# Enlightenment 5 Doc DBQ

To what extent did the Enlightenment ideas usher in a new political reality for 18th century Europe.

Document 1

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| Source: Baron de Montesquieu, French *The Spirit of the Laws,* 1748  In every government there are three sorts of power; the legislative; the executive, in respect to things dependent on the law of nations; and the judicial, in regards to the things that depend on the civil law… when the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner. |

Document 2

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| Source: Jean-Jacques Rousseau, French, *The Social Contract,* 1762  To renounce liberty is to renounce being a man, to surrender the rights of humanity and even its duties. For him who renounces everything no indemnity is possible. Such a renunciation is incompatible with man’s nature; to remove all liberty from his will is to remove all morality from his acts. Finally, it is an empty and contradictory convention that sets up, on the one side, absolute authority, and , on the other, unlimited obedience. Is it not clear that we can be under no obligation to a person from whom we have the right to exact everything? |

Document 3

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| Source: Catherine II, empress of Russia, *Decree on Serfs,* 1767  The Governing Senate...has deemed it necessary to make known...that the landlords’ serfs and peasants...owe their landlords proper submission and absolute obedience in all matters, according to the laws...which provide that all persons who dare to incite serfs and peasants to disobey their landlords shall be arrested and taken to the nearest government office, there to be punished forthwith as disturbers of the public tranquility, according to the laws and without leniency. And should it so happen that even after the publication of the present decree of Her Imperial Majesty any serf and peasant should cease to give the proper obedience to their landlords...and should make bold to submit unlawful petitions complaining of their landlords, and especially to petition Her Imperial Majesty personally, then both those who make the complaints and those who write up the petitions shall be punished by the knout and forthwith departed to Nerchinsk to penal servitude for life. |

Document 4

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| Source: Frederick II, king of Prussia, *Essay on Forms of Government and Testament Politique,* 1770.  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….However, we have too many Jews in the towns. They are needed on the Polish border because in these areas Hebrews alone perform trade. As soon as you get away from the frontier, the Jews become a disadvantage, they form cliques, they deal in contraband and get up to all manner of rascally tricks which are detrimental to Christian burghers and merchants. |

Document 5

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| Source: Joseph II, Holy Roman Emperor, *The Serfdom Patent,* 1781  Patent of November 1, 1781, in re Manorial Lords and Subjects. The servile status of subjects is herewith abolished completely and the following dispositions enacted:   1. Any subject is entitled to marry, subjects to previous notification and acquisition of a certificate, to be delivered free of charge. 2. He may, provided he observes the regulations governing conscription for military service, leave his present manor and settle or take service on another within the Province; but if he wishes to establish himself as a peasant cultivator or cottager on another manor, he must ask for a leaving certificate, which must also be issued to him free of charge, to be shown to the new manorial authority. 3. A subject is free to learn any handicraft, trade, etc,..and seek his livelihood where he will. For this no leaving permit is necessary. 4. Subjects are no longer required to perform domestic service for their lords, except orphans, who may be required to do such service for a period not exceeding three years. 5. No service shall be imposed on or required of subjects beyond the robot\* and payments in kind and cash attaching to their holdings. Subjects are bound to render obedience to their lords in virtue of the existing laws.   \*The robot was three days of unpaid labor a week, although many serfs worked every day except Sunday. |

# 19th Century Ideologies

To what extent did the concepts of government shift over the course of the 19th century.

Document 1

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| Source: Prince Clement von Metternich of Austria, secret memorandum to Emperor Alexander I of Russia, 1820  Presumption makes of every man the guide of his own belief, the arbiter of laws according to which he is pleased to govern himself, or to allow someone else to govern himself, or to allow someone else to govern him and his neighbors; it makes him, in short, the sole judge of his own faith, his actions and the principles according to which he guides them...Placed beyond the passions which agitate society, it is in the days of trial chiefly that [monarchs] are called upon to despoil realities of their false appearances, and to show themselves as they are, fathers invested with the authority belonging by right to the heads of families, to prove that, in the days of mourning, they know how to be just, wise, and therefore strong, and that they will not abandon the people whom they ought to govern to be the sport of factions, to error and it consequences, which must involve the loss of society. |

Document 2

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| Source: Karl Marx and Friedrich Engels, *The Communist Manifesto*, 1848.  The proletariat will use its political supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralize all instruments of production in the hands of the State, i.e., of the proletariat organized as the ruling class; and to increase the total productive forces as rapidly as possible. |

Document 3

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| Source: John Stuart Mill, *On Liberty*, 1859  ...the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilised community, against his will, is to prevent harm to others. |

Document 4

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| Source: Peter Kropotkin, *Anarchism: Its Philosophy and Ideal,* 1898  When we ask for the abolition of the State and its organs we are always told that we dream of a society composed of men better than they are in reality. But no; a thousand times no. All we ask is that men should not be made worse than they are. |

Document 5

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| Source: Eduard Berstein, *Evolutionary Socialism,* 1909  I set myself against the notion that we have to expect shortly a collapse of the bourgeois economy,a nd that social democracy should be induced by the prospect of such an imminent, great, social catastrophe to adapt its tactics to that assumption...the conquest of political power necessitates the possession of political rights; and the most important problem of tactics which German social democracy has at this moment to solve, appears to me to be to devise the best way for the extension of the political and economic rights of the German working classes. |