

Candidate Marks Report

Series : M23 2023

This candidate's script has been assessed using On-Screen Marking. The marks are therefore not shown on the script itself, but are summarised in the table below.

[REDACTED]	Assessment Code :	HISTORY HL PAPER THREE (HISTORY EUROPE) in ENGLISH
[REDACTED]	Component Code :	P3(ENG)TZ0

In the table below 'Total Mark' records the mark scored by this candidate.
'Max Mark' records the Maximum Mark available for the question.

Paper:	M23histxHP3E0EUXX		
Paper	36 / 45		
Total:			
Question	Total / Max Mark	Used In Total	
Q1	NR / 15		
Q2	NR / 15		
Q3	NR / 15		
Q4	NR / 15		
Q5	NR / 15		
Q6	NR / 15		
Q7	11 / 15		✓
Q8	NR / 15		
Q9	12 / 15		✓
Q10	NR / 15		
Q11	13 / 15		✓
Q12	NR / 15		
Q13	NR / 15		
Q14	NR / 15		
Q15	NR / 15		
Q16	NR / 15		
Q17	NR / 15		
Q18	NR / 15		
Q19	NR / 15		
Q20	NR / 15		
Q21	NR / 15		
Q22	NR / 15		
Q23	NR / 15		
Q24	NR / 15		
Q25	NR / 15		
Q26	NR / 15		
Q27	NR / 15		

Q28	NR / 15
Q29	NR / 15
Q30	NR / 15
Q31	NR / 15
Q32	NR / 15
Q33	NR / 15
Q34	NR / 15
Q35	NR / 15
Q36	NR / 15



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Diploma Programme answer cover sheet

HISTORY EUROPE

HL
PAPER THREE

Shanghai Yue Kong Pao Senior Secondary
School

11 May 2023

Invigilator only: Candidate absent (insert x if applicable)

☐

Candidate

Section / Option	Question
4	7
5	9
6	11

General instructions

- Write in **blue** or **black** ink, and use a soft pencil that produces dark lines for graphs and diagrams. The use of colour is only permitted in geography examinations.
- Do not write on any QR code on this cover sheet.

When using 4-page answer booklets

- Write your session number and name in the appropriate boxes on the front page of the answer booklet.
- At the start of each answer to a question, write the question number in the box. If you make a mistake, fill in the box completely and use the next available box to write the question number.
- Parts of an answer, for example (a), (b), (c), must be written on the lines provided.
- Leave at least one line space between each part of an answer.

At the end of the examination

- Complete the candidate boxes (on the left) with the section(s)/option(s) and question(s) answered. If all questions have been answered, write ALL.
- Attach this cover sheet to your work using the string tag provided.
- In the box below, write the number of 4-page answer booklets attached to this cover sheet.

Number of 4-page answer booklets attached







4 PAGES / PÁGINAS

Candidate session number: / Numéro de session du candidat : / Número de convocatoria del alumno:

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Example
Exemple
Ejemplo

27

27

Example
Exemple
Ejemplo

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7 Florence in the Renaissance was widely regarded as a hub of literary, artistic and philosophical advancements. Its political form of a republic governed by merchants and a wide population base encouraged free expression and debate, which led to the innovations and rediscovery of civic republicanism as manifested in Machiavelli's Discourses on King - Marxists deny, however, this image of Florence as a bastion of freedom and democracy, instead arguing that its contributions to the Renaissance can be attributed to the desire of a growing class of merchant capitalists eager to assert their own prestige in patronage in distinguishing themselves in a historically feudalistic Europe. Finally, intellectual historians may focus on the social interest in the classics and promotion of liberal arts education as a contributing factor to the Renaissance. While the Marxist emphasis on the limits of inclusion within Florentine republicanism should certainly be noted, the relatively more open atmosphere of Florence indeed contributed to the origins of the Renaissance.

Florentine politics prior to the ascendancy of the Medici's is widely considered to be a republican



04AX01

government that's more effective in balancing competing interests and curtailing excessive power.

