
**OBJECTIVES
FOR THIS LESSON:**

1. To understand a variety of question formats commonly used in DBQs and other history essays.
 2. To understand how important it is to study all aspects of the question and use that question as a guide in planning the essay.
-

**THE PRIMARY SOURCES
AND THE EXERCISES**

**KEY CONCEPTS
AND LEARNING STRATEGIES**

Analyzing the Question

The primary source documents for this lesson are displayed on the next three pages. All of the exercises for this lesson are based on these primary sources and the background information provided here.

INTRODUCING THE LESSON

Eleven primary sources are provided for this lesson, including scientific diagrams, drawings, and passages from important written works. The sources have to do with the emergence of science in the 17th century and the European Enlightenment of the 18th century. The specific focus of these sources is on the idea of toleration.

The primary sources for the lesson will be used to help you think about the types of questions that make up most DBQs. One of the most common mistakes students make in answering a DBQ is failing to read the question carefully. In fact, it is not unusual for a student to give a good answer to a question that was NOT ASKED! No advice is more important than the following: Pay close attention to each phrase and every key part of any DBQ you are given. Do not start writing until you have done this thoroughly.

Basically, the exercises will focus your attention on the following broad concepts and strategies for dealing with DBQ questions:

1. You need to see the primary source documents as useful mainly in helping you to answer specific questions. **Actively question your sources.**
2. Also, **use questions to help you compare the various sources.** Try to see the sources in relationship to one another, to your own questions, and to the DBQ you are to answer.
3. Be aware of the typical **question formats** most commonly used for DBQs and for other kinds of history essays.
4. Become accustomed to **studying all parts of the question.** Be sure you understand exactly what is asked of you before you begin to organize and write your essay.

Lesson 3 — Analyzing the Question

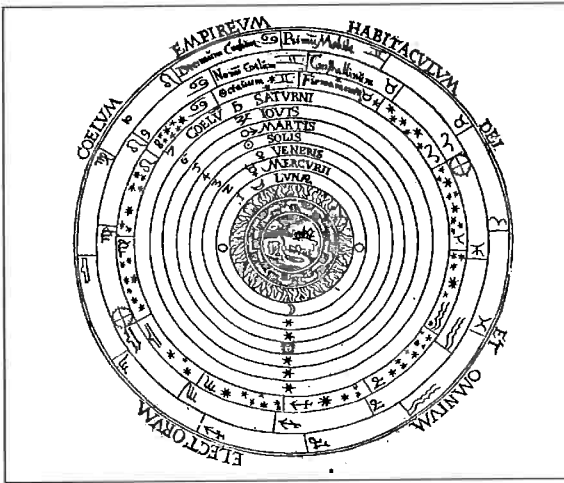
The Documents

Science, Enlightenment and the Idea of Toleration

Document 1

An example of the ancient astronomer Ptolemy's view of the universe, showing the Earth at the center and the Sun, planets and other heavenly bodies revolving around it.

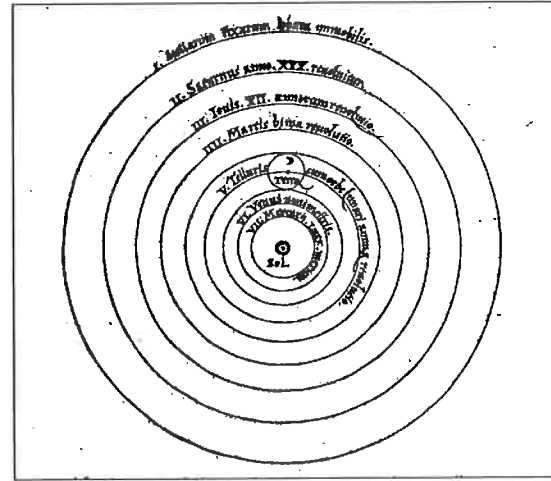
Courtesy of the Lilly Library, Indiana University, Bloomington, Indiana



Document 2

In the early 1500s, Polish astronomer Nicolaus Copernicus challenged Ptolemy's view by proposing that the Earth, like other planets, revolved around the Sun. This is a diagram of his Sun-centered universe.

