

AP[®] WORLD HISTORY FREE-RESPONSE QUESTIONS

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WORLD HISTORY

SECTION II

Note: This exam uses the chronological designations B.C.E. (before the common era) and C.E. (common era). These labels correspond to B.C. (before Christ) and A.D. (anno Domini), which are used in some world history textbooks.

Part A

(Suggested writing time—40 minutes)

Percent of Section II score—33 1/3

Directions: The following question is based on the accompanying Documents 1-10. (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 This question is designed to test your ability to work with and understand historical documents.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:

- Has a relevant thesis and supports that thesis with evidence from the documents.
 - Uses all of the documents.
 - Analyzes the documents by grouping them in as many appropriate ways as possible. Does not simply summarize the documents individually.
 - Takes into account the sources of the documents and analyzes the authors' points of view.
 - Identifies and explains the need for at least one additional type of document.
 - You may refer to relevant historical information not mentioned in the documents.
1. Using the following documents, analyze how the ideas of Enlightenment thinkers influenced resistance to traditional political authority and notions of social hierarchy in Europe and the Americas.

Document 1

Source: John Locke, English philosopher, published anonymously, *Second Treatise on Government*, 1690

To understand political power right, and derive it from its original, we must consider what state all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions, and persons as they think fit, within the bounds of the law of nature, without asking leave, or depending on the will of any other man...

Political power is that power, which every man having in the state of nature, has given up into the hands of the society, and therein to the governors, whom the society hath set over itself, with this express or tacit trust, that it shall be employed for their good and preservation of their property...

... So that the end and measure of this power, when in every man's hands in the state of nature . . . it can have no other end or measure, when in the hands of the magistrate, but to preserve the member of that society in their lives, liberties, and possessions; and so cannot be absolute, arbitrary power over their lives and fortunes...

Document 2

Source: Jean-Jacques Rousseau, French philosopher, *The Social Contract*, 1763

Government . . . is wrongly confused with the sovereign, whose agent it is. What then is government? It is an intermediary body established between the subjects and the sovereign to keep them in touch with each other. It is charged with executing the laws and maintaining both civil and political liberty.... The only will dominating government ... should be the general will or the law. The government's power is only the public power vested in it. As soon as [government] attempts to let any act come from itself completely independently, it starts to lose its intermediary role. If the time should ever come when the [government] has a particular will of its own stronger than that of the sovereign and makes use of the public power which is in its hands to carry out its own particular will—when there are thus two sovereigns, one in law and one in fact—at that moment the social union will disappear and the body politic will be dissolved.

Document 3

Source: Voltaire, French philosopher and Historian philosopher, *A Treatise on Toleration*, 1763

It does not require great art, or magnificently trained eloquence, to prove that Christians should tolerate each other. I, however, am going further: I say that we should regard all men as our brothers. What? The Turk my brother? The Chinaman my brother? The Jew? The Siam? Yes, without doubt; are we not all children of the same father and creatures of the same God?

Document 4

Source: Joseph II, Holy Roman Emperor, *Ideals, Letters of Joseph II*, c.1790

I determined from the very commencement of my reign to adorn my diadem with the love of my people, to act in the administration of affairs according to just, impartial, and liberal principles; consequently, I granted toleration [in 1781], and removed the yoke which had oppressed the protestants for centuries.

Fanaticism shall in future be known in my states only by the contempt I have for it; nobody shall any longer be exposed to hardships on account of his creed; no man shall be compelled in future to profess the religion of the state if it be contrary to his persuasion....

Document 5

Source: Frederick II, King of Prussia, *On forms of Government*, 1752

Rulers should always remind themselves that they are men like the least of their subjects. The sovereign is the foremost judge, general, financier, and minister of his country, not merely for the sake of his prestige. Therefore, he should perform with care the duties connected with these offices. He is merely the principal servant of the State. Hence, he must act with honesty, wisdom, and complete disinterestedness in such a way that he can render an account of his stewardship to the citizens at any moment... If we wish to elevate monarchical above republican government, the duty of sovereigns is clear. They must be active, hard-working, upright and honest, and concentrate all their strength upon filling their office worthily. That is my idea of the duties of sovereigns.

Document 6

Source: Thomas Jefferson, Virginia resident, signed by 56 members of the Continental Congress, *Declaration of Independence*, 1776

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed...

When a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.--Such has been the patient sufferance of these Colonies... To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

...

Document 7

Source: Simon Bolivar, American born leader of Latin American independence, *Jamaica Letter*, 1815

South Americans have made efforts to obtain liberal, even perfect, institutions, doubtless out of that instinct to aspire to the greatest possible happiness, which, common to all men, is bound to follow in civil societies founded on the principles of justice, liberty, and equality. But are we capable of maintaining in proper balance the difficult charge of a republic? Is it conceivable that a newly emancipated people can soar to the heights of liberty, and, unlike Icarus, neither have its wings melt nor fall into an abyss? Such a marvel is inconceivable and without precedent. There is no reasonable probability to bolster our hopes.

... Although I seek perfection for the government of my country, I cannot persuade myself that the New World can, at the moment, be organized as a great republic. Since it is impossible, I dare not desire it; yet much less do I desire to have all America a monarchy because this plan is not only impracticable but also impossible. Wrongs now existing could not be righted, and our emancipation would be fruitless. The American states need the care of paternal governments to heal the sores and wounds of despotism and war.

Mr. de Pradt has wisely divided America into fifteen or seventeen mutually independent states, governed by as many monarchs. I am in agreement on the first suggestion, as America can well tolerate seventeen nations; as to the second, though it could easily be achieved, it would serve no purpose. Consequently, I do not favor American monarchies.

Document 8

Source: Declaration of the Rights of Man and the Citizen, Approved by the National Assembly of France, August 26, 1789

The representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities and of the corruption of governments, have determined to set forth in a solemn declaration the natural, unalienable, and sacred rights of man, in order that this declaration...

Articles:

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.

Document 9

Source: Jacques Dessalines, former slave who led Haiti to independence & served briefly as the Emperor of Haiti, Constitution of Haiti, 1805

As well in our name as in that of the people of Haiti, who have legally constituted us faithfully organs and interpreters of their will, in presence of the Supreme Being, before whom all mankind are equal...

Do declare that the tenor of the present constitution is the free spontaneous and invariable expression of our hearts, and the general will of our constituents, and we submit it to the sanction of H.M. the Emperor Jacques Dessalines our deliverer, to receive its speedy and entire execution.

Preliminary Declaration.

- Art. 1. The people inhabiting the island formerly called St. Domingo, hereby agree to form themselves into a free state sovereign and independent of any other power in the universe, under the name of empire of Haiti.
2. Slavery is forever abolished.
 3. The Citizens of Haiti are brothers at home; equality in the eyes of the law is incontestably acknowledged, and there cannot exist any titles, advantages, or privileges, other than those necessarily resulting from the consideration and reward of services rendered to liberty and independence.