



A-level HISTORY 7042/2C

Component 2C The Reformation in Europe, c1500–1564

Mark scheme

June 2023

Version: 1.0 Final



2 3 6 A 7 0 4 2 / 2 C / M S

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity, you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level, you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly Level 3 with a small amount of Level 4 material it would be placed in Level 3 but be awarded a mark near the top of the level because of the Level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Section A

- 0 1** With reference to these sources and your understanding of the historical context, assess the value of these three sources to an historian studying the Münster Rebellion.

[30 marks]*Target: AO2*

Analyse and evaluate appropriate source material, primary and/or contemporary to the period, within the historical context.

Generic Mark Scheme

- L5:** Shows a very good understanding of all three sources in relation to both content and provenance and combines this with a strong awareness of the historical context to present a balanced argument on their value for the particular purpose given in the question. The answer will convey a substantiated judgement. The response demonstrates a very good understanding of context. **25–30**
- L4:** Shows a good understanding of all three sources in relation to both content and provenance and combines this with an awareness of the historical context to provide a balanced argument on their value for the particular purpose given in the question. Judgements may, however, be partial or limited in substantiation. The response demonstrates a good understanding of context. **19–24**
- L3:** Shows some understanding of all three sources in relation to both content and provenance together with some awareness of the historical context. There may, however, be some imbalance in the degree of breadth and depth of comment offered on all three sources and the analysis may not be fully convincing. The answer will make some attempt to consider the value of the sources for the particular purpose given in the question. The response demonstrates an understanding of context. **13–18**
- L2:** The answer will be partial. It may, for example, provide some comment on the value of the sources for the particular purpose given in the question but only address one or two of the sources, or focus exclusively on content (or provenance), or it may consider all three sources but fail to address the value of the sources for the particular purpose given in the question. The response demonstrates some understanding of context. **7–12**
- L1:** The answer will offer some comment on the value of at least one source in relation to the purpose given in the question but the response will be limited and may be partially inaccurate. Comments are likely to be unsupported, vague or generalist. The response demonstrates limited understanding of context. **1–6**
- Nothing worthy of credit. **0**

Indicative content

Note: This content is not prescriptive and students are not obliged to refer to the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels scheme.

Students must deploy knowledge of the historical context to show an understanding of the relationship between the sources and the issues raised in the question, when assessing the significance of provenance, the arguments deployed in the sources and the tone and emphasis of the sources. Descriptive answers which fail to do this should be awarded no more than Level 2 at best. Answers should address both the value and the limitations of the sources for the particular question and purpose given.

Source A: in assessing the value of this source, students may refer to the following:

Provenance, tone and emphasis

- this is a legal document outlining the expected behaviours of the citizens of Münster. The Elders were the city councillors. The Anabaptists had taken political control of the city in 1534 and their purpose was to shape the morals of the population
- there is value in showing the extent the radical reformers were prepared to go to control people's lives in the name of God
- the emphasis is upon obedience. Governmental authority is entwined with following God's Word
- the implication here is that use of the sword (the role of Knipperdolling) might be employed against those who opposed their views and so the tone is intolerant, uncompromising and suspicious of outsiders. This would have had an oppressive affect upon the population.

Content and argument

- the population will be compelled to accept these practices on pain of death. The death penalty is to be used for what might be regarded in some cases as trivial offences. There is value in showing that groups like this were highly controversial and, therefore, why division between reformist groups emerged
- there is value in the identification of the Anabaptists as an evangelical movement within the typicality of using the scriptures to justify law making
- the implication here is that the Elders have a right to interpret scripture. There is no distinction between civil and church authority. There appears a special role in this for John of Leiden who was the leader of the Elders and is perceived as a servant of God
- the radicalism evident here has value in demonstrating why other reformers and Catholics regarded the Anabaptists as dangerous; therefore, we have some understanding as to why they were suppressed so mercilessly
- in allying the body that controls the city, with rules constraining people's morals and behaviours, it is evident why many regarded Münster as a theocracy.

Source B: in assessing the value of this source, students may refer to the following:

Provenance, tone and emphasis

- Rothmann was a leading Anabaptist. By 1534 he had succeeded in turning Münster into a theocracy. We derive valuable insight into the form the so-called radical reformation took
- whilst there is some attempt to show Anabaptist beliefs, much of this is a denunciation of others such as Luther and the Catholic Church. There is value in showing some of the bitterness with which exchanges of views were conducted at this time and how difficult it was to reconcile differences

- the emphasis is upon division rather than conciliation or compromise, there is value in showing why other reformers would have been alarmed by this approach
- the tone is acrimonious, the language used is angry and insulting, Luther lies in 'filth'. The Pope is the Antichrist.