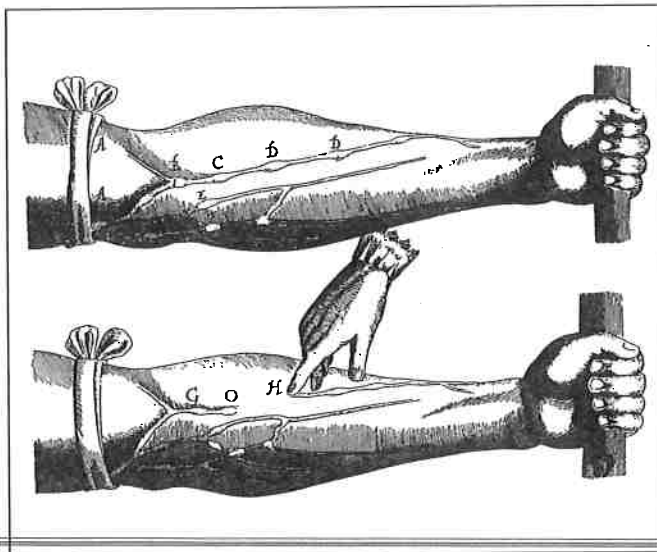
Courtesy of the Lilly Library, Indiana University, Bloomington, Indiana



Document 3

This diagram illustrates one aspect of English scientist William Harvey's discoveries about the circulation of the blood. Harvey lived from 1578 to 1657.

Stock Montage, Inc.



Document 4

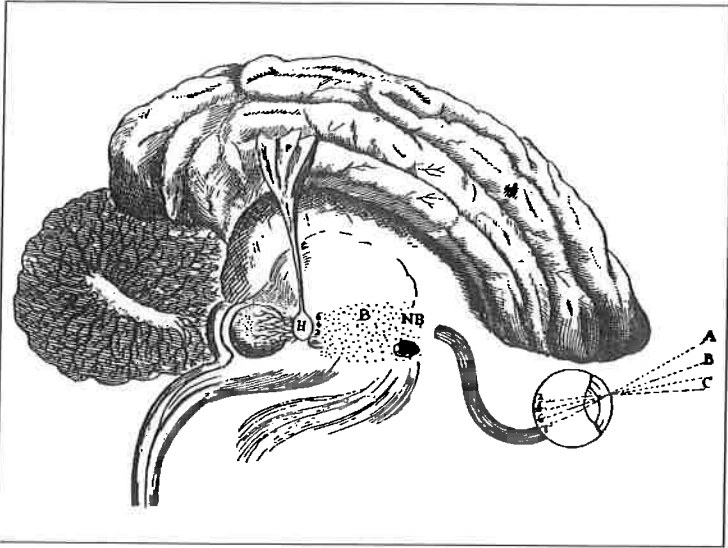
"There are and can exist but two ways of investigating and discovering truth. The one hurries on rapidly from the senses and particulars to the most general axioms [principles]; and from them ... derives and discovers the intermediate axioms. This is the way now in use. The other constructs its axioms from the senses and particulars, by rising continually and gradually, till it finally arrives at the most general principles, which is the true but unattempted way.

"Each of these two ways begins from the senses and particulars, and ends in the greatest generalities. But they are immeasurably different; for the one merely touches ... the limits of experiment, and particulars, whilst the other runs duly and regularly through them; the one from the very outset lays down some abstract and useless generalities, the other gradually rises to those principles which are really the most common in nature."

Francis Bacon (1561-1626), "Novum Organum," Basil Montague, ed. and trans. "The Works," 3 vols. (Philadelphia: Parry & MacMillan, 1854).

