

## ***Unit 5 Practice Multiple Choice Questions***

### *Answers and Explanations*

**Questions 1-3 refer to the following excerpt:**

Articles:

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.
5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law.
6. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all, whether it protects or punishes. All citizens, being equal in the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.

*Declaration of the Rights of Man and Citizen. August 26, 1789 Approved by the National Assembly of France*

1. **Which of the following philosophers of the Enlightenment is reflected in Article 1 of this passage?**
  - A. Rousseau
  - B. Hobbes
  - C. Locke
  - D. Voltaire

**Correct Answer:**

C. John Locke believed that all men are born equal, independent and good, and that they all have the Natural Rights to life, liberty and property. Article 1, begins with “Men are born and remain, free and equal in life.” This is a direct reflection of the ideals of Locke.

**Incorrect Answers:**

A. Rousseau was a strong supporter of the Social Contract and the understanding that the government should act based on the general will of society. This is reflected in Article 6 of the passage, but not Article 1.

B. Hobbes believed that the best form of government was an Absolute Monarchy, where by the people give up all of their rights in order to experience the stability such a government would provide. This is the exact opposite of what is expressed in this passage.

D. Voltaire's philosophies centered around freedom of speech, expression and religion. None of these are reflected in this particular passage from the *Declaration of the Rights of Man and Citizen*.

**2. Which of the following philosophers is reflected in Article 6 of this passage?**

A. Rousseau

B. Voltaire

C. Locke

D. Diderot

**Correct Answer:**

A. Rousseau was a strong supporter of the Social Contract and the understanding that the government should act based on the general will of society. This is reflected in Article 6 when it says, "Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation."

**Incorrect Answers:**

B. Voltaire's philosophies centered around freedom of speech, expression and religion. None of these are reflected in this particular passage from the *Declaration of the Rights of Man and Citizen*.

C. John Locke believed that all men are born equal, independent and good, and that they all have the Natural Rights to life, liberty and property. This is reflected in Articles 1 and 2, but not in Article 6.

D. Diderot, who published the *Encyclopedie*, was a strong proponent of rights, and especially aligned with the teachings of Voltaire in terms of freedom of speech, expression and religion. He was also concerned with the spreading of the Enlightenment ideas. Article 6 is more concerned with the understanding that the government should abide by the general will of the population it is ruling.

**3. What aspect of the *Declaration of the Rights of Man and Citizen* would have resonated the most with the enslaved people of Haiti and thus inspired the Haitian Revolution?**

A. The belief that sovereignty only resides in the nation and not in one individual person

B. The belief that all men are born equal and are equal in the eyes of God.

C. Laws should reflect the general will of the people

D. The fact that it was written by the Bourgeoisie

**Correct Answer:**

B. As a colony of France, Haiti was inspired by the French Revolution, especially the ideas that were incorporated into *The Declaration of the Rights of Man and Citizen*. In this particular excerpt the ideas of equality and freedom would have resonated the most with the enslaved people in Haiti, and would have inspired the Slave Revolt that eventually evolved into the Haitian Revolution.

**Incorrect Answers:**

A. Even though it was the execution of Louis XVI that proved to be the ultimate catalyst to the Haitian Revolution, the Revolution in Haiti was initially intended to end slavery rather than to overthrow the government of France or gain independence for Haiti.

C. Although the Haitian Revolution would eventually end in independence for Haiti, it was not so much concerned with the structure of the government as its focus was to end the practice of slavery in Haiti.

D. Who wrote the Declaration of the Rights of Man was not as important as what was written in it. Once the document had spread to Haiti the ideas of freedom and equality, which were not experienced by the vast majority of the population of Haiti, are what inspired the people to fight for the end of slavery in the colony.

Question 4 refers to the following image:



*Les trois ordres forgeant la Constitution - 1791*

4. What does this political cartoon reflect about the Constitution of 1791?

- A. Only the 3rd Estate was responsible for writing it.
- B. That members of all of the Estates benefitted from the Constitution
- C. It angered the First and Second Estates
- D. It was written in stone and would remain as the permanent Constitution of France

**Correct Answer:**

B. The image shows one representative from each of the Three Estates contributing to the “hammering out” or the writing of the Constitution of 1791. Although the Constitution did not establish a system where all French people regardless of social class experienced equal rights and representation in the government, it did provide that for all property owners. This requirement meant that the first 2 Estates and the members of the Bourgeoisie in the 3rd Estate would benefit from this new Constitution.

