

Enlightenment DBQ

Historical Context:

The discoveries made in science during the 1500s and 1600s led European thinkers to raise questions about the conditions of human life itself. Many of the thinkers of the European Enlightenment moved away from medieval thinking toward more modern thoughts regarding government and the role of women in society.

Task:

Using the information from the documents and your knowledge of global history, answer the questions that follow each document. Your answers to the questions will help you write the essay in which you will be asked to:

In the areas of modern thought mentioned in the historical context

- Describe the philosophers ideas on the subject
- Discuss how their ideas were a departure from previous thinking.

Document One

.. Political power is that power, which every man having in the state of nature, has given up into the hands of the society, and therein to the governors, whom the society hath set over itself, with this express or tacit trust, that it shall be employed for their good and preservation of their property...

... So that the end and measure of this power, when in every man's hands in the state of nature . . . it can have no other end or measure, when in the hands of the magistrate, but to preserve the member of that society in their lives, liberties, and possessions; and so cannot be absolute, arbitrary power over their lives and fortunes...

Second Treatise on Government - John Locke

Based on this document, what is the reason for political power? What does Locke say political power cannot be?

Document Two

Her circle met daily from five o'clock until nine in the evening. There we were sure to find choice men of all orders in the State, the Church, the Court,-military men, foreigners, and the most distinguished men of letters. Every one agrees that though the name of M. d'Alembert may have drawn them thither, it was she alone who kept them there. Devoted wholly to the care of preserving that society, of which she was the soul and the charm, she subordinated to this purpose all her tastes and all her personal intimacies. She seldom went to the theatre or into the country, and when she did make an exception to this rule it was an event of which all Paris was notified in advance.... Politics, religion, philosophy, anecdotes, news, nothing was excluded from the conversation, and, thanks to her care, the most trivial little narrative gained, as naturally as possible, the place and notice it deserved. News of all kinds was gathered there in its first freshness.

"On Julie de Lespinasse" , *Memoir of Baron de Grimm*

What role did women serve in the advancement of the Enlightenment? How is a traditional role for women? How is it a break from tradition?

Document Three

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 executive, in regard to things that depend on the civil law.

By virtue of the first, the prince or magistrate enacts temporary or perpetual laws, and amends or abrogates those that have been already enacted. By the second, he makes peace or war, sends or receives embassies; establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other simply the executive power of the state.

The political liberty of the subject is a tranquility of mind, arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another.

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.

Again, 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.

The Spirit of the Laws, Montesquieu

How does Montesquieu believe government should be divided? How is this different than previous ideas?

Document Four

The social contract's terms, when they are well understood, can be reduced to a single stipulation: the individual member alienates himself totally to the whole community together with all his rights. This is first because conditions will be the same for everyone when each individual gives himself totally, and secondly, because no one will be tempted to make that condition of shared equality worse for other men....

Once this multitude is united this way into a body, an offense against one of its members is an offense against the body politic. It would be even less possible to injure the body without its members feeling it. Duty and interest thus equally require the two contracting parties to aid each other mutually. The individual people should be motivated from their double roles as individuals and members of the body, to combine all the advantages which mutual aid offers them....

The Social Contract, Jean Jacques Rousseau

According to Rousseau, when individuals agree to the social contract, what happens to their rights? What is the motivation of the people when they submit to the social contract?

Document Five

Let the business [of marriage] be carried as Prudently as it can be on the Woman's side, a reasonable Man can't deny that she has by much the harder bargain. Because she puts her self entirely into her Husband's Power, and if the Matrimonial Yoke be grievous, neither Law nor Custom afford her that redress which a Man obtains. He who has Sovereign Power does not value the Provocations of a Rebellious Subject, but knows how to subdue him with ease, and will make himself obey'd; but Patience and Submission are the only Comforts that are left to a poor People, who groan under Tyranny, unless they are Strong enough to break the Yoke, to Depose and Abdicate, which I doubt wou'd not be allow'd of here. For whatever may be said against Passive-Obedience in another case, I suppose there's no Man but likes it very well in this; how much soever Arbitrary Power may be dislik'd on a Throne, not Milton himself wou'd cry up Liberty to poor Female Slaves, or plead for the Lawfulness of Resisting a Private Tyranny.

Some Reflections upon Marriage, Mary Astell

What is Mary Astell's opinion of marriage for women in the 1700s? Do you think she agreed with the typical marriage of the 1700s?

Document Six

I shall not go back to the remote annals of antiquity to trace the history of woman; it is sufficient to allow that she has always been either a slave, or a despot, and to remark, that each of these situations equally retards the progress of reason. The grand source of female folly and vice has ever appeared to me to arise from narrowness of mind; and the very constitution of civil governments has put almost insuperable obstacles in the way to prevent the cultivation of the female understanding:—yet virtue can be built on no other foundation! The same obstacles are thrown in the way of the rich, and the same consequences ensue.

A Vindication of the Rights of Woman Mary Wollstonecraft

What does Mