
A-level History

7042/2C-Component 2C The Reformation in Europe, c1500–1564
Mark scheme

June 2018

Version/Stage: 1.0 Final

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 Assessment Writer.

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.

Further copies of this mark scheme are available from aqa.org.uk

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, i.e. 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.

Component 2C The Reformation in Europe, c1500–1564

Section A

- 01** With reference to these sources and your understanding of the historical context, assess the value of these three sources to an historian studying Calvin's Geneva. **[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 an official document written at the time when Geneva was increasingly coming under the influence of Calvinist thought. The value is in demonstrating how these regulations set out the expectation of what is regarded as appropriate behaviour within the city
- these regulations were enforced by the Consistory which was the ruling body in the Church. There is value here in identifying how the regulations would be backed up and order would be maintained
- there is emphasis upon open-ended notions regarding what is 'unworthy' or what might be seen as 'lacking restraint' or outrageous', there is value in pinpointing the subjectivity as to how these regulations might be applied
- the overriding tone and emphasis here is of discipline. There are punitive fines for apparently small offences, obedience is required. The value is in showing the degree to which Calvin strongly objected to what he regarded as 'disorderly living' and the extent to which the Church would interfere with private lives.

Content and argument

- the value here is that we are provided with clear insight into everyday life in a city where a highly interventionist, restrictive church was dominant. All the regulation was backed up with penalties
- the authorities were seeking to move Geneva away from any reference back to the days of the Catholic worship of images (idolatry). Students might point out there is a strand of anti-Catholicism evident in the reference to the use of rosary beads
- the objective is to establish conformity and moral transformation. The source represents just a sample of the rules conducting public life and own knowledge might refer to issues such as repeat adulterers' treatment with the death penalty or the use of banishments
- we see how Calvin attempted to 'Christianise' Geneva. At a higher level students might refer to the perception of Geneva as a theocracy.

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

Provenance, tone and emphasis

- the source is valuable in demonstrating that not all those living in Geneva at this time were prepared to go along with the imposition of such a moralistic regime and that these intrusive reforms were resisted by some
- the date, July 1547, follows on from the passing of the ordinances (mentioned in Source A) into law and so it provides insight into the manner in which moral authority was imposed
- the tone suggests Gruet was defiant and so there is value in seeing how some stood up to authority. There is a reasoning logical approach, his beliefs were libertarian. Some might say he was courageous
- we see that opposition in Calvin's Geneva was a dangerous activity but stronger answers might point out that the historical context suggests this was not out of step with much of the rest of Europe.

Content and argument

- the value here is in demonstrating the limits of liberty in such an environment. For Gruet the authorities have no place in interfering with everyday lives, this is not territory into which public authorities should drift into. Higher level responses, through the deployment of own knowledge, might refer to the position adopted by groups of 'Libertines'
- the source provides a warning; by trying to exercise such control, the authorities were creating a danger of a reaction from the public, thus the reference to, 'cause discord'
- the source is valuable in showing how Calvin was perceived to have a personal involvement in this affair, 'Do not be ruled by the will of one man'
- the source is demonstrating that some people in Geneva did not concede to its 'Christianisation' without a struggle.

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

Provenance, tone and emphasis

- the source has value in demonstrating that opposition to Calvin's programme persisted into the 1550s. Servetus was a Spanish theologian, he had acquired a reputation as an outspoken trouble-maker, he arrived in Geneva having escaped prison in France in 1553
- the source provides a view that Calvin was personally vindictive, he wanted Servetus to 'rot in prison'. Servetus was the only heretic to be burnt in Calvin's Geneva. This episode was generally considered to reflect rather poorly upon Calvin, though he did argue for the more humane execution of beheading
- there is an unrealistic, self-important, naive tone. Servetus clearly anticipated better treatment. Even from prison he expected a hearing. Servetus was in a state of some distress. The tone appears to show how cruelly some were treated
- some students may point out that this is an appeal to the Council in Geneva and not the Church authorities, thus showing that Geneva is not necessarily the theocracy some have considered it to be, the source serves to show the dual nature of authority.