**Incorrect Answers:**

- A. The image shows one representative from each of the Three Estates contributing the “hammering out” or the writing of the Constitution of 1791.
- C. Although the first 2 Estates do lose privilege with the passing of the Constitution of 1791, the image does not reflect that, in fact it shows one representative from each of the Three Estates contributing the “hammering out” or the writing of the Constitution of 1791.
- D. The Constitution of 1791 was replaced within a year with the Constitution of 1792, and the establishment of the Committee of Public Safety.

**Questions 5-6 refer to the following excerpt:**

“212. Married persons owe to each other fidelity, succor, assistance.

213. The husband owes protection to his wife, the wife obedience to her husband.

214. The wife is obliged to live with her husband, and to follow him to every place where he may judge it convenient to reside: the husband is obliged to receive her, and to furnish her with every necessity for the wants of life, according to his means and station.

215. The wife cannot plead in her own name, without the authority of her husband, even though she should be a public trader, or non communicant, or separate in property.

216. The authority of the husband is not necessary when the wife is prosecuted in a criminal manner, or relating to police.

217. A wife, although non communicant or separate in property, cannot give, pledge, or acquire by free or chargeable title, without the concurrence of her husband in the act, or his consent in writing.”

*The Code Napoleon, 1804*

**5. Based on this passage from the Napoleonic Code, which of the following people did not experience the Natural Rights as proposed by John Locke and other Enlightened philosophers?**

- A. The Third Estate
- B. The Nobility
- C. Women
- D. People who lived in the French Colonies

**Correct Answer:**

C. The Napoleonic Code did incorporate a number of Enlightenment ideas, and in many ways Napoleon was considered to be more of an Enlightened Despot than the actual Enlightened Despots of the 18th Century. However, the one aspect of the Enlightenment that Napoleon did not include in his code was the rights of women. Women played a huge role in the French Revolution and when Napoleon’s laws were released it was a slap in the face to the female population.

**Incorrect Answers:**

- A. Although not made clear in this particular excerpt, Napoleon eliminated the Estates System in France, making all people equal in the eyes of the law. This particular passage does reflect the rights that all men experienced in France under Napoleon, regardless of their social standing.
- B. Napoleon does not discuss the Nobility by name in this passage, however the husbands that Napoleon refers to here included the Nobility. In addition, Napoleon had previously announced an amnesty for any noble who had fled France during the Revolution to return to France now that it was over.
- C. Even though Napoleon's Law Code did not provide equal rights to all the people living in the colonies, There is nothing in this passage that directly refers to the people living in the French colonies, such as the population of Haiti. Infact Napoleon attempted, during his reign, to reassert power over Haiti and re-enslave the people of Haiti for the benefit of the French.

**6. Which of the following Enlightenment thinkers does Napoleon's code as reflected in this excerpt, directly contradict?**

- A. Wollstonecraft
- B. Voltaire
- C. Locke
- D. Rousseau

**Correct Answer:**

- A. Mary Wollstonecraft wrote A Vindication on the Rights of Women in which she expressed the importance of providing women with equal opportunities to men. Wollstonecraft believed that given the same opportunities, such as education, that women would be able to be just as productive. What Napoleon has included in this section of the Napoleonic Code, directly defies this belief and removes opportunities for women.

**Incorrect Answers:**

- B. Voltaire's philosophies were centered around the necessity of freedom of speech and freedom of religion. Voltaire did not discuss the rights of women, and in this particular passage he did not discuss the freedoms of speech or religion.
- C. This passage actually supports Locke's belief that all men have the right to life, liberty and property. Locke did not believe that women should have enjoyed these rights as well, and this particular passage does show that men had the right to property under Napoleon.
- D. Rousseau believed in the general will of the people and the Social Contract, he did not believe that these things extended to women as well as men. This passage does in some ways reflect the right of men in France to have a say in the justice system, which could be related to the ideas of Rousseau.

**Questions 7-10 refer to the following excerpt:**

What is the objective toward which we are reaching, The peaceful enjoyment of liberty and equality.

the reign of that eternal justice whose laws are engraved not on marble or stone but in the hearts of all men, even in the heart of the slave who has forgotten them or of the tyrant who disowns them. .

We wish an order of things where all the low and cruel passions will be curbed, all the beneficent and generous Passions awakened by the laws. where ambition will be a desire to deserve glory and serve the patrie [nation], where distinctions grow only out of the very system of equality; where the citizen will be subject to the authority of the magistrate, the magistrate to that of the people, and the People to that of justice; where the patrie assures the well-being of each individual, and where each individual shares with pride the prosperity and glory of the patrie, where every soul expands by the continual communication of republican sentiments, and by the need to merit the esteem of a great people, where the arts will embellish the liberty that ennobles them, and commerce will be the source of public wealth and not merely of the monstrous riches of a few families.

