

Unit 4 Practice Multiple Choice Questions

Answers and Explanations

Questions 1-3 refer to the following excerpt:

The state of nature has a law of nature to govern it, which obliges every one: and reason, which is that law, teaches all mankind, who will but consult it, that being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions: for men being all the workmanship of one omnipotent, and infinitely wise maker; all the servants of one sovereign master, sent into the world by his order, and about his business; they are his property, whose workmanship they are, made to last during his, not one another's pleasure: and being furnished with like faculties, sharing all in one community of nature, there cannot be supposed any such subordination among us, that may authorize us to destroy one another, as if we were made for one another's uses, as the inferior ranks of creatures are for our's. Every one, as he is bound to preserve himself, and not to quit his station wilfully, so by the like reason, when his own preservation comes not in competition, ought he, as much as he can, to preserve the rest of mankind, and may not, unless it be to do justice on an offender, take away, or impair the life, or what tends to the preservation of the life, the liberty, health, limb, or goods of another.

John Locke - Two Treatises of Government, 1690

<https://sourcebooks.fordham.edu/mod/1690locke-sel.asp>

Hereby it is manifest that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war as is of every man against every man. For war consisteth not in battle only, or the act of fighting, but in a tract of time, wherein the will to contend by battle is sufficiently known: and therefore the notion of time is to be considered in the nature of war, as it is in the nature of weather. For as the nature of foul weather lieth not in a shower or two of rain, but in an inclination thereto of many days together: so the nature of war consisteth not in actual fighting, but in the known disposition thereto during all the time there is no assurance to the contrary. All other time is peace.

Whatsoever therefore is consequent to a time of war, where every man is enemy to every man, the same is consequent to the time wherein men live without other security than what their own strength and their own invention shall furnish them withal. In such condition there is no place for industry, because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving and removing such things as require much force; no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.

Thomas Hobbes - *Leviathan*, 1651

<https://sourcebooks.fordham.edu/mod/hobbes-lev13.asp>

1. Which of the following do Hobbes and Locke agree on concerning the State of Nature?

- A. The State of Nature is one of chaos and War
- B. All people have the natural rights of Life, Liberty and Property

- C. Life during the state of nature is solitary, poor, nasty, brutish and short
- D. A ruler should be an omnipotent being with absolute authority

Correct Answer:

- A. Both Locke and Hobbes believe that without government there will be chaos, as there will be nothing to control society. This kind of situation will result in War between the people.

Incorrect Answer:

- B. Only Locke believes in the natural rights of Life, Liberty and Property, and that it is the Government's job to protect those rights.
- C. Only Hobbes held this negative view of man and what life would be like with no government. Locke was more pessimistic and believed that all men in general were good, but that the war was a result of protecting themselves and their property from others.
- D. Hobbes was a supporter of an Absolute Monarchy, whereas Locke supported a Constitutional Monarchy.

2. According to Hobbes, what prevents people from destroying each other when there is no government?

- A. Desire for peace
- B. Fear of death
- C. Protection of property
- D. Nothing

Correct Answer:

B. Hobbes discussed the fact that he believed in the state of nature that a man's life would be "solitary, poor, nasty, brutish, and short," and because in the state of nature there is no common authority there would be nothing to protect people from each other. Therefore he believed that the only thing that would stop people from killing each other was their own fear of death.

Incorrect Answers:

- A. Regardless of whether there was a desire for peace among the people, Hobbes believed that chaos would ensue if there was no common authority. It wasn't this desire for peace, but rather the preservation of one's life that would stop people from completely destroying each other.
- C. The protection of property as a deterrent was part of Locke's philosophy and not Hobbes'. Locke believed that property was a natural right of man, and that people will do what they need to in order to protect that property.
- D. If there was nothing controlling man in the state of nature, then mankind would completely destroy each other. For Hobbes, one thing that would prevent that from happening was one's own fear of death.

3. Which of the following best explains the difference between Locke's and Hobbes' theories on the state of nature?

- A. Locke believes people are controlled by natural rights
- B. Hobbes believes that government is necessary to provide stability
- C. Locke believes that the power of the government comes from the people
- D. Hobbes believes that there should be no common power.

