

AP[®] EUROPEAN HISTORY 2013 SCORING GUIDELINES

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).

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

1A-d

Sparked by the nailing of a candid list of grievances on the door of a tiny German church, the Protestant Reformation ushered in a wave of radical new thought and practice that left the state of European Christianity forever altered. As thousands of new dissenting sects quickly severed ties with the Catholic Church, European intellectuals and rulers struggled to form opinions and thoughts about a novel concept imposed upon them - religious toleration.

~~Opinion~~ While some leaders ~~strongly opposed~~ ^{denounced} this modern development for its contribution to diversity, and therefore disunity, others embraced toleration as a means of preserving the welfare of their states and faith. Practical reforms concerning toleration, however, remained cautious on both sides of the debate, the opposition holding firmly to their state of unity, while accepting leaders exercised precaution in their practices.

Some European ^{thinkers and} ~~leaders~~ ^{mainly catholic,} ~~both catholic and~~ ~~protestant~~ derided the concept of religious toleration for differing sects, fearful of its potentially dangerous effect on ~~the~~ the solidarity of their states. Paul Hay du Chatelet, a French political analyst, pointed out that

1A-2

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"diversity of belief, cult, and ceremony divides... subjects ~~and can~~ (giving) rise to conflicts, war, and general catastrophe" (Doc 7). Being a Catholic noble du Chatelet may have been ~~biased towards~~ prejudiced against the toleration of rebellious sects. In addition, his membership in the aristocracy, constantly fearful of any challenges to its power, may ~~be~~ have further skewed his judgment. However, his du Chatelet accurately portrays the feeling of ~~an~~ resentment and distrust of the aristocratic leaders towards religious toleration. In addition, Maria Theresa's private missive to her son, the heir to the Holy Roman Empire, further illustrates the belief among certain rulers that "toleration and indifference are precisely the true means of undermining" the state's welfare (Doc 12). As leader of an ethnically diverse empire, Maria Theresa naturally sought to preserve ~~of~~ stability in her land by any means. To her, and to several other conservative leaders, the notion of religious toleration represented potential rebellion and disintegration of unity.

In stark contrast, several other prominent European rulers and intellectuals expressed a

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

1A-3

strong inclination towards religious toleration, confident that this radical idea would foster harmony and stability, as well as maintain the value of faith. Sebastian Castellio, a French Protestant in Switzerland, insisted that an absence of due toleration would lead to the destruction ~~of~~ "by Christians [of] themselves with fire, water, and the sword without mercy" (Doc 1). Castellio's treatise reflects ~~the~~ ^{on the} ~~case~~ atrocities committed by close-minded, unforgiving sects and warns that ~~an absence~~ a lack of acceptance will lead to the demise of Christianity itself. William of Orange, the leader of Netherlands Protestant movement, warned in ^{the} his declaration also of the dangers of internal struggle caused by lack of toleration, reminding citizens recently emerged from a brutal war with ~~the~~ adamantly Catholic Spain of the ~~the~~ suffering that ^{might erupt from} ~~could have been due~~ ~~to~~ internecine struggle (Doc 2). Being a renowned leader interested in the prosperity of his nation, William ~~exhibits~~ ^{holds} ~~exhibits~~ genuine ~~concern for his people~~ interest in the welfare of his people. Therefore, his urge for them to be tolerant is most likely honestly motivated. John Lilburne, William Walwyn, Thomas Prince, and

1A-4

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

Richard Overton, radical reformers supportive of Parliament during the Puritan Revolution, further reminded English citizens of the multiple brutalities committed throughout history in the interest of ~~of~~ eliminating opposing beliefs (Doc 6). Their encouragement of open-minded toleration stems from ^{their} witnessing the unfairness of a king strongly biased against certain Puritan sects. ~~that~~ In addition, the public nature of the statement lends it further validity, pronouncing it an accurate representation of ^{one of} the motives behind acceptance of toleration. Finally, Voltaire, a renowned philosopher, in his book entitled Letters Concerning the English Nation, emphasizes the sense of unity and community developed by toleration (Doc 11). Voltaire's argument is proven concrete by its relevant example of peaceful trade, irrespective of religious denomination, contemporaneous with the growing international economy. Clearly, ~~several~~ several leaders and thinkers, mainly Western, espoused the idea of toleration due to its contribution to unity and protection from instability and suffering. Despite the high-minded nature of Western

support of toleration, practical ~~an~~ exercise of the doctrine was moderate and cautious ~~due~~ due to a litany of political fears. ~~the~~ ~~see~~ ~~for~~ ~~rest~~

A 1583 agreement between the Catholic minority and Lutherans in Saxony, indicates the ~~correct~~ accepting but wary ~~nature~~ application of this new ideal (Doc 4). Both Lutherans and Catholics were guaranteed freedom to worship, yet certain imposed restrictions highlighted the nascent nature of toleration.