Content and argument

- we acquire insight into how apparently small differences of interpretation led to huge schisms. The divided nature of the reforming church is evident with Lutherans regarded as no better than Catholics
- the people have been misled for over 1000 years through the falsity and repression of the Catholic Church, this provides valuable insight into the forces which Luther's reformation had unwittingly unleashed
- the gospel is used here to justify polygamy (only for men) this would have been highly controversial and allowed the opponents of the Anabaptists to portray them as fanatics
- as in Source A, John of Leiden is revered as he has uncovered the 'truth'.

Source C: in assessing the value of this source, students may refer to the following:

Provenance, tone and emphasis

- this is a Catholic perspective regarding the punishment of John of Leiden. 1535 marks the date when the Münster Rebellion was suppressed. The purpose is to demonstrate the fate of the Anabaptist rising
- there is value in seeing the brutality with which John of Leiden's heresy was dealt with. He is tortured and his body is left in a cage
- from a Catholic standpoint, it is not surprising that the report would suggest he confessed (and to a priest at that) and this could be deemed as propaganda. Nevertheless, there appears to be some honesty in this account as it is shown that John of Leiden did not take back his core belief regarding adult baptism
- the tone is a little ambiguous, his treatment is 'deserved' and yet there appears to be a grudging admiration for the way he conducted himself.

Content and argument

- the content could be regarded as Catholic propaganda, John of Leiden has shown 'extreme' remorse, he agrees that he deserves to die
- we gain some valuable insight into the wider beliefs of the Anabaptists and their attitude towards Christ in human form
- despite some grudging admiration for John of Leiden's fortitude the writer cannot resist the temptation to attribute his bravery to the work of Satan and so we see another example of the tribalism evident in religious differences at this time
- the act of leaving the body in a cage was a highly visible warning to others; the fact that it can be seen from 'afar' is evidence of this. This was not untypical of the times and so there is limited value in perceiving this act as especially cruel.

NB Reference to contextual knowledge of other Protestant rebellions, not just the Anabaptists, is acceptable when dealing with these sources.

Section B

0 2 'Anti-clericalism damaged the Church in the years 1503 to 1517.'

Assess the validity of this view.

[25 marks]

Target: AO1

Demonstrate, organise and communicate knowledge and understanding to analyse and evaluate the key features related to the periods studied, making substantiated judgements and exploring concepts, as relevant, of cause, consequence, change, continuity, similarity, difference and significance.

Generic Mark Scheme

- L5:** Answers will display a very good understanding of the full demands of the question. They will be well-organised and effectively delivered. The supporting information will be well-selected, specific and precise. It will show a very good understanding of key features, issues and concepts. The answer will be fully analytical with a balanced argument and well-substantiated judgement. **21-25**
- L4:** Answers will display a good understanding of the demands of the question. It will be well-organised and effectively communicated. There will be a range of clear and specific supporting information showing a good understanding of key features and issues, together with some conceptual awareness. The answer will be analytical in style with a range of direct comment relating to the question. The answer will be well-balanced with some judgement, which may, however, be only partially substantiated. **16-20**
- L3:** Answers will show an understanding of the question and will supply a range of largely accurate information, which will show an awareness of some of the key issues and features, but may, however, be unspecific or lack precision of detail. The answer will be effectively organised and show adequate communication skills. There will be a good deal of comment in relation to the question and the answer will display some balance, but a number of statements may be inadequately supported and generalist. **11-15**
- L2:** The answer is descriptive or partial, showing some awareness of the question but a failure to grasp its full demands. There will be some attempt to convey material in an organised way, although communication skills may be limited. There will be some appropriate information showing understanding of some key features and/or issues, but the answer may be very limited in scope and/or contain inaccuracy and irrelevance. There will be some, but limited, comment in relation to the question and statements will, for the most part, be unsupported and generalist. **6-10**
- L1:** The question has not been properly understood and the response shows limited organisational and communication skills. The information conveyed is irrelevant or extremely limited. There may be some unsupported, vague or generalist comment. **1-5**
- Nothing worthy of credit. **0**

Indicative content

Note: This content is not prescriptive and students are not obliged to refer to the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels scheme.

