Republic soon did. In fact, the cahier believed that "the observance of Sunday will become more solemn and holy."

Revolutionaries, however, seized the chance to rid France of Church influence and ~~assert~~ <sup>assert</sup> its independence. Gilbert Romme criticized the Gregorian calendar ~~at a speech before the National Convention,~~ at a speech before the National Convention, claiming that "it" was born among an ignorant people."

When the new calendar was adopted, it was ~~opposed~~ <sup>opposed</sup> by the more conservative groups of France. A letter written by a peasant to the National Convention ~~complained~~ complained that the "nine days of hard labor [before the new day of rest on the tenth day] are unbearable." This peasant ~~supported~~ favored the "mass and vespers" of the Roman Catholic Church.

## Part A

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Proponents of the calendar responded to complaints like this one by claiming that "this objection must be welcomed by the lazy," as Minister of Interior Letourneux put it. Other defenders of the calendar, such as the village of St. Quirin, said that the new organization of ~~the~~ days was beneficial. "We gain virtue, we teach, and watch," its letter <sup>instead of the Christian</sup> to the National Convention stated, praising the idea of rest on the Tenth Day, <sup>day; rest on the seventh day.</sup>

The calendar renamed the months ~~with~~ <sup>grew out of that</sup> themes of nature, consistent with the Romanticism ~~of~~ that <sup>time</sup> period. ~~With the names~~ The months now had names like Germinal (Month of New Growth) and Floreal (Month of Flowers). There was much opposition to this revolutionary calendar. Even before its creation, ~~Abbe~~ <sup>Abbe</sup> Sieyès (who ~~wrote~~ wrote "What is the Third Estate?" and was sympathetic to the desires of the lower classes in France) said, "The time hasn't yet come to make changes in the divisions of the year." After its abolition by Napoleon in 1806, an article in the Gazette de France, ridiculed the names of the months under the calendar. "It was sad even in the names of festivals, which instead of being devoted to the benefactors of humanity, were devoted to the cabbage, the turnip, and the artichoke," <sup>the</sup> <sup>article</sup> said.

All in all, the calendar had been a way to lessen the influence of the Gallican Church on society. Many people, such as one government official in the town of Steenwerck ~~who~~ detested "images, crucifixes, confessionals, and chapels" that reminded them of ~~the~~ the old "monarchical regime," ~~without~~ <sup>first</sup> in which the Church had a lot of power. In the years of the <sup>first</sup> French Republic, many reforms were made that, as a decree of the National Convention stated, "show[ed] the character of our



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Part A

revolution." Some of these reforms ~~was~~ dealt with the "uniformity of weights and measures" and "a new measurement of time." But others were as radical as the creation of a new religion. Denis, a Girondist (a republican, but not as ~~an~~ extreme as the Jacobins), claimed that the Republic had made "the infernal Robespierre the first pope of Deism."

So, in the years of the First French Republic, the Committee for Public Safety started a de-Christianization program for France. Wary of the Church's power in the First Estate of the Ancien Régime, the Jacobins began to remove Church influence from France. The Republic passed the Civil Constitution of the Clergy, which required clergymen to take an oath of loyalty to France and attempted to reduce the power of the pope. The ~~new~~ new revolutionary calendar was another attempt to undermine Christian influence. ~~It~~ It was met with some popularity, but ~~met~~ <sup>great</sup> opposition from the lower classes, and was finally abolished by Napoleon, who wanted to renew ties with the papacy, in 1806.

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PART A #1

The French Revolutionary Calendar was set up as an attempt by the National Convention to destroy the ~~the~~ feudal way of life in France; however, the people of France did not approve of this new calendar. The National Convention viewed the Gregorian Calendar and seven day week as irrational. They also associated the Gregorian Calendar with feudalism, the ~~the~~ French monarchy, and the Catholic Church. The new calendar was set up in an attempt to make the calendar more rational.

In Document 1, the Third Estate of Chateau-Thierry is asking for the week to be made longer and the number of religious holidays reduced. They say that these things encourage idleness in the French people. Lengthening the week and reducing religious holidays would increase the productivity of the French people and make the day of rest more holy.

Gilbert & Romme, in Document 2,

PART A#1

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associates the old calendar with royalty and ignorance. The calendar must be changed in order to rid France of all trappings of feudalism.

The speakers in both Documents #1 and 2 are for the new calendar. They see it as more productive and republican.