~~this attitude~~ ~~the~~ ~~passing~~ ~~of~~ ~~a~~ ~~century~~ ~~marked~~ King Henry IV's Edict of Nantes in 1589, which granted ~~Protestants~~ ^{Huguenots} freedom of religion, further exhibited ~~a~~ ^{precaution}, as seen by the ~~article's~~ ^{fact that the} ~~grant~~ rights granted must accompany Protestant comportment "in other things as contained in this edict" (Doc 5). Henry IV, having proved himself to be a politician by ~~or~~ readily converting religions in order to ~~govern~~ ^{rule} France, ~~would~~ would not have held any religiously-based biases towards this clause; ~~therefore~~ ^{he} ~~this~~ ~~edict~~ ~~validly~~ ~~illustrates~~ ~~the~~ ~~naturally~~ ~~hesitant~~ ~~support~~ ^{implementation} of religious toleration.

The passing of a century did little to change this ~~the~~ attitude, as Amsterdam's 1691 approval of the construction of a Catholic ~~the~~ ~~was~~ ~~merely~~ ~~wary~~ of the political implications of his actions amongst French Catholics, ~~recently~~ ~~emerged~~ ~~from~~ ~~a~~ ~~brutal~~ ~~struggle~~ with the Huguenots

1A pb

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Church further ~~also~~ demonstrates an unwillingness to fully embrace toleration. ^(Doc 9) ~~Deeply~~ Its history shaped directly by decades of religious persecution by Catholics, Amsterdam was naturally ~~not~~ reluctant to allow the public trumpeting of Catholic doctrine. The 1707 ~~agreement~~ Swedish agreement between ^{Lutheran} King Charles XII of Sweden and the Catholic Holy Roman Emperor also ~~displeased~~ demanded certain concessions from Lutherans in ~~resp~~ return ~~for~~ for religious freedom; they could not worship publicly. (Doc 10). Since ~~in contrast~~ ~~opponents to the concept of toleration~~ Sweden had just defeated the empire, it should have been granted more tolerance; however, the minimal gains ~~seized~~ seized by Lutherans validly proves the cautious implementation of toleration. In stark contrast, ~~in stark contrast~~ ~~opponents of toleration~~ ~~fully committed to their ideals~~ ~~and~~ in practice, opponents of toleration fully committed to their ideals in practice. Louis XIV's Edict of Fontainebleau in 1685 adamantly banned all Huguenot worship in France concomitant with his belief that ~~religious diversity bred~~ religious diversity bred disunity (Doc 8). Despite the potential economic and

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

1A-p.7

social dangers concomitant with the expulsion of all French Protestants, Louis XIV's adherence to his principles lends validity to the claim that conservative leaders ~~illustrate~~ prominently illustrated their hatred of toleration in their actions.

During the 16th - 18th century, Europe was undergoing social struggles. One of the main issues was the practices concerning religious toleration, as freedom to practice their own faith was of great importance to the people. Some leaders and people accepted the freedom of religion, such as William of Orange as a promotion of unity. Many religious groups such as those that broke off from Catholicism believed in the possible coexistence between different belief systems. More conservative, traditional leaders such as Louis XIV completely rejected the idea of religious toleration, arguing that it in fact promoted disunity with the opposing views.

