

AP[®] EUROPEAN HISTORY
2006 SCORING GUIDELINES (Form B)

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.

Indicators of 7–6

- Clearly connects one major intellectual movement to eighteenth-century religious toleration.
- Supports the connection with analytical evidence.

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.

Write in the box the number of the question you are answering on this page as it is designated in the examination.

6-A-3

Certain extent the policies of Louis ~~XV~~ XVI.

More importantly, however, the Declaration of Independence issued by the ~~the~~ 13 colonies in 1776, along with the Declaration of the Rights of Man issued during the French Revolution, embody the ~~values~~ ~~of~~ values of Enlightenment including religious toleration. The effect of Enlightenment is also obvious in the constitutions of both America and France.

Enlightenment laid the ^{intellectual} foundations for ~~religious~~ religious toleration by advocating freedom, ~~critical~~ critical reason, and equality. It is due to these values that we are free to choose, practice, and criticize our own religions.

Question 6

Write in the box the number of the question you are answering on this page as it is designated in the examination.

Religious toleration ~~is~~ ^{was a concept that} ~~developed~~ developed over many years before it surfaced as ~~an~~ an important principle in the eighteenth century. It was not ~~the~~ developed for some arbitrary reasons, but had ~~strongly~~ ^{strongly} intellectual foundations that had been ~~building~~ ~~built~~ built in the previous ~~sixteenth~~ ^{seventeenth} and ~~seventeenth~~ ^{eighteenth} centuries. ~~First, there~~

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

~~As a result~~ ~~the~~ The eighteenth century was called the "Age of Reason" because people ^{actively employed} ~~used~~ ~~reason~~ reason to examine their way of thinking and their actions. They stopped relying solely on religious beliefs and took the time to weigh the benefits and costs of their actions. ~~After~~ ^{The} ~~the~~ conflicts of the seventeenth century, many of which had their basis in 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**

^{Continued people}
War, ~~people~~ that it was entirely unreasonable to get involved in such bloody wars over individuals' beliefs. For example, in the Thirty Year War, the battles had dragged on for thirty years, but no conclusion was ~~reached~~ reached in the end. With so many lives being lost, people became ~~less~~ less willing to fight over religious convictions. In a way, this aversion to conflict over religion developed ~~as~~ throughout the seventeenth century and finally manifested itself as the principle of religious toleration. ~~One~~ One may say that they became more "reasonable" over time.

~~So, when the Europeans who were now more open to~~

So, when the Europeans ~~were presented with~~, who were now more open to new ideas and less likely to embrace them unless they were "reasonable", were presented ^{with} the principle of religious toleration, they were content to accept it.

During the 1700's, many intellectuals felt that society was changing, and needed that change. Although religious toleration 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~~ 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 toleration was the fact that many ~~didn't~~ intellectuals didn't care about your religion if you had good ideas for the future.

AP[®] EUROPEAN HISTORY
2006 SCORING COMMENTARY (Form B)

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.