Content and argument

- the source has value in suggesting that Servetus might be able to divide Calvin and the Geneva Councillors as Servetus was trying to impact upon any sense of guilt they might harbour regarding his treatment, 'give your order whether for pity or duty'
- the source provides insight into the dreadful conditions of incarceration, he was arguing for better treatment by drawing attention to these
- the cruel way in which he was handled is evident, he is arguing that even if he practised Islam he would not be dealt with so appallingly, 'you would not refuse a Turk'
- he is suggesting that the orders of the Council (which he is assuming afford him certain rights regarding his imprisonment) have not been carried out, possibly because of Calvin's vindictive influence.

Section B

- 02** 'The secular power and influence of the Catholic Church was unchallenged in the years 1500 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 suggesting that the secular power and influence of the Catholic Church was unchallenged in the years 1500 to 1517 might include:

- church institutions provided a large proportion of education and this was welcomed by most people. In Europe, most universities were founded by papal assent, theology was one of the main disciplines of learning, even the study of law involved learning the law of the Roman Church
- the Church was key to providing charity and poor relief. Monastic houses offered what would be regarded today as welfare and this was especially so in the case of pilgrims or travellers. In the absence of other forms of support this was all regarded as part of the charitable work the Church should engage in
- record keeping had increasingly become the domain of churchmen. The rising significance of the written record increased the demand for this kind of work. The Church in effect provided an international bureaucracy and a European wide code of law
- many considered that it was natural for political life to be strongly influenced by the Church. The lines separating Church and state were far more blurred than they are today. The papal states were an Italian principality, the Pope an Italian prince
- monastic orders played an integral role in military affairs. The Order of St John confronted the Ottoman Turks. The Castilian orders of Calatrava and Alcantara opposed the Moors in Southern Spain.

Arguments challenging the view that the secular power and influence of the Catholic Church was unchallenged in the years 1500 to 1517 might include:

- a vast amount of money was required to sustain the range of Church activity, tithes on property or income, fees charged for services, rents were imposed on land, this made the Church vulnerable to criticism especially as the Church itself was also a major landowner
- the idea of special status for the priesthood was beginning to wear thin. People were becoming dissatisfied as priests were seen as being above the law. The laity began to see that some clergy were too interested in worldly ambition
- by 1500 the Church administration was bloated and its utility was being questioned. Training colleges were being established to further develop the bureaucracy. This attracted many 'parasites' as Luther called them. This issue was most acutely felt over the appointment to benefices which opened up opportunities for pluralism
- popes, during the Renaissance period, appeared to be developing their own dynasties. Many, such as the Borgias, Sforzas and Medici, made their relatives cardinals who would later stand for the papacy and many saw this as cynical power politics unconnected to the spirituality expected of the position. Popes engaged in warfare like any other prince at this time, Julius II, lampooned by Erasmus, was a good example of a warrior pope.

The general Church hierarchy (including archbishops) was increasingly a target for the charge of the mis-use of office at the beginning of the 16th century but how widespread this was is questionable. The Church served many needs and this was long established practice that most people accepted. Most ordinary people maintained simple and limited lives; the bulk of them were unconcerned about the extent of the Church's reach into everyday matters. It is difficult to discern an overwhelming clamour for the Church to mend its ways at this time. Most 'ordinary' people would have been largely unconcerned with the criticisms presented by those more knowledgeable in these matters.

- 03** To what extent was the development of Luther's thought, in the years 1517 to 1521, a response to the opposition he faced? **[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**
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- 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 to support the view that the development of Luther's thought, in the years 1517 to 1521, was a response to the opposition he faced might include:

- the debates with Cardinal Cajetan at Augsburg in 1518 and then with Johan Eck in Leipzig, July 1519, sharpened Luther's rationale significantly. Eck, was a skilled debater and he forced Luther to bring greater clarity to his thoughts. Luther openly declared that purgatory, the sacraments, the very existence of a pope were all rejected
- Luther was excommunicated through the issuing of the Papal Bull Exsurge Domine, he publically burnt this and responded with his own pamphlet, 'Against the Bull of the Antichrist' thus further clarifying where he now stood; the Pope was the devil
- when Luther was required to attend the Diet of Worms in 1521 he was allowed the opportunity to renounce his own views. Luther used the opportunity to further expand his ideas instead. In effect, the Church had provided Luther with a platform to develop a coherent set of beliefs over a period of three years
- many of Luther's most influential works were written in 1520: 'On the Babylonish Captivity of the Church', 'The Address to the German Nobility', 'Concerning Christian Liberty'. Following the Diet of Worms, Luther translated the New Testament into German. This all suggests that opposition to him had spurred him on to become highly productive.

