**Unit 4 DBQ: Enlightenment, French Revolution and Haitian Revolution**

**Part I: Document-Based Questions**

For homework, you will answer questions on the following documents.  Make sure that you understand them and each document’s historical context.  Write down any questions that you have.

For each document, do the following on a separate sheet of paper:

* Identify the author (not always the same thing as the source).
* What is the situation or context?  You may need to go back to notes to do this.
* What is the document stating, arguing or explaining?
* What is the significance of this document in the larger context of the event or period? (For example, did this happen in the beginning, middle or end of the revolution?  Did it have a particular affect on the events to come?)

**Part II: In-class essay**

Next week, you will use these documents to write an in-class essay on this period of Enlightenment and Revolutions.  I will post the prompt question this weekend.  It is a good idea though to start reviewing the individual events, ideas and themes.

Your essay should have a clear thesis and should cite from **nine documents (9)**.  You should spend time making an outline and reviewing the material once the prompt is posted but it is NOT required.  You should come in ready to write for the 50 minutes on the day of your in-class essay.

**Document 1**

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| Man being born, as has been proved, with a title to perfect freedom, and an uncontrouled enjoyment of all the rights and privileges of the law of nature, equally with any other man, or number of men in the world, hath by nature a power, not only to preserve his property, that is, his life, liberty and estate, against the injuries and attempts of other men; but to judge of, and punish the breaches of that law in others, as he is persuaded the offence deserves, even with death itself, in crimes where the heinousness of the fact, in his opinion, requires it….  Those who are united into one body, and have a common established law and judicature to appeal to, with authority to decide controversies between them, and punish offenders, are in civil society one with another…  Hence it is evident, that absolute monarchy, which by some men is counted the only government in the world, is indeed inconsistent with civil society, and so can be no form of civil-government at all….  *John Locke, Two Treatises of Government, 1690* |

**Document 2**

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| Enlightenment is man's emergence from his self-imposed immaturity. Immaturity is the inability to use one's understanding without guidance from another. This immaturity is self-imposed when its cause lies not in lack of understanding, but in lack of resolve and courage to use it without guidance from another…  Nothing is required for this enlightenment, however, except freedom; and the freedom in question is the least harmful of all, namely, the freedom to use reason publicly in all matters.  *Immanuel Kant, What is Enlightenment? 1784* |

**Document 3**

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| 1. Men are born, and always continue, free, and equal in respect of their rights. Civil distinctions, therefore, can be founded only on public utility.  2. The end of all political associations, is, the preservation of the natural and imprescriptible rights of man; and these rights are liberty, property, security, and resistance of oppression.  3. The nation is essentially the source of all sovereignty; nor can any INDIVIDUAL or ANY BODY OR MEN, be entitled to authority which is not expressly derived from it.  5. The law ought to prohibit only actions hurtful to society. What is to prohibited by the law, should not be hindered; nor should any one be compelled to that which the law does not require.  7. Now man should be accused, arrested, or held in confinement, except in cases determined by the law, and according to the forms which it has prescribed.  10. No man ought to be molested on account of his opinions, not even on account of his religious opinions  13. A common contribution being necessary for the support of the public force, and for defraying the other expenses of government, it ought to be divided equally among the members of the community, according to their abilities.  *Declaration of the Rights of Man and of Citizens, 1789 (excerpts)* |

**Document 4**

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| The king wishes the ancient distinction between the three order [Estates] of the state to stay unchanged in any way.  The following will be absolutely excluded from the matters which may be discussed in common: matters to do with the ancient and constitutional rights of the three orders,…feudal…properties, and the profitable rights and honorific privileges of the first two orders…    [He ended by saying] Reflect once more, gentleman, that none of your projects, none of your arrangements can have the force of law without my explicit approval; thus I am guarantor of your respective rights and all the orders of the state can rely on my euity and impartiality; any mistrust on your part would be a great injustice.  *King Louis XVI’s Speech to the Estates General*  *June 23, 1789* |

**Document 5**

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| The abuses attending the levy of taxes were heavy and universal. . . . The rolls of the taille, capitation, vingtiemes, and other taxes were distributed among districts. . . A cruel aggravation of their misery, to see those who could best afford to pay, exempted because able! The corvees {taxes paid in labor, often road building}, or police of the roads, were annually the ruin of many hundreds of farmers; more than 300 were reduced to beggary in filling up one vale in Lorraine: all these oppressions fell on the tiers etat {Third Estate} only; the nobility and clergy having been equally exempted from tailles, militia and corvees.  *Plight of the French peasants* *Arthur Young (1787-1789)* |