Arguments supporting the view that anti-clericalism damaged the Church in the years 1503 to 1517 might include:

- there were economic objections towards the power of the Church. Church taxes, the sale of indulgences and fees for various services gave the impression of a church seeking to enrich itself at the expense of its followers
- the personal conduct of church figures was seen as hypocritical. Rumours regarding sexual practice, stories of drunkenness and excessive behaviour sharply contrasted with Christian messages concerned with celibacy and the simple life. This aspect of church life was heavily satirised
- clerical figures were not fulfilling their day-to-day responsibilities. Parish priests were often regarded as not carrying out their duties, such as administering the sacraments. Their pursuit of other sources of income led to the charge of absenteeism
- priests lacked training. Many of them were unable to read and this led to a degree of mistrust.

Arguments challenging the view that anti-clericalism damaged the Church in the years 1503 to 1517 might include:

- anti-clericalism was not widespread. The idea that the Church was in a state of decay and therefore requiring major reform did not represent the majority view
- figures, such as Erasmus in 'Praise of Folly', 1509, sought reform from within and not the creation of a brand-new church, therefore the intent was not a deliberate attempt to impact upon the reputation of the Church. Moreover, their views were that of an educated elite and so limited in impact
- people were not voting with their feet. Records show that the commitment to church confraternities, leaving money in wills and records of accounts, show no sign of any diminution of commitment and so suggest that Church reputation was not damaged
- it was the reputation of the priesthood rather than the Church more generally that was the focus for unease.

Students might be able to find nuance in the argument that despite there being a general sense that poor church practice was rife; many local people were in fact satisfied with their own parish priest.

Furthermore, it was issues within the priesthood (which people actually had experience of) in general that was the problem. Moreover, these perceptions did not necessarily damage the reputation of the Church to the extent that there was a sense of people rejecting it, instead most anti-clerical sentiment was designed to support the priesthood because this position was deemed so valuable. Therefore, people wanted to refresh the Church not abandon it, most remained steadfast; reputational damage might be characterised as existing in pockets and exaggerated but not wholesale.

- 0 3** To what extent was support for Lutheranism amongst the German princes, in the years 1524 to 1531, the result of their political ambition?

[25 marks]

Target: AO1

Demonstrate, organise and communicate knowledge and understanding to analyse and evaluate the key features related to the periods studied, making substantiated judgements and exploring concepts, as relevant, of cause, consequence, change, continuity, similarity, difference and significance.

Generic Mark Scheme

- L5:** Answers will display a very good understanding of the full demands of the question. They will be well-organised and effectively delivered. The supporting information will be well-selected, specific and precise. It will show a very good understanding of key features, issues and concepts. The answer will be fully analytical with a balanced argument and well-substantiated judgement. **21-25**
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Indicative content

Note: This content is not prescriptive and students are not obliged to refer to the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels scheme.

Arguments supporting the view that support for Lutheranism amongst the German princes, in the years 1524 to 1531, was the result of their political ambition might include:

- the Peasants' Revolt, 1524, was a direct challenge to the nobility. Luther's 'Address to the Christian Nobility of the German Nation' showed his support for maintaining their pre-eminence
- the anti-Rome stance was popular. This appealed to some nobility as the Papacy represented political interference from a foreign source
- Charles V was not popular with German princes. Some supported Luther because they perceived this as a way of resisting the power of the Holy Roman Emperor. Charles' difficulties, in the 1520s, exacerbated this situation and encouraged renegade princes
- Catholic princes were not a unified bloc. Some of them made political alliances with Lutheran princes because this allowed for greater independence from Habsburg power. Germany was already politically fragmented, Lutheranism offered the opportunity to further this
- in 1531, Protestant princes formed the Schmalkalden League, this was a military alliance. At this point, political ambition and organisation were becoming far more evident.

Arguments challenging the view that support for Lutheranism amongst the German princes, in the years 1524 to 1531, was the result of their political ambition might include:

- there were material benefits from supporting Lutheranism. This would arise from the secularisation of church property and also from the accruing of church taxes, Albrecht of Hohenzollern in 1525 is an example here
- popular support was a motivating factor. Some princes felt they were left with no option as they did not want to run the risk of rebellion in their region. The Archbishop of Mainz is an example
- there was genuine religious conviction behind some decisions. John of Saxony in 1527 and Philip of Hesse in 1526 are examples of this. Six princes signed the Protestation in 1529, the Augsburg Confession was signed by seven princes
- Luther was highly persuasive. Frederick the Wise picked up on the view that the aim was to reform the abuses of the Church rather than the establishment of a new model. The princes were confident that Luther had no desire for revolution, change would emerge slowly.

