

AP European History Preliminary Assignments – 2021–2022

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AP European History is a rigorous course which requires **identification of dates and locations, reading, document analysis and writing**. In order to prepare you for the course this year, you are required to practice some of these skills through three preliminary assignments. It is highly recommended that you complete these assignments over the summer months if you registered for the course in the fall of 2021. **All three assignments will be due at the beginning of the second week of class.**

During the first few days of school, you will receive a course syllabus and we will discuss taking the optional AP College Board Exam. I would highly recommend purchasing a three-ring binder for this course with division tabs for notes, handouts, documents and unit packets. We will be focusing on learning historical thinking skills (comparison, contextualization, causation, patterns of continuity and change over time) along with the study of European history from the Renaissance (1450) through the present.

The following assignments will give you a “jump start” on preparing for the course. After reading the directions for each assignment, print out a copy and complete the required information on the Viewing Guide and Double-Entry Chart. Complete the Self-Assessment (Part 3) on a Google Document. Please print and be prepared to submit all documents during the second week of class.

Assignment 1: Crash Course European History Videos

(1) Watch the Preview Video in the Crash Course European History Video for background about European History prior to 1450. This series is found on YouTube and will be used throughout the course.

[Crash Course European History Preview](#)

(1) Watch the Medieval Europe Video in the Crash Course European History Video for information about the Black Death, Great Schism, Hundred Years War and Little Ice Age. **Print and complete the Viewing Guide attached at the end of this assignment as you watch the video.**

Medieval Europe:

[Medieval Europe: Crash Course European History #1](#)

Assignment 2: Double-Entry Chart for Close Reading- Giovanni Boccaccio on the Plague in Florence (1348)

(1) Read the document on the plague in Europe. It is attached at the end of the directions.

(2) Print out a copy of the Double-Entry Chart for Close Reading from the link below:

[Double Entry Chart for Close Reading.pdf](#)

(3) On the left side of the chart, write five notable quotes or details from the text. On the right side, include an observation, comment or question for each notable item.

Assignment 3: Self-Assessment

An important aspect of this course is being able to recognize personal motivation, academic strengths and weaknesses at the beginning of the year. In a typed, three-paragraph essay of at least 4-5 sentences per paragraph, address the following questions:

- (1) What motivated you to take an AP class? What outcomes do you hope to achieve in AP European History?
- (2) What academic skills do you feel you have that will help you be successful in an advanced placement class?
- (3) What do you think is going to challenge you the most about taking an advanced placement class? How do you plan on meeting these challenges?

Be prepared to submit this assignment during the first week of school.

Crash Course European History: Viewing Guide

Episode 1: Medieval Europe

Terms to know from this episode:

Black Death (Peak 1348-1350), The Western Schism/Great Schism (1378-1417), Hundred Years War (1337-1453), Little Ice Age (1300-1850)

1. What are some myths you've heard about Medieval Europe?

2. How was the Black Death carried, and what was its quick spread a sign of relating to human activity?

3. What was the mortality rate for the Black Death?

4. About what percentage of Europeans died from the Black Death?

5. Imagine losing half of your community in a few years. What kind of differences can you picture?

6. What was in the globe? (Technical and common name)

7. Who was the Hundred Year's War fought between and how long did the war last?

8. What were some impacts of the Hundred Years War?

9.What was the Code of Chivalry?

10.What technological innovation helped the English prevail at the Battle of Agincourt?

11.What other technological innovations changed warfare during this war?

12.In 1420, when the Treaty of Troyes was signed, who seemed to be leading the war?

13.What happened to Joan of Arc in 1431?

14.What were some ways in which medieval life was harder than the present?

15.Who was the Pope in 1300? Who did he compete with for power?

16.What is the Unam Sanctam shown in the graphics at 8:09? (This is referenced previously in the episode, but you may need to google it or check your textbook for a definition. What did it say about the power of the Pope?)

17.When Pope Gregory decided to move the papacy back to Rome, what happened?

18.How and when did the Great Schism end?

19.What happened in 1453?

20.How did the increase in death in Medieval Europe impact the power of serfs?

21.What happened in 1378 with the Ciompi?

22.You may have some background on the Renaissance, and you got a teaser about it at the end of this episode. Given the changes you saw in this episode, what kind of changes do you predict are in store for Europe's "Rebirth."

For more viewing guides, to book tutoring and review study tips created by Cathy Keller, the European History Educational Consultant for this Crash Course series, visit

<https://www.jumpaheadtutoring.com>
@kellerhistory

Giovanni Boccaccio on the Plague in Florence (1348)

*The Italian writer Giovanni Boccaccio lived through the plague as it ravaged the city of Florence in 1348. The experience inspired him to write *The Decameron*, a story of seven men and three women who escape the disease by fleeing to a villa outside the city. In his introduction to the fictional portion of his book, Boccaccio gives a graphic description of the effects of the epidemic on his city.*