NAR

Notably, the city's ruler in the Signoria was not able to unilaterally enforce policies - they had to be discussed publicly and eradicate doubts before proceeding. The city had thousands of citizens in the "borse", a list of names from which the Signoria and

Podesta (highest civil office) were chosen. This meant that public and political speechmaking became an integral part of Florentine political practice - there would be no point to debate if the ruler is granted unilateral authority, but when he doesn't have this kind of authority, rhetoric & political participation amongst the citizenry became important and relevant. The political atmosphere thus gave

rise to many civic humanist philosophers and writers, notably Petrarch, whose revival of Cicero's (and rhetorical form in combination with civic humanist philosophy. This was arguably the foundation of the developments of political and

philosophical arguments of later Renaissance thinkers - as this concentration on the republican civic participation could only emerge out of an atmosphere of free discourse.

basic analysis present

The "golden image" of Med Florentine republicanism, however, ignores key problems of increasing power centralization and the undercurrent of violence within the Florentine system of politics, particularly as Cosimo Medici became the ~~de facto~~ ruler of Florence. Marxists would point out that much of the most important Florentine contributions to the

not sure the q is being addressed directly here



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Renaissance emerged after Cosimo Medici's consolidation of power, by analyzing the class relations underlying their sponsorship of art. firstly, most patronage and creation of the most well-known Renaissance artistic legacy came with the patronage of Lorenzo Medici, who was by no means just a regular citizen of the Florentine republic. As an emergent merchant ruler, he was facing the challenges of the Medieval legacy that merchants were considered a lower class than the landed nobility. In Florence, as the centralization of power resulted in the dominance of the merchant class, they needed to demonstrate that they were fit for the role of leadership & prestige. This unique political situation in Florence thus directed vast amounts of wealth to the arts. Similar to the political environment, the Medici's sponsorship of art workshops were also less than restrictive, with no particular requirements imposed on artists, encouraging them to explore new artistic methods. The linear perspective, one of the most important contributions of Florentine Renaissance to the arts, was developed in this sociopolitical atmosphere of free creation.

Thus, while we could use class analysis to highlight the fact that the Florentine's prodigious patronage of the arts was a product of the desire for the merchant class to prove themselves, this still falls under a Florentine merchant tradition. While the Medici's centralized power compared to the previous Albizzi rulers, they did not modify the political and social atmosphere that enabled the Renaissance.



Another aspect in which the Florentine political tradition influenced the Renaissance was in their rediscovery of interests in the classics and the liberal arts education, more so than in Venice or Milan, or Northern Europe. While Machiavelli's militaristic background and Northern Europe's relative lack of access to classical texts hindered their classical advancements, Florence did not suffer from these problems — in fact, the political environment actively encouraged this. Under Cosimo Medici, schools were set up for young boys where students could be paid learning the classics — this social emphasis produced influential results, such as the completion of translating all 36 of Plato's dialogues into Latin, introducing the almost forgotten thinker back to intellectual discussion and debate. Furthermore, compared to Milan and Venice, the Florentine social structure was less centered around the Church: this meant that thinkers could engage with pagan texts with less worries about being excommunicated or accused of heresy. Such is how the works of Machiavelli could emerge in Renaissance Florence. Machiavelli's emphasis on realpolitik and the nature of power in ~~the~~ *The Prince*, as well as his praise for civic republican government then responded effectively to threats of tyranny in *Discourses on Livy* would not have emerged anywhere else, or indeed, any other time. Machiavelli himself did suffer reprisals and censorship from the Church — but from the perspective of modern liberal history, the less overtly religious social atmosphere enabled this crucial Renaissance advancement toward modern political theory.





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Exemple
Ejemplo

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Revisionist historians like Mark have disputed this traditional narrative of the emergence of the Renaissance in Florence as a decisive break from the "Dark Medieval Ages" of the prior centuries, as they point out that the contribution of Medieval thinkers were crucial to the success of the Italian Renaissance. For instance, the Florentine revival of ancient texts, which became such a foundational part of Renaissance philosophy, could not have happened if not for the Carolingian scribes in the 9th century who transcribed ancient texts. From this perspective, the social political situation in Florence at the time was only a factor that boosted an existing intellectual current of the three "Medieval Renaissances" in the revisionist chronology. ~~while~~ ~~the~~ while this is indeed a compelling clarification that helps us contextualize the Florentine development in arts and philosophy in the background of previous history, it's important to recognize that the Florentine republican government still allowed the emergence of philosophies that could simply never exist in the Medieval religious society, such as the amoral politics of Machiavelli.



