

## Unit 4 Practice Multiple Choice Questions

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

**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

**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.

**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

**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

**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

**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

**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

**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

**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