Lesson 3 — Analyzing the Question

The Documents



Document 5

French philosopher Rene Descartes (1596-1650) tried to understand the relationship of mind and body. He apparently thought the soul was located in a small gland in the brain, which he labels “H” in this diagram of his.

Stock Montage, Inc.

Document 6

“I shall proceed by setting aside all that in which the least doubt could be supposed to exist. I suppose, then, that all the things that I see are false; I persuade myself that nothing has ever existed of all that my fallacious memory represents to me. ... What then can be esteemed as true?”

French philosopher Rene Descartes

Document 7

“Man is equally incapable of seeing the nothingness from which he emerges and the infinity in which he is engulfed.”

“The eternal silence of those infinite spaces strikes me with terror.”

“It is the heart which perceives God and not the reason.”

French mathematician, philosopher and writer Blaise Pascal (1623-1662).

Document 8

Enlightenment thinkers called “philosophes” were writers, journalists or social reformers who commented on ideas and social conditions. They often became celebrities among aristocrats who gathered to discuss their ideas in salons such as the one shown here.

Stock Montage, Inc.



Lesson 3 — Analyzing the Question

The Documents

Document 9

"I say, that far from forgetting those abominable times [of religious violence in Europe], we should frequently take a view of them, to inspire an internal horror for them; and that it is for our age to make reparation by toleration, for this long collection of crimes, which has take place through the want of toleration, during sixteen barbarous centuries."

"Doubt is not a pleasant condition, but certainty is absurd."

French Philosophe Francois-Marie Arouet, better known as Voltaire (1694-1778).

Document 10

"Now that the whole jurisdiction of the magistrate ... neither can nor ought in any manner to be extended to the salvation of souls, these following considerations seem unto me abundantly to demonstrate.

"First, because the care of souls is not committed to the civil magistrate, any more than to other men. It is not committed unto him, I say, by God, because it appears not that God has ever given any such authority to one man over another as to compel anyone to his religion. Nor can any such power be vested in the magistrate by the consent of the people, because no man can so far abandon the care of his own salvation as blindly to leave to the choice of any other, whether prince or subject, to prescribe to him what faith or worship he shall embrace. For no man can, if he would, conform his faith to the dictates of another. All the life and power of true religion consist in the inward and full persuasion of the mind; and faith is not faith without believing.

"In the second place, the care of souls cannot belong to the civil magistrate, because his power consists only in outward force; but true and saving religion consists in the inward persuasion of the mind, without which nothing can be acceptable to God. And such is the nature of the understanding, that it cannot be compelled to the belief of anything by outward force."

British political philosopher John Locke in "A Letter Concerning Tolerance," 1689.

Document 11

Sovereignty and Civil Religion

"Now then, it is important to the state that each citizen should have a religion requiring his devotion to duty; however, the dogmas of that religion are of no interest to the state except those having to do with morality and those duties that each believer must perform for others....

"Therefore, it is up to the sovereign to establish the articles of a purely civil faith, not so much as dogmas but as sentiments of social commitment without which it would be impossible to be a good citizen or a faithful subject.... While the state has no power to force anyone to believe these articles, it may banish anyone who does not believe them. This banishment is not for impiety but for lack of social commitment, that is, for being unable to love the laws and justice sincerely or to sacrifice his life to duty in time of need. As for the person who acts as if he does not believe these articles after having publicly stated his belief in them, he deserves the death penalty. He has lied in the presence of the laws.

"The dogmas of civil religion should be simple, few in number, and stated clearly without interpretations or commentaries. These are the required dogmas: the existence of a powerful, intelligent Divinity, who does good, knows all, and provides for all; the life to come; rewards for the just; punishment for the wicked; and the sanctity of the social contract and the laws. As for prohibited articles of faith, I limit myself to one: intolerance."

from "The Social Contract," by French philosophe Jean Jacques Rousseau 1712-1778).