Maximilien Robespierre: A Republic of Virtue - 1794

**7. To which of the following groups did Robespierre's A Republic of Virtue appeal to the most?**

- A. The Bourgeoisie
- B. The Sans Culottes
- C. The Nobility
- D. The Clergy

**The Correct Answer:**

B. The Sans Culottes were the most upset with the Constitution of 1791 and Robespierre knew that appealing to them would be his best bet at gaining control of France and launching the second stage of the Revolution. Because the constitution only gave representation to landowners, the Sans Culottes who had fought alongside the bourgeoisie during the Revolution, got nothing out of it. So the line "where each individual shares with pride the prosperity and glory of the patrie, where every soul expands by the continual communication of republican sentiments" in Robespierre's passage appeals to them as it seems to promise them the equal rights they thought they would have received the first time.

**Incorrect Answers:**

- A. The Bourgeoisie had received all they wanted when the Constitution of 1791 was passed, it was the Bourgeoisie who wrote the Constitution and therefore they were never going to support Robespierre and his desire to overthrow it.
- C. The Nobility had a say in the Constitution of 1791, and those who were still in France, as many had fled the country during the First phase of the Revolution for fear of their lives, felt that it had been the best compromise. It is unlikely that Robespierre would have been able to convince the nobility to continue the Revolution.
- D. Similar to the Nobility, the Clergy most likely felt that the solution had been achieved with the passage of the Constitution of 1791; it is doubtful that Robespierre would have been able to convince them to restart the Revolution.

8. What kind of government is Robespierre promoting in this passage?

- A. Absolute Government
- B. A Military Dictatorship
- C. A Republic
- D. The Committee of Public Safety

**The Correct Answer:**

C. Robespierre used the promise of the establishment of a true Republic to convince the Sans Culottes to continue the Revolution and overthrow the Constitution of 1791. This passage makes clear that he is fighting for a system that would create a government where all the people would be heard, and all the people would experience equality under the law.

**Incorrect Answers:**

- A. It is clear in this passage that Robespierre wanted to create a system where all citizens experienced rights and equality. This is the direct opposite of what an Absolute Monarchy would be.
- B. Despite the fact that Robespierre, under the auspices of the Committee of Public Safety, instituted a military dictatorship in France, this particular passage is convincing the people that it is a Republic that he is fighting to establish.
- C. Even though the Committee of Public of Public Safety is what was installed as the the temporary government of France under Robespierre it was not a type of government, and it was not what he was promoting here, here Robespierre was providing the promise that this was going to lead to a Republic.

9. What is it that Robespierre is justifying with this passage?

- A. The Reign of Terror
- B. The Establishment of a Republic
- C. The execution of Louis XVI
- D. Slavery

**The Correct Answer:**

A. In order to get to the ultimate goal of a Republic, Robespierre believed that he had to establish security and stability within France. Robespierre through the leadership of the Committee of Public Safety instigated the Radical Phase of the Revolution which included the deadly Reign of Terror, which was supposed to eliminate all domestic and international enemies. When Robespierre starts with “What is the objective toward which we are reaching,” he is letting the readers know that he is going to explain why they are doing what they are doing, he is justifying the executions.

**Incorrect Answers:**

- B. The passage is promising the establishment of a Republic, that is not something that needs to be justified, what he does need to justify is the path that he is taking in order to get to that goal.

- C. The execution of Louis XVI was just the beginning of the Radical Phase of the Revolution. It wasn't just his executions but all of the executions that occurred during the Reign of Terror.
- D. Robespierre does talk about slavery in this passage, but he wasn't try to justify it, rather he wanted to end it.

**10. The purpose behind this passage most closely aligns with the philosophy of which of the following figures?**

- A. Thomas Hobbes
- B. John Locke
- C. Martin Luther
- D. Machiavelli

**The Correct Answer**

D. Robespierre's purpose in this passage was to justify the means he was taking, the executions of thousands, to reach the end, which was the establishment of a Republic. This aligns with Machiavelli's theory that "The end justifies the means".

**Incorrect Answers:**

- A. Thomas Hobbes was a philosopher who believed in the establishment of an Absolute Monarchy through a Social Contract between the King and the governed, since Robespierre was justifying the establishment of a Republic that would be reached through the events of the Radical Stage the two do not line up with each other.
- B. John Locke would have agreed with Robespierre in the sense that a Republic is a desirable form of government, however there is nothing in Locke's theory that would justify the methods that Robespierre was using in order to get there.
- C. Martin Luther did not intend to overthrow the church when he started his revolution, he intended to reform it. Robespierre wanted to overthrow the existing government and replace the limited monarchy established by the Constitution of 1791, with a Republic. He also used methods to reach that goal that Luther would never have supported.