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Ultimately, the Florentine social and political atmosphere in the early 15th century indeed contributed significantly to the origins of the Renaissance. While we should be alert to the biases and negligence of injustice within orthodox history as Marxists and revisionists remind us, it is undeniable that the unique combination of social political conditions in Florence facilitated a Renaissance that marked an artistic & intellectual break from previous centuries.

q clearly addressed. Accurate knowledge and critical analysis present throughout, although patches of narrative exist.

Portugal

Spain

Prestar John

8.

Quest for knowledge

Papal favor

Papal favor

Conversion

Conversion - Aztec

Out flank Islam → Santa

→ Aztec: trade



04AX02

9

As the first voyages of exploration set sail from the Iberian Peninsula, they were departing an early modern Europe marked by the interconnected nature of religion, culture and politics. It is thus incredibly difficult to associate the voyages of exploration to a singular cause - particularly from the standpoint of modern historians, who, with hindsight, may attribute a higher weight to the economic incentive of exploration from what they observed, to ~~the~~ have developed into the project of European colonialism in the 17th century, and may not give enough recognition to the role of religion in structuring the experience and reasoning of early modern actors. While there are certainly more cynical motivations to exploration, such as the economic gains and advantages in personal rivalry, religion remains a key current flowing through all other reasons that propelled particularly Spain & Portugal to conduct exploration.

q clearly addressed

The first conventional explanation for the motivation of the explorations begin from a quest for knowledge and curiosity of the outside world, which could indeed exist on its own and detached from religion. As an example, just prior to the beginning of the Age of Exploration, Marco Polo's journey to the East gave rise to an European imagination of the grandeur of the Chinese civilization, and along with Ptolemy's innovative techniques of projection cartography, motivated people to find a way through the "Terra Incognita" - the vast blankness south of Africa as they knew it. As Spain



04AX03

had always been in a frontiere position in the European & Spanish consciousness, facing directly the Muslim presence in Granada, the completion of the Reconquista in 1492 meant that they now channeled the same frontiere spirit to exploration and discovery. The same could be said of Portugal, with the tradition of seafaring in the country motivating its exploration: arguably, Henry the Navigator's patronage of developments in navigation both enabled and inspired the explorations. Such is the romanticist reading of the origins of the exploration - the "germs of empire".

However, this interpretation overlooks the crucial role that religion plays in ~~the~~ the Portuguese & Spanish quest for knowledge, as its origins are firmly rooted in a realistic conflict against the Islamic faith. For instance, much of Portugal's exploration of the ~~East Coast~~ west coast of Africa was in search of a mythical king of Africa - Prestor John, who was believed to be a potential ally for Christian Europe to combat the advent of Islam in the 15th Century, as the Ottoman came to monopolize trade routes to the East. We can see evidence of this religious motivation in the first steps toward exploration for Portugal. The conquest of Ceuta removed a historically Muslim launching point of invasion against Iberia from Islamic control - this it was undertaken despite heavy economic loss by this conquest. Upon meeting the Kongolese Empire in West Africa, the Portuguese established ties and connections by converting the Kongolese king, Alkumbi, to Christianity. Thus, the religious nature of





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Ejemplo

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9 the Portuguese quest for knowledge existed on two levels: first, knowledge could be used as a tactical device of advancing Christianity; second, ~~knowledge was seen as~~ religious conversion and Christian expansion was itself set as a goal for the initial Portuguese explorers.

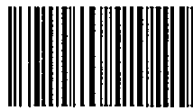
In considering the nature of conversions as an evidence for religious motivations, however, we should keep in mind the delicate implications of religion on sovereign political power, channeled through the Papacy. The desire for both Portugal and Spain to earn papal favors is thus both political and religious in nature. For instance, the Spanish crown permitted Cortés's conquest of the Aztec only on the promise that Cortés would make the indigenous populations subject of the crown and converts of Christianity. The forced replacement of Aztec temples and shrines with churches, the designation of the local priesthood as all reveal a drive to demonstrate the effectiveness of conversion under Spanish conquistadors - with this, the Spanish crown could garner favor from the Papacy. While orthodox Spanish historians



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would point to this as evidence of the religious motivation of the Explorations as they involve an effort to use state apparatuses to sanction religious expansion, the revisionist thesis would perhaps be more cynically pointing to the powerplay that was conveniently justified by religion. The religious consequences of the Exploration are certainly palpable, but it would be debatable whether this is the primary motivation of European explorers.