With the involvement of new ideas and practices during the late 15th - 17th centuries came the development of new, refined religions. Martin Luther, as an attempt to reform the church ~~promoted~~ promoted his views ~~to~~, leading to the practices of Lutheranism. While religions such as ~~L~~ Lutheranism, Calvinism

1B-2

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

and other Protestant views came ~~to~~ to be, they challenged the traditional Catholic Church and the papacy. Some leaders, such as William of Orange and Archduke Matthias of Hapsburg believed that if they do not grant their people the freedom of religion, then it will cause disunity, weakness and make them more vulnerable to Spain's aggressions (Doc 2). As King Henry ^{IV} of France stated in the Edict of Nantes "we permit to those of the Reformed religion to live and dwell in all the cities and places of our kingdom." (Doc 5). He believed that as long as the people conduct themselves in a civil manner, they shouldn't be persecuted. John Lilburne and the other Levellers had similar views. They did not believe it was lawful to "restrain any person from the profession of his faith" (Doc 6). They were opposed to persecution and molestation based on belief preferences.

The different belief systems within one empire may have caused some political issues, however, the belief in the ~~peaceful~~ peaceful

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

1B-3

coexistence of religions was possible. Brought on by the Reformation, new ideas influenced the peasants as well as the middle class. According to Document 4, in Saxony 1583, there was an attempt at cooperation in regard to church services between the Catholics and Lutherans. The clergy of both faiths had to perform their sermons with respect to other religions, or at least toleration. The Committee of regents of the city of Amsterdam allowed de Glabbeuis to open a Catholic church in the city. However, the two churches have to respect the other. The services will be so that "no offense will be given by Catholics meeting Protestants" (Doc 9). King Charles XII of Sweden and Emperor Joseph I established that the people in fact were divided by religion and they could only practice said religion in the areas where it was permitted. (Doc 10). Influenced by Enlightenment ideas, Voltaire also had similar views. He believed that it was the individual that was more important than the actual

1B 7.4

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

belief system. Voltaire states that members of completely different beliefs could peacefully work together and cooperate (Doc 11)

Not ~~all~~ everyone accepted the new ways of life, rejecting our strain from the traditional faith. Sebastian Castellio states that "we regard ~~to~~ those as heretics with whom we disagree" (Doc 1). Castellio shows the brutality of those with opposing views. The French Catholic aristocrat, Paul Hay du Castelet rejected Protestantism. He believed that tradition should prevail.

"diversity ~~is~~ of belief, cult, and ceremony divides his subjects and causes them to hate and despise one another" (Doc 7). He also stressed the importance of the same religion on social peace. King Louis XIV of France didn't promote religious freedom to his subjects. He was against "false religion" and the practices of it (Doc 8). In Austria, during 1777 the empress Maria Theresa also rejected

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

1B-5

the freedom of religion, stating "he is no friend of humanity who allows everyone his own thoughts..." (Doc 12)

She promoted power for the Catholic church and subordination to it

Throughout the 16th - 18th century, Europe was introduced to new ideals and views. Acceptance of religious freedom wasn't common, but accepted and promoted by Enlightenment thinkers, like Voltaire. Some, however, rejecting religious view different from theirs persecuted and punished those who didn't comply.

Over time, the practices of religious toleration led to unification of some states and disillusion of others.

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

1C-1

The Protestant Reformation began in the late sixteenth and early seventeenth century. Many states had sizable religious minorities and the question was which religion should be dominant. Most states' religions were determined by the ruler. There were many political, social, and economic reasons that determined the religion of each state.

~~The consequences were~~ There were many political causes and reasons during the reformation. The Netherlands was a country who reformed their religion. Neighbors of the Netherlands also participate in a Reformed religion which causes more trouble for Spain to harm them (document 2). The Netherlands ~~revolted~~ revolted against Spain in the late sixteen century. An opposition to promoting free religion occurred in ~~Spain~~ France. Paul Hay du Chastelet suggests unity of beliefs binds men together (document 7) which can prevent fighting. Religious differences divided the country. The wars of Religion demonstrates that having different religious beliefs can cause war and uprisings such as the ~~hundred~~ 30 years war when Calvinists were left out of the Peace at Augsburg as a choice of religion for Princes to choose. Maria Theresa was another leader against the division of religious beliefs in her country (document 12).