The Signs of Impending Death

"The symptoms were not the same as in the East, where a gush of blood from the nose was the plain sign of inevitable death; but it began both in men and women with certain swellings in the groin or under the armpit. They grew to the size of a small apple or an egg, more or less, and were vulgarly called tumors. In a short space of time these tumors spread from the two parts named all over the body. Soon after this the symptoms changed and black or purple spots appeared on the arms or thighs or any other part of the body, sometimes a few large ones, sometimes many little ones. These spots were a certain sign of death, just as the original tumour had been and still remained. No doctor's advice, no medicine could overcome or alleviate this disease, An enormous number of ignorant men and women set up as doctors in addition to those who were trained. Either the disease was such that no treatment was possible or the doctors were so ignorant that they did not know what caused it, and consequently could not administer the proper remedy. In any case very few recovered; most people died within about three days of the appearance of the tumours described above, most of them without any fever or other symptoms. The violence of this disease was such that the sick communicated it to the healthy who came near them, just as a fire catches anything dry or oily near it. And it even went further. To speak to or go near the sick brought infection and a common death to the living; and moreover, to touch the clothes or anything else the sick had touched or worn gave the disease to the person touching."

Varying Reactions to Disaster

"...Such fear and fanciful notions took possession of the living that almost all of them adopted the same cruel policy, which was entirely to avoid the sick and everything belonging to them. By so doing, each one thought he would secure his own safety. In this suffering and misery of our city, the authority of human and divine laws almost disappeared, for, like other men, the ministers and the executors of the laws were all dead or sick or shut up with their families, so that no duties were carried out. Every man was therefore able to do as he pleased. Many others adopted a course of life midway

between the two just described. They did not restrict their victuals so much as the former, nor allow themselves to be drunken and dissolute like the latter, but satisfied their appetites moderately. They did not shut themselves up, but went about, carrying flowers or scented herbs or perfumes in their hands, in the belief that it was an excellent thing to comfort the brain with such odors; for the whole air was infected with the smell of dead bodies, of sick persons and medicines. Others again held a still more cruel opinion, which they thought would keep them safe. They said that the only medicine against the plague-stricken was to go right away from them. Men and women, convinced of this and caring about nothing but themselves, abandoned their own city, their own houses, their dwellings, their relatives, their property, and went abroad or at least to the country round Florence, as if God's wrath in punishing men's wickedness with this plague would not follow them but strike only those who remained within the walls of the city, or as if they thought nobody in the city would remain alive and that its last hour had come."

The Breakdown of Social Order

"One citizen avoided another, hardly any neighbour troubled about others, relatives never or hardly ever visited each other. Moreover, such terror was struck into the hearts of men and women by this calamity, that brother abandoned brother, and the uncle his nephew, and the sister her brother, and very often the wife her husband. What is even worse and nearly incredible is that fathers and mothers refused to see and tend their children, as if they had not been theirs. Some thought that moderate living and the avoidance of all superfluity would preserve them from the epidemic. They formed small communities, living entirely separate from everybody else. They shut themselves up in houses where there were no sick, eating the finest food and drinking the best wine very temperately, avoiding all excess, allowing no news or discussion of death and sickness, and passing the time in music and suchlike pleasures. Others thought just the opposite. They thought the sure cure for the plague was to drink and be merry, to go about singing and amusing themselves, satisfying every appetite they could, laughing and jesting at what happened. They put their words into practice, spent day and night going from tavern to tavern, drinking immoderately, or went into other people's houses, doing only those things which pleased them. This they could easily do because everyone felt doomed and had abandoned his property, so that most houses became common property and any stranger who went in made use of them as if he had owned them. And with all this bestial behavior, they avoided the sick as much as possible. Thus, a multitude of sick men and women were left without any care, except from the charity of friends (but these were few), or the greed, of servants, though not many of these could be had even for high wages, Moreover, most of them were coarse-minded men and

women, who did little more than bring the sick what they asked for or watch over them when they were dying. And very often these servants lost their lives and their earnings. Since the sick were thus abandoned by neighbours, relatives and friends, while servants were scarce, a habit sprang up which had never been heard of before. Beautiful and noble women, when they fell sick, did not scruple to take a young or old man-servant, whoever he might be, and with no sort of shame, expose every part of their bodies to these men as if they had been women, for they were compelled by the necessity of their sickness to do so. This, perhaps, was a cause of looser morals in those women who survived."

Mass Burials

"The plight of the lower and most of the middle classes was even more pitiful to behold. Most of them remained in their houses, either through poverty or in hopes of safety, and fell sick by thousands. Since they received no care and attention, almost all of them died. Many ended their lives in the streets both at night and during the day; and many others who died in their houses were only known to be dead because the neighbours smelled their decaying bodies. Dead bodies filled every corner. Most of them were treated in the same manner by the survivors, who were more concerned to get rid of their rotting bodies than moved by charity towards the dead. With the aid of porters, if they could get them, they carried the bodies out of the houses and laid them at the door; where every morning quantities of the dead might be seen. They then were laid on biers or, as these were often lacking, on tables. Such was the multitude of corpses brought to the churches every day and almost every hour that there was not enough consecrated ground to give them burial, especially since they wanted to bury each person in the family grave, according to the old custom. Although the cemeteries were full they were forced to dig huge trenches, where they buried the bodies by hundreds. Here they stowed them away like bales in the hold of a ship and covered them with a little earth, until the whole trench was full."

References: Boccaccio, Giovanni, *The Decameron* vol. I (translated by Richard Aldington illustrated by Jean de Bosschere) (1930); Gottfried, Robert, *The Black Death* (1983).