Arguments challenging the view that the development of Luther's thought, in the years 1517 to 1521, was a response to the opposition he faced might include:

- Luther's perspective was already highly developed before 1517 due to his training and experience. His interest had always been the Bible, this had been the theme of his work at Wittenberg University from his appointment in 1511 and had driven him from the time he became a monk in 1505
- Luther travelled to Rome in 1510 and was affected by what he witnessed there
- Luther's specific 'heretical' ideas were already well-formulated by 1517, such as the pointlessness of good works. Justification by faith (Sola Fide) was formulated through his studies prior to 1517; he had been heavily influenced by Augustinian thought
- Luther had been influenced by the actions of Huss and Wycliffe, the words of Erasmus and the organisation of the Devotio Moderna movement. There was not a great deal that was new in his thinking and Luther did not pretend there was
- the proximity of Tetzel's indulgence selling provided Luther with a catalyst. It was Luther's doubts about the sacraments, particularly penance, that led him to denounce the sale of indulgences. He was not responding to an example of corruption that had landed on his doorstep unexpectedly, but was using the occasion to illustrate an already well-formed belief.

Once Luther published the 95 Theses there were a variety of challenges to him that helped him to formulate his thinking, he was provided with a stage to air ideas that he had been considering for some years. The events of 1517–21 may well have further developed his critical faculties but as a Professor of Theology it was his job to consider spiritual matters in depth. His confrontations with the Church simply provided the occasion to demonstrate his intellectual capacity. That said, there appears to be some evolving of his ideas, especially with regard to the position of the papacy, in this period.

- 04** To what extent was the Council of Trent a reaction to the growing strength of Protestantism? **[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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- 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 suggesting that the Council of Trent was a reaction to the growing strength of Protestantism might include:

- Paul III was in a desperate position in trying to preserve the status of the Catholic Church. The Council of Trent was an attempt to build a widespread coalition of interests to combat the fact that, by 1535, a great deal of Europe had moved to Protestantism
- the Diet of Regensburg in 1541 was a turning point and proof that reconciliation between Catholics and Protestants was no longer viable. For the Pope, what was now required was a clear and unequivocal statement of Catholic faith
- much of the agenda, and the Tridentine decrees, can be seen as direct responses to the Protestant challenge: Sola Fide, Sola Scriptura, the seven sacraments, transubstantiation, purgatory, the priesthood of all believers, the hierarchy of the clergy headed by a Pope, clerical abuses, vernacular services were all discussed
- the Schmalkalden League was showing signs of division at this time, a military defeat of them might force Lutherans to have to attend at Council
- reform decrees 1545–47 were of little significance, bishops were reminded of their obligations, the prohibition of absenteeism and pluralism was re-stated but none of this formed the basis for the main agenda. This suggests that concern with Protestant doctrine was paramount in dictating proceedings.

Arguments challenging the view that the Council of Trent was a reaction to the growing strength of Protestantism might include:

- the exploration of Church improvement was not a new phenomenon. Previously new religious orders had demonstrated that it was a natural part of the routine of the Church to constantly assess its beliefs. By the 16th century the Somaschi, the Barnabites, the Capuchins and Catholic lay organisations such as the Oratory of Divine Love, were continuing this tradition
- pope-led reorganisation was evident earlier in the sixteenth century under Popes Adrian VI, 1522–3 and Paul III, 1534–49
- there were other threats to Church stability other than Lutheranism. The Council of Trent was partly called to face up to the threat from the Ottoman Turks
- there were further pragmatic and practical reasons why the Council of Trent met at this time, unrelated to the specific danger posed by Protestantism. There was a brief respite in the Italian Wars; Charles V and Francis I had established peace at the Treaty of Crépy in 1544
- councils, like Trent, were not a new device they had been used in previous centuries to thrash out great issues, e.g. the Councils of Constance, Basel and Ferrara in the 15th century.

In discussing the above, students may well debate whether this all represented a Catholic Reformation or a Counter Reformation – the latter strongly implies a defensive reaction, the former suggests a process of renewal and a more positive process that was not new to a Church that had been debating its core tenets for over 1500 years. A sophisticated response, accessing the higher levels, might argue that both are going on here and it was both a revival of established practice and a single response to an immediate danger.