A more obvious point of motivation for both Spain and Portugal was economic benefits, and Marxists would argue that while religion cloaked the rhetorics of Papal Bulls, letters and primary sources at the time, the economic intentionality is the only explanation that sufficiently recognizes the exploitative and extractive "world system" that they have attempted to construct. With the trade routes to the Indian Ocean set up by Portugal, for instance, the nominal intention was to undercut the Ottoman monopoly that would require European states to generate profits for ~~an~~ a muslim Empire; but for Portugal, the bigger problem with the Mediterranean route was that it geographically existed at the end point of this trade route, resulting in much higher prices of spices & other luxury goods. For Portugal, the ~~pepper~~ pepper sent via its own route undercut Venetian prices by $\frac{2}{3}$ - and under the rule of Manuel I, Portugal was developing a reputation for being a center for trade. The same can be argued for in the case of the Spanish exploration of the Americas,



where the Caribbean and Mexican colonies became massive sources of revenue for the crown and individual conquistadors through extraction of native labor, precious metal and agricultural output. Ironically, Whigs and Marxists may agree on this point that while religion was the main written and declared justification, economic pressure and the expansionist tendency of European states was the unsaid reason for exploration. While the Spanish converted natives to Christianity, they also committed heinous crimes in their colonies that definitively ran against the Christian principles of humanism. While the Valladolid Debates partially addressed the problem, the fact of its existence in the first place tells us that religion was not the central concern.

Ultimately, while it could be said that religion underpinned most other justifications for exploration, whether it constituted a genuine priority in the hearts and minds of each ~~some~~ explorer is a question up for debate. While a more modern view may push us to conceive of the explorations as ~~the~~ instruments of economic and political power play, the ~~retro~~ lines we draw between these and religion is tenuous at best. It could therefore be said that religion itself was not the main reason for expansion: rather, it was a religionally-informed mix of economic and political reasons that propelled the exploration.

Q clearly addressed. Main focus of the q well handled and there is critical analysis and evaluation of the counterarguments throughout. Knowledge is accurate



Tetzel.

- ① first time posthumous indulgence / future crime.
- ② Luther in Wittenberg.
- ③ Implication of $\$ \rightarrow$ Rome.

④ objections have always existed. Hus. Wycliffe.

95 theses.

- ① widely distributed.
- ② led to Diet of Worms = ④ Attention.
- ③ Expressed anti-clericalism. German Nationalism.
 $\rightarrow$ combatment.
- ④ written in Latin. $\rightarrow$ Clergy. Not public.
- ⑤ Not really radical.

SEEN

Luther is remembered today as the initiator of the Protestant Reformation: and the most symbolic beginning of Luther's journey in his intellectual revolution was confronting the Tetzel mission and producing the 95 Theses. The conventional Protestant historian Von Ranke characterizes this as an example of Luther's decisive break with the corrupt and theologically problematic Catholic Church; whereas revisionists like Russell would observe that there was nothing particularly radical about Luther's advocates in the 95 Theses themselves - rather, it was that they were formulated and distributed in a social environment that welcomed anti-clerical challenges. While the conventional Protestant understanding is compelling, it is likely more realistic and historically accurate to consider the Tetzel mission & the 95 Theses





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1 1 as sparks to further events in the Diet of Worms and the clear explication of Lutheran theology in the Three Critical traits, which were far more impactful.