If the princes were genuinely motivated by religion, then most kept this hidden at first. The adoption of Lutheranism was slow to materialise through the 1520s with few taking an overt risk, Frederick the Wise was an obvious exception. The existence of the prince-bishop in Germany may account for this in some part as these figures were already in a position of significant privilege and influence, church offices were a substantial source of income. There is no doubt that there was a strong element of animosity felt personally towards Charles V, the princes objected to his arrogance. A nuanced answer could demonstrate change through the timeframe of the question. By the time of the Diet of Speyer in 1529 there was more of a blending of the political and the theological when the reformers 'protested' against Catholic attempts to impose the Edict of Worms.

- 0 4** 'The Jesuits had done more to respond to the criticisms of the Catholic Church than the first session of the Council of Trent by c1550.'

Assess the validity of this view.

[25 marks]

Target: AO1

Demonstrate, organise and communicate knowledge and understanding to analyse and evaluate the key features related to the periods studied, making substantiated judgements and exploring concepts, as relevant, of cause, consequence, change, continuity, similarity, difference and significance.

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Indicative content

Note: This content is not prescriptive and students are not obliged to refer to the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels scheme.

Arguments supporting the view that the Jesuits had done more to respond to the criticisms of the Catholic Church than the first session of the Council of Trent by c1550 might include:

- through their charitable and educational work, the Jesuits energised Catholicism. However, their objectives were limited to spiritual regeneration; their work was not specifically targeted at combating Protestantism
- the lack of proper training for priests had been a blind spot of the Church and had provided Luther with a serious opportunity to attack it. The Spiritual Exercises provided a manual for spiritual life. This meant that their work was not merely contemplative but was also based on action
- they founded colleges and schools throughout Europe. However, the first Jesuit school was not founded until 1547 and so their educational impact was not widespread, initially
- Paul III was enthusiastic about the work of the Jesuits, moreover, he spent much of his time trying to rein in the Council amidst the more general concern around conciliarism
- their missionary work gained world renown. They had a presence in China, Japan, Africa, the Americas. However, their impact in Europe was mostly confined to Bavaria in this period.

Arguments challenging the view that the Jesuits had done more to respond to the criticisms of the Catholic Church than the first session of the Council of Trent by c1550 might include:

- the first session of the Council of Trent was a vital symbolic step. It broke the deadlock that had paralysed the Church from calling a council for many decades. However, attendance at the first session was meagre and so impact was diluted
- doctrine and practical reform were immediately addressed; a clear statement of faith was felt necessary. The Church set about delineating itself from the Protestant cause, the rejection of sola scriptura for instance. However, Church renewal was conservative and there was a refusal to discuss any common ground with the Protestants
- theological confidence began to be restored. There was a reaffirmation of the core Catholic beliefs such as those regarding seven sacraments, the role of the priest and the centrality of the Vulgate. However, this debate was dominated by reactionary elements, restatement rather than reform resulted
- the Jesuits were just one organisation with a narrow purpose, they were only just gaining momentum around 1550, the reach and breadth of the Council of Trent was far more influential regarding Church practice
- although perceived abuses began to be addressed, for instance the plurality of bishoprics was in effect outlawed and the central role of the bishop re-established, the priority was not abuses and so a core issue which had led to the Reformation was not faced up to.

The recovery of the Catholic Church was underway by 1550. Although it would take decades for the Tridentine Decrees to be fully felt there was an immediate sense of renewal and re-purposing. The first session of the Council of Trent was a largely conservative affair and was poorly attended. This can be contrasted against the work of the Jesuits who sought a return to spiritualism and in so doing provided a new dynamism, their educational work was highly respected even by non-Catholics. It could be pointed out that among those present, and so responsible for the outcomes from the first session of the Council of Trent, were the Jesuits themselves. Therefore, it is possible to claim that the Jesuits were at the core of all the key reforms through the 1540s. However, a balance needs to be struck as it is easy to over-state Jesuit influence as this should be tempered with the knowledge that most of their significant work occurred outside of Europe, specifically in Asia and the Americas.