**Document 6**

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| Who is bold enough to maintain that the Third Estate does not contain within itself everything needful to constitute a complete nation? It is like a strong and robust man with one arm still in chains. If the privileged order were removed, the nation would not be something less but something more. What then is the Third Estate? All; but an "all" that is fettered and oppressed. What would it be without the privileged order? It would be all; but free and flourishing. Nothing will go well without the Third Estate; everything would go considerably better without the two others. . . . What is a nation? A body of associated living under common laws and represented by the same legislative assembly, etc. . . . Because of these special rights, the nobility does not belong to the common order. . . Thus its private rights make it a people apart in the great nation.  *What is the Third Estate? Emmanuel Sieyes (1789)* |

**Document 7**

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| Article I: The National Assembly completely abolishes the feudal regime. It decrees that among the rights and dues that are feudal, as well as rental, those which derive from...personal servitude...shall be abolished without compensation...      Article III: The exclusive right of hunting and of maintaining open warrens is likewise abolished...      Article IV: All manorial courts are suppressed without compensation...      Article V: Tithes of all kinds...are abolished...      Article X: As a national constitution and public liberty are of greater advantage to the provinces than the privileges which some of them enjoy, and as the sacrifice of these is necessary for the intimate union of the realm, it is declared that all the peculiar privileges of provinces...are forever abolished and shall be incorporated into the law common to all Frenchmen.      Article XI: All citizens, without distinction of birth, can be admitted to all offices and dignities, be they ecclesiastical, civil or military... *Decrees Abolishing Feudalism August 11, 1789* |

**Document 8**

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| ***Of the Enjoyment of Civil Rights.***   1. The exercise of civil rights is independent of the quality of citizen, which is only acquired and preserved conformably to the constitutional law. 2. Every Frenchman shall enjoy civil rights. 3. Sentences to punishments, the effect of which is to deprive the party condemned of all participation in the civil rights hereafter mentioned, shall imply civil death. 4. Sentence to natural death shall imply civil death. 5. Other perpetual afflictive punishments shall not imply civil death, except so far as the law shall have attached that consequence to them.   *Napoleonic Code 1804* |

**Document 9**

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| Without, all the tyrants encircle you; within, all tyranny's friends conspire; they will conspire until hope is wrested from crime. We must smother the internal and external enemies of the Republic or perish with it; now in this situation, the first maxim of your policy ought to be to lead the people by reason and the people's enemies by terror.  If the spring of popular government in time of peace is virtue, the springs of popular government in revolution are at once *virtue and terror:* virtue, without which terror is fatal; terror, without which virtue is powerless. Terror is nothing other than justice, prompt, severe, inflexible; it is therefore an emanation of virtue; it is not so much a special principle as it is a consequence of the general principle of democracy applied to our country's most urgent needs.  *Maximilien Robespierre, 1793* |

**Document 10**

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| Article II. All slaves that shall be in our islands shall be baptized and instructed in the Roman, Catholic, and Apostolic Faith.  Article XII. Children born from marriages between slaves shall be slaves, and if the husband and wife have different masters, they shall belong to the masters of the female slave, not to the master of her husband.  Article XVIII. We forbid slaves from selling sugar cane, for whatever reason or occasion, even with the permission of their master, at the risk of a whipping for the slaves….  Article XLII. The masters may also, when they believe that their slaves so deserve, chain them and have them beaten with rods or straps. They shall be forbidden however from torturing them or mutilating any limb, at the risk of having the slaves confiscated and having extraordinary charges brought against them.    *Le Code Noir (Black Code), 1685* |

**Document 11**

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| Art. 3. - There cannot exist [slaves](http://thelouvertureproject.org/index.php?title=slaves) on this territory, servitude is therein forever abolished. All men are born, live and die free and French.  Art. 4. – All men, regardless of color, are eligible to all employment.  Art. 5. – There shall exist no distinction other than those based on virtue and talent, and other superiority afforded by law in the exercise of a public function.  The law is the same for all whether in punishment or in protection.  Art. 28 - The Constitution nominates the citizen [Toussaint-Louverture](http://thelouvertureproject.org/index.php?title=toussaint-louverture), Chief General of the army of [Saint-Domingue](http://thelouvertureproject.org/index.php?title=saint-domingue), and, in consideration for important services rendered to the colony, in the most critical circumstances of the revolution, and upon the wishes of the grateful inhabitants, he is entrusted the direction thereof for the remainder of his glorious life.  *Haitian Constitution of 1801* |