Question 6

Analyze the intellectual foundations of religious toleration in eighteenth-century Europe.

9–6: Stronger
These essays will illustrate the following qualities with varying degrees of effectiveness.

- Has a clear, well-developed thesis.
- Is well organized.
- Supports the thesis with specific evidence.
- May contain minor errors; even a 9 need not be flawless.

Indicators of 9–8
- Connects more than one intellectual concept to eighteenth-century religious toleration.
- Uses specific examples to analyze the connection between the two movements.

5–4: Mixed
- Contains a thesis, perhaps superficial or simplistic.
- Responds to the question unevenly: task(s), evidence, chronology.
- May contain errors, factual and/or interpretive.

Indicators of 5–4
- Describes the intellectual foundations of toleration with little analysis.
- May treat an intellectual movement well but has minimal connection to its impact on religion.
- Is generalized or imprecise with few specific examples.

3–0: Weaker
These essays demonstrate the following qualities to varying degrees.

- Thesis is confused, unfocused, or absent, or simply restates the question.
- Misconstrues the question, or omits major tasks.
- May contain major errors.

Indicators of 3–2
- Contains vague or incorrect statements about intellectual movements.
- Demonstrates little awareness of the connection between intellectual ideas and toleration.

Indicators of 0–1
- May attempt to address the question but fails to do so.
- Misunderstands the definition of intellectual, foundation, or religious toleration, and composes an essay based on that misunderstanding.
- Contains serious errors; provides minimal or no evidence.
The eighteenth century saw the major stage in the evolution of human thought - the Enlightenment. The Enlightenment laid the foundations for many policies which remain an integral part of modern society, and one of them include religious toleration.

Enlightenment patrons reason and denounced mysticism. The emphasis of critical reasoning, championed by Descartes, and scientific observation, championed by empiricists such as Locke and Hume, emphasized on the methods discredited mysticism and many biblical tales. Scientific observation led to the logical conclusion that men cannot walk on water, and yet the Bible stated that Jesus walked on water. By discrediting such literal interpretations of the Bible, the Enlightenment also discredited dogmatic adherence to one doctrine. This validated various interpretations, and thus provided the foundation for various religious sects to be treated equally.

The critical attitude of the individual, even religious ones, also gave rise to
Write in the box the number of the question you are answering on this page as it is designated in the examination.

A myriad of different religious interpretations.

Spinoza and Locke, for example, were both religious, yet developed an individualistic doctrine according to their own discourse. This phenomenon probably contributed to liberation within sects, as people no longer felt it was necessary to adhere to interpretations set by other people.

Philosophers went further and explicitly advocated religious tolerance. Voltaire, in his Candide, openly criticized religious intolerance among others. As individuality and freedom of expression emerged as many a philosopher’s beliefs, more and more writers criticized religious oppression.

In many cases, philosophers exercised a direct influence over enlightened leaders.

The influence of the Enlightenment values on government was evident in the policies of so-called ‘Enlightened Monarchs’ such as Joseph II and Peter the Great.
Certain extent the policies of Louis XVI.

More importantly, however, the Declaration of Independence issued by the 13 colonies in 1776, along with the Declaration of the Rights of Man, united during the French Revolution, they express the Enlightenment values of religion, politics, and freedoms.

The Enlightenment is also obvious in the constitutions of both America and France. The Enlightenment laid the foundation for intellectual developments by advocating freedom, critical reason, and equality. It is due to these values that we are free to choose, practice, and criticize our own religions.
Write in the box the number of the question you are answering on this page as it is designated in the examination.

Religious tolerance developed over many years before it surfaced as an important principle in the eighteenth century. It was not developed for some arbitrary reason, but had intellectual foundations that had been built in the previous sixteenth and seventeenth centuries.

The core intellectual foundation was based upon the belief that ideas did not have to move along one direction. The scientific discoveries of the sixteenth century showed many of the ideas upheld by the church. For example, by showing that the heliocentric model could resolve many of the inconsistencies of the geocentric model, Galileo was saying that not all ideas held by the Catholic Church were necessarily right. As the amount of scientific knowledge accumulated over the years, it became increasingly clear to the Europeans that religious dogmatism was flawed. If science could explain as well as, or in some instances better than religious teachings, science rather than religion might be a better guide in their lives. This tolerance for new ideas soon extended beyond science and Europeans were free to become more generous about adopting other ideas, including those of other religions.

The eighteenth century was called the "Age of Reason" because people came to rely on reason to pursue their way of thinking and their actions. They stopped relying solely on religion for beliefs and took the time to weigh the benefits and costs of their action. The conflict of the sixteenth century, which had been based on religious conflict such as the Thirty Years'
Write in the box the number of the question you are answering on this page as it is designated in the examination.

**Question 6-B-2**

Contemporary historians have noted that it was often unreasonable to get involved in such bloody wars over individuals' beliefs. For example, in the Thirty Years War, the battles had dragged on for thirty years, but no conclusion was reached in the end. With so many lives lost, people became less willing to fight over religious convictions. In a way, this overview to conflict over religion developed throughout the seventeenth century and finally manifested itself as the principle of religious toleration. One might say that they became more reasonable or, at least, more open to new ideas and less likely to endorse them when they were reasonable, were presented with proof of religious toleration, they were content to accept it.
During the 1700s, many intellectuals felt that society was changing, and needed that change. Although religious tolerance was not always found, many intellectuals felt that it was part of the change.

The eighteenth century was part of many dramatic changes for Europe. The Enlightenment & Scientific Revolution both occurred during this time period as well as many other important events. After the Reformation, many countries had different areas that were divided by religion. The leaders of those countries were upset that some of the people didn't like the religion that was supported by their country. Intellectuals felt that religion was unimportant. As long as you were educated and knew right from wrong, you were fine. One French philosophe, Voltaire, condemned the Roman Catholic church and its leaders. Though he had no religion, he was open about others. Many other intellectuals didn't care if you had an open mind and said what you felt.

All in all, the intellectual foundations of religious tolerance was the fact that many intellectuals didn't care about your religion if you had good ideas for the future.
Question 6

Sample: 6A  
Score: 9

The thesis establishes the Enlightenment as the intellectual foundation of eighteenth-century religious toleration, and the body also adds the importance of the Scientific Revolution. Insightful links are provided between both scientists’ and philosophers’ views on religious toleration. The essay includes a discussion of political developments as well.

Sample: 6B  
Score: 4

The thesis in both the introduction and conclusion are broadly simplistic. While there is a good analysis of the Scientific Revolution, the student confuses toleration with simply disagreeing with the Catholic Church. The paragraph on the Thirty Years War does not address the question posed.

Sample: 6C  
Score: 2

This thesis is misleading and off task. Though the Enlightenment is established as an intellectual foundation of toleration, the interpretation provided of those intellectual ideas is garbled.