In the 3rd Document, Abbé Sieyès declares that changing the calendar is not the right thing to do. Changing the calendar is too big a task to do and all of France's neighbors are still using the old calendar. France would be better off sticking with the old calendar.

Document 4 shows how the months were renamed in an attempt to be more rational. The months are named after what happens in them, such as the harvest or new growth.

In Document 5, the decree praises the new calendar as bringing uniformity to France. It also calls for a uniform system of weights

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PART A#1

and measurements. The decree claims that these things will be more rational and uniform.

The village of St. Quirin, in Document 6, further praises the new calendar. They claim that they use the ~~new~~ Tenth Day of every week, the time for rest, as a way to learn more about the greatness of the French Revolution and to gain great virtue.

The peasant in Document 7 says that the week is too long. No one can handle nine straight days of work. He also says many others are complaining about the new calendar.

In Document 8, Pierre-Joseph Denis says that the new government is still despotic. The new calendar just displays this despotism. He compares Denis to the Catholic Church by saying that Robespierre was the first pope of Denis.

## PART A #1

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Francois - Sebastian Letourneau, in Document 9, supports the new calendar. He claims it is very scientific and rational ~~and~~ only the lazy would oppose the ten ~~to~~ day week. All industries citizens should love to work for nine ~~of~~ straight ~~to~~ days.

The government officially, in Document 10 points to the fact that everything in the new churches is just like that of the old regimes churches. There is still much fancy decoration. No symbols of the Revolution are in the church. Things have changed ~~very~~ little.

The newspaper in Document 11 displays the joy of the French people at the abolition of the ~~the~~ new calendar and the return of the Gregorian calendar. It claims the ~~the~~ ten day week was immoral and a creation of men. The seven day week is

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PART A

moral and from God.

These documents show how many French people opposed the new calendar. Most who support the calendar are people in the National Convention and ~~National~~ national government. These people were ~~strong~~ strong supporters of the Revolution. The peasants and people in the countryside, on the other hand, opposed the new calendar. They mainly were ~~conservative~~ conservative. They did not enjoy the feudal burdens <sup>of the old regime</sup>; however, they thought the new calendar was too radical. In this way the documents can be divided by ~~the~~ who is speaking. One group, the National Convention and national government, is the author of Documents 1, 2, 4, 5, & ~~6~~ 9. Everyone else, or the peasants and ~~non~~ non-Jacobin leaders of the day wrote Documents 3, 6, 7, 8, 10, & 11.

These documents can also be

PART A #1

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divided between those who are for or against the new calendar. Documents 4, 2, 5, 4, and 9 are written by people who support the new calendar. The other documents, 3, 6, 7, 8, 10, and 11 are written by those who are against the new calendar. It is obvious that only those in the national government supported the new calendar; everyone else was against it.

It can be said that the new calendar was enacted by the National Convention to formally abolish the trapping of feudalism. However, this new calendar was too extreme and was met with resistance from the French people. This is what led to its downfall.

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**2008 SCORING COMMENTARY (Form B)**

**Question 1**

**Sample: 1A**

**Score: 7**

This essay successfully performs all six core tasks and received 1 extra point for the effective analysis of point of view. A relevant thesis is formulated in the last sentence of the introductory paragraph. The essay then analyzes the documents by grouping them into three appropriate categories: calendar rationale, (Documents 1, 2, 9), republican views (Documents 4, 5, 6), and anti-calendar views (Documents 7, 10, 11). It examines the point of view in six of the documents.

**Sample: 1B**

**Score: 5**

This essay's thesis is first suggested in the last sentence of the introduction and then reappears, fully developed, in the conclusion. The essay discusses a majority of documents individually and specifically (Documents 1, 2, 3, 4, 5, 7, 8, 10, 11). It shows understanding of the majority of documents and provides at least three reasonable groupings: debate over nine days of work followed by one day of rest (Documents 6, 7, 9), renaming of the months (Documents 3, 4, 11), and religious concerns (Documents 5, 8, 10). The essay fails to perform any valid point-of-view analysis.

**Sample: 1C**

**Score: 3**

This essay has an acceptable thesis, discusses a majority of the documents individually and specifically, and shows understanding of a majority of them. However, it does not use a majority of the documents to support the thesis. It merely lists and describes the sources without attempting to link them to the thesis. It does not comment on point of view and does not analyze the documents by grouping.