Correct Answer:

- A. Hobbes believed that people were controlled by the fear of death in the state of nature, whereas Locke believed it was for the protection of one's property and the Natural Law that includes the understanding that all men have the natural rights of Life, Liberty and Property. Hobbes can be seen as the eternal pessimist, while Locke the eternal optimist.

Incorrect Answers:

- B. Both Hobbes and Locke believed that government is necessary, they just disagree on the type of government that is necessary. Hobbes supported an Absolute Monarchy and Locke a Constitutional Monarchy.
- C. Both Hobbes and Locke rejected divine right in favor of the idea that the power of the government derives from the people. How they both reach this conclusion is different, as Hobbes believes in a Social Contract where all men submit all of their rights to one ruler in exchange the ruler will provide them with the protection they need. Locke on the other hand believed that the relationship between the government and the people is one where the government protects the natural rights of the people, and in exchange the people allow that government to exist.
- D. Hobbes definitely believes in a common power, in fact her supports the notion of an Absolute Monarchy that would provide the stability that man needs to avoid being in a constant state of War.

Questions 4-5 refer to the following excerpt:

{12} Consider--I address you as a legislator--whether, when men contend for their freedom, and to be allowed to judge for themselves respecting their own happiness, it be not inconsistent and unjust to subjugate women, even though you firmly believe that you are acting in the manner best calculated to promote their happiness? Who made man the exclusive judge, if woman partake with him of the gift of reason?

{13} In this style argue tyrants of every denomination, from the weak king to the weak father of a family; they are all eager to crush reason, yet always assert that they usurp its throne only to be useful. Do you not act a similar part when you force all women, by denying them civil and political rights, to remain immured in their families groping in the dark? for surely, sir, you will not assert that a duty can be binding which is not founded on reason? If, indeed, this be their destination, arguments may be drawn from reason; and thus augustly supported, the more understanding women acquire, the more they will be attached to their duty--comprehending it--for unless they comprehend it, unless their morals be fixed on the same immutable principle as those of man, no authority can make them discharge it in a

virtuous manner. They may be convenient slaves, but slavery will have its constant effect, degrading the master and the abject dependent.

{14}But if women are to be excluded, without having a voice, from a participation of the natural rights of mankind, prove first, to ward off the charge of injustice and inconsistency, that they want reason, else this flaw in your NEW CONSTITUTION will ever show that man must, in some shape, act like a tyrant, and tyranny, in whatever part of society it rears its brazen front, will ever undermine morality. . .

Mary Wollstonecraft, Vindication of the Rights of Women (1792)
<https://history.hanover.edu/courses/excerpts/111wollstone.html>

4. In this passage Wollstonecraft is appealing to what group of people?

- A. The Government of England
- B. The French Revolutionaries
- C. The King of France
- D. The people of England

Correct Answer:

B. Wollstonecraft's "Vindication of the Rights of Women" was in reaction to the "Declaration of the Rights of Man," and a plea to the French Revolutionaries who were fighting for rights in France, to include women in their fight. Her statement, "else this flaw in your NEW CONSTITUTION," is in reference to the Constitution of 1792 in France.

Incorrect Answers:

- A. Although she was in fact from England, her focus in this passage was that of the rights being fought for in the French Revolution.
- B. By the time this was written in 1792 the fate of the King had already been determined. With the onset of the Radical Phase of the Constitution, France would no longer have a King and he would be beheaded.
- C. Wollstonecraft was in fact from England, but her focus at this particular time was the hypocrisy she saw in the French Revolution.

5. Which of the following actions would have been supported by Wollstonecraft, according to this passage?

- A. Joseph II's emancipation of the serfs
- B. Frederick II's policy on religious toleration
- C. Catherine the Great's education policy
- D. The implementation of the Napoleonic Code

Correct Answer:

C. One of the main arguments that Wollstonecraft is making is that women are not given the same opportunities as men, especially in terms of education. The Enlightened Despot, Catherine the Great, instituted public schools for girls in Russia during her reign. This was 100% an action that would have been supported by Wollstonecraft, who herself had established a school for girls.