It is indeed reasonable that our traditional understanding of the Reformation begins from the impacts of the Tetzel Mission 295 Theses because they indeed had elements that were unprecedented. The Tetzel Mission was sent by the Roman Catholic Church to Germany while raising funds for the ~~the~~ architectural projects of Rome, including the construction of St Peter's & the Sistine Chapel, the most extravagant religious architecture to be built at the time. In order to reach his funding target, the Tetzel Mission prioritized sales over theological consistency and accuracy. While indulgences were previously sold to absolve sins of the past for living people to prevent them from going to hell or purgatory, the Tetzel Mission claimed to sell indulgences that were valid for already deceased people and for sins committed in the future - pushing the absurdity of the ~~sinner~~ concept to an unprecedented level. For Luther, this captured everything wrong about the



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System of indulgences - is a theologically ungrounded and economically exploitative symptom of church corruption. The 95 Theses were written in direct response to the Tetzel Mission - characterizing its claims as "once the coin clinks in the jar, a soul from the purgatory flies". This epitomized and aggravated already-present hostilities toward the sale of indulgences in Germany.

q appears addressed

The timing of the 95 Theses as a direct response to the Tetzel Mission could therefore be seen as an essential source of its impacts on the development of the Reformation, as it encouraged people to pay attention to Lutheran theology. At the Diet of Worms that Luther was called to attend and the Leipzig Disputations as a consequence of his 95 Theses, he further radicalized his position to reject essentially every church doctrine other than what's stated on the Bible. Arguably, the publicity that the Tetzel mission brought in conjunction with the attention on Luther's 95 Theses is the reason why we today find these two events instrumental to the early developments of the Reformation.

Revisionists would take this emphasis on the symbolic importance over the content itself even one step further in arguing that none of what the 95 Theses proposed were fundamentally new or radical, and that despite the incident of the Tetzel Mission being a flashy event, it was never fundamentally different from what the Church was already doing. If Luther's objection to the Tetzel Mission rested on



the lack of scriptural justification of indulgences, then there is nothing special about the Tetzel mission itself - the ~~of~~ impact should actually be attributed to the long standing grievances against the system of indulgence sales. Likewise, Russell traces back the core theological objections to indulgences that were seen in the 95 Theses back to the earlier theological works of Wycliffe and Aug. Luther was thus not introducing any particularly new and impactful ideas; he was merely repeating past ideas at the right time.

But even these revisionist readings would give some credence to the idea that while the Tetzel mission and 95 Theses were not essentially impactful per se, they did draw momentum and attention to the Reformation project itself. However, Marxists like Engles and Blicke would offer an even more radical denial of the impacts of these two events by distinguishing between the "Magisterial Reformation" championed by Luther and the Peasants' Reformation as properly represented by Munster. While Luther did address the economic implications of sales of indulgences, he framed it as a conflict between the German national wealth and the Roman Catholic Church's unjust extraction from it. A socioeconomic treatment was beginning to take shape in Luther's 95 Theses, but he ultimately relegated himself only to the spiritual aspect of the religious Reformation. We can see this from the fact that the 95 Theses



Itself was written in Latin instead of vernacular German - it could thus be inferred that the writing was intended for the clergy and other religious scholars. Because Marxists understand the impacts of the Reformation primarily in terms of socioeconomic conflict as symbolized by the Peasants' War, the development of the Reformation is construed in a primarily political development away from the prior sociopolitical & religious domination of the rural peasantry and the urban proletariat. If these social conflicts ~~is~~ has pre-existing roots in economic conflicts, then for Marxists, it does not matter whether the texts by Luther were written or not. If there is conflict, it will erupt under the guise of one justification or another.

Notably, however, this Marxist interpretation presupposes a defined limit to what should be considered as the Reformation worth studying - the primarily theological disputation or the socioeconomic turmoil of the various wars fought in the name of the Reformation. Even from Luther's 95 Theses itself, however, we could argue that the text provides a grounded theory of anti-clericalism that guided later rebellions and revolts against worldly authorities. Even if the 95 Theses were not Luther at his most radical, they certainly lit a spark for increasingly radical theologians like Zwingli and Muntzer to challenge established religious conventions that have been dictated by the Catholic Church for centuries.





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In conclusion, while revisionists make a strong case in dispelling historical tendencies to only focus on Luther when studying the initial developments of the Reformation, the immediate resonance that Luther found for his theology through the events of the Tetzel mission & 95 theses had an undeniable impact on beginning a chain of events that ended Catholic religious supremacy in Europe. Unintended impacts are still valid historical impacts: the accidental justification that Luther provided the Peasants with for the Radical Reformation through sola scriptura left a lasting mark and laid the foundation for subsequent developments in Worms and the Peasants' War that would come to define the Reformation.



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