10-2

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

Allowing religious toleration puts not only the welfare of the State on stake, but also her heir, Joseph II's salvation

There were many social causes and reasons ~~down~~ for actions during the time of the Reformation. Sebastian Castellio questioned who would want to be a Christian when he saw Christians destroying other Christians (document 1). The Reformation caused problems between many religious groups. Mary Tudor or "Bloody Mary" who was a Catholic tried to kill her stepsister Elizabeth I of England because she reformed Protestantism. Mary and her husband ~~set~~ ~~for~~ Philip V of ~~Eng~~ Spain set forth the Spanish Armada to England to destroy Elizabeth I. The Spanish Armada failed. A Calvinists church ~~stated~~ ~~stated~~ ~~stated~~ that it can't promise anyone's freedom of salvation except those to whom God has promised them (document 3). This ~~idea~~ relates to the idea of predestination ~~idea~~, presented by Ulrich Zwingli, which means God has already chosen in the beginning of time if you are saved (elect), or damned (reprobate). To keep society civil, although Amsterdam was a reformer in religion, Glabbar's was allowed to set up a Catholic church

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

1C- p.3

that was built in an alley (document 9) The Catholics had to be respectful when going through the streets. Most of Northern Europe reformed their religion away from Catholicism.

~~King Louis XIV of France was against Protestantism so he revoked the Edict of Nantes with the Edict of Fontainebleau in 1685. In places like Silesia, Lutherans could not publicly~~

practice their faith (document 10). They were allowed to practice self-pietly at home. A belief of Voltaire was that there should be a multitude ~~on~~ on allowing people to practice their own faith so that there can be peace (document 11). To prevent hindrance between Catholics and Protestants, it was decided at the ~~council~~ municipal council of the town of Bautzen, Saxony in 1853 to have them practice ~~their~~ their religion at separate times.

Many economic policies determined the Reformation. King Henry IV of France passed the Edict of Nantes in 1598 granting Huguenots freedom of religion. They were allowed to have fortified cities too. (document 5).

The Protestants believed that ~~the~~ idle hands

1C-4

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were the devil's plaything. To prevent from being damned in the belief of predestination, Protestants worked hard and didn't overspend their money which led to capitalism.

This is known as the Weber Thesis. King ~~Louis~~ Louis XIV of France revoked the Edict of Nantes in the Edict of ~~Fontainebleau~~ Fontainebleau in 1685 which caused Protestants to flee France. A long-term ~~of~~ effect of this is the French Revolution in 1789 due to a troublesome ~~economy~~ economy.

The Protestant Reformation ~~has~~ had many political, social, and economical reasons that led to an outcome of many different religions around the world. Eventually states and countries started secularizing more greatly. Many disputes also rose up in accordance to the Protestant Reformation.

AP[®] EUROPEAN HISTORY 2013 SCORING COMMENTARY

Question 1

Overview

The intent of this question was to assess students' abilities to analyze primary source documents regarding both religious arguments concerning the desirability or undesirability of religious toleration and everyday practices regarding religious toleration, to arrange the sources into analytically useful groups, and to provide examples of point of view implicit in the documents.

Sample: 1A

Score: 9

The thesis is comprehensive, provides three clear groups, and provides excellent historical context. The essay follows faithfully the structure outlined in the thesis. There are no misinterpretations of documents, and the thesis is supported by nearly all documents (7, 12, 1, 2, 6, 11, 4, 5, 9, 10, 8). There are six insightful and contextual point-of-view references (7, 12, 1, 2, 6, 5). The essay was awarded points in the expanded core because of its comprehensive thesis, outstanding point-of-view analysis, persuasive and nuanced use of documents, and effective use of outside information. Overall, the essay's sophisticated prose and argumentation are superb. The essay earned core points 1 through 6, plus 3 points in the expanded core.

Sample: 1B

Score: 5

The thesis clearly describes three positions regarding religious toleration seen in the documents. There are 10 documents discussed correctly (2, 5, 6, 4, 9, 10, 11, 7, 8, 12) with one document erroneously grouped (1). There is only one valid analysis of point of view (11). There are three acceptable groups. The essay earned core points 1, 2, 3, 4, and 6.

Sample: 1C

Score: 2

The thesis fails to address the issue of toleration explicitly, dealing instead with reasons why different states adopted different religions. The essay discusses 11 documents (2, 7, 12, 1, 3, 9, 10, 11, 4, 5, 8), with document 3 placed in the wrong group. There is no attempt at point-of-view analysis. There are two valid groups and a failed attempt at a third group (documents 5 and 8). The essay earned core points 2 and 3.