Incorrect Answers:

- A. Although it is very likely that Wollstonecraft would have supported Joseph II's policy on ending feudalism in Austria, there is nothing in this particular passage that would allude to that. This passage was concerned with the inequity in opportunities provided to men and women.
- B. It is very likely that Wollstonecraft would have supported religious toleration, however there is nothing in this particular passage to indicate that that was the case.
- D. The Napoleonic Code, as Enlightened as much of it was, was incredibly harsh on women. It took away any semblance of rights that women had gained during the French Revolution, and only recognized them as subservient to their husbands.

Questions 6-7 refer to the following excerpt:

“When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; ... lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner... There is no liberty, if the power of judging be not separated from the legislative and executive powers. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control, for the judge would then be the legislator. Were it joined to the executive power, the judge might behave with all the violence of an oppressor.”

Baron de Montesquieu, "The Spirit of the Laws", 1748

6. Whose theory on government is Montesquieu criticizing in this passage?

- A. Locke
- B. Hobbes
- C. Rousseau
- D. Thomas More

The Correct Answer:

B. Montesquieu states in this passage that, “When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty.” Hobbes believed that the best form of government was an Absolute Monarchy, where all the powers of the government would rest in one person. The two are exact opposites.

Incorrect Answers:

A. Locke promoted a Constitutional Monarchy, such as the one created in England at the end of the Glorious Revolution. In this government power was shared by the elected legislature, the Parliament, and the Monarch, providing a separation of powers which is what Montesquieu is promoting here in this passage.

B. Rousseau believed that the best form of government is one that rules by the consent of the government with the guidance of the general will of the people. This would imply that there is not one person with absolute control since the government must take into account what the people desire when making decisions.

C. Thomas More was extremely critical of Henry VIII's rule in his book, *Utopia*. In the book he made it clear that he believed that the power of the government should not be absolute or "tyrannical" just as Montesquieu is stating in this passage.

7. Which of the following governments of France reflects the ideas of Montesquieu?

- A. Louis XIV's Monarchy
- B. Louis XVI's Monarchy under the Constitution of 1791
- C. Napoleon's Government
- D. Robespierre's government under the Committee of Public Safety

The Correct Answer:

B. After the Women's March, France adopted the Constitution of 1791 which created a Limited Monarchy. In this system, the power of the King was limited by the Legislative Assembly, creating a separation of power in the government.

Incorrect Answers:

A. Louis XIV's Monarchy was an Absolute Monarchy; he did not wish to share his power with any other government body. In fact he spent his reign harnessing all political, economic, social and religious power for himself, the exact opposite of what Montesquieu is suggesting.

C. Napoleon's Government which came into power after the failure of the Directory in France, was one more reminiscent of an Absolute Monarchy than a Limited One, much less a government where separation of powers existed. Napoleon in fact declared himself Hereditary Emperor of France, something that completely contradicted Montesquieu's philosophy.

D. Although Robespierre was part of the creation of the Constitution of 1792, which in essence would institute a Republic in France that mirrored the philosophy of Montesquieu, the reality of such a government was never achieved. Rather Robespierre determined that it was his job to stabilize France before implementing a Republic, and in the process created a military dictatorship with himself at the helm.

Questions 8-10 refer to the following excerpt:

A sovereign must possess an exact and detailed knowledge of the strong and of the weak points of his country. He must be thoroughly acquainted with its resources, the character of the people, and the national commerce.... Rulers should always remind themselves that they are men like the least of their subjects. The sovereign is the foremost judge, general, financier, and minister of his country, not merely for the sake of his prestige. Therefore, he should perform with care the duties connected with these offices. He is merely the principal servant of the State. Hence, he must act with honesty, wisdom, and complete disinterestedness in such a way that he can render an account of his stewardship to the citizens at any moment. Consequently, he is guilty if he wastes the money of the people, the taxes which they have paid, in luxury, pomp and debauchery. He who should improve the morals of the people, be the guardian of the law, and improve their education should not pervert them by his bad example. Princes, sovereigns, and kings have not been given supreme authority in order to live in luxurious self-indulgence and debauchery. They have not been elevated by their fellow-men to enable them to strut about and to insult with their pride the simple-mannered, the poor and the suffering.

Frederick II (the Great): *Essay on Forms of Government* - 1740-1789
<https://sourcebooks.fordham.edu/mod/18fred2.asp>

8. Which of the following actions would Frederick II have opposed based on this passage?

- A. Louis XIV's building of the Palace of Versailles
- B. The Napoleonic Code which states that all men are equal under the law
- C. The establishment of a unified military for Prussia under Frederick William
- D. The Peace of Augsburg passed by Charles V

Correct Answer:

- A. In this passage, Frederick II states that "Princes, sovereigns, and kings have not been given supreme authority in order to live in luxurious self-indulgence and debauchery." Frederick would not have approved of the vast sums of money that Louis XIV used to build the Palace of Versailles, especially as those funds were at the expense of the entirety of the French population.

Incorrect Answers:

- B. In this passage Frederick states that, "Rulers should always remind themselves that they are men like the least of their subjects" This would imply that all people regardless of their status would be seen as equals under the law and subject to the same restrictions established by law.
- C. Frederick II, like his predecessors, believed strongly in a unified Prussian Military, for it was the creation of that military that allowed for the creation of the Prussian state, and the position that Frederick II was in. There is nothing in this particular passage to dispute that belief.
- D. Charles V passed the Peace of Augsburg in 1555 with the hope that by allowing the German Princes to choose their religion between Lutheran and Catholic, it would end the disputes that plagued the region since the start of the Protestant Reformation. This was an act that Charles V hoped would benefit the people and provide peace and security, something that Frederick II seems to be promoting in his passage, stating that a king's decisions need to be based on what is best for the people.

9. What aspect of John Locke's philosophy is reflected in this passage?

- A. Popular sovereignty
- B. Natural Rights
- C. The Right to overthrow a government that isn't protected one's natural rights
- D. General Will

Correct Answer:

- A. Popular sovereignty means that the government's power comes from the consent of the governed. Frederick II wrote in this passage that the King "is merely the principal servant of the State." This statement goes back to the election of Frederick William, the Great Elector, who was essentially elected by the junkers of Prussia to run a unified Prussian Government. It was this decision that allowed for the political unification of Prussia under Frederick I, the first King of Prussia.

Incorrect Answers:

- B. As progressive as Frederick II was in terms of incorporating the Enlightenment philosophies into his rule, he did maintain feudalism in Prussia, which definitely does not align with Locke's Natural Rights of Life, Liberty and Property.
- C. As a monarch who is in power because he inherited the position, Frederick II in no way would have supported overthrowing the Monarchy. In fact his, like all of the other Enlightened Monarchs at the time, decision to incorporate the ideas of the Enlightenment into his rule was a means of avoiding being overthrown.
- D. As much as Frederick II promised to listen to the people and to make policies based on what is best for them, he never suggested that there be any kind of plebiscite or election that would reveal the general will of the people.

10. What aspect of Prussia's past is reflected in this passage?

- A. Militarism
- B. Frederick William, the Great Elector
- C. Protestantism
- D. Religious Toleration

The Correct Answer:

- B. In the passage Frederick II wrote that the King "is merely the principal servant of the State." This statement goes back to the election of Frederick William, the Great Elector, who was essentially elected by the junkers of Prussia to run a unified Prussian Government. It was this decision that allowed for the political unification of Prussia under Frederick I, the first King of Prussia.

Incorrect Answers:

- A. Surprisingly there is nothing in particular in this passage that references the militarism of Prussia and the importance that it holds in Prussia's history and its identity.

C. Prussia has always been a religiously tolerant state, made up of multiple religions. Regardless, religion is not discussed in this particular passage.

D. Prussia has always been a religiously tolerant state, made up of multiple religions. Regardless, religion is not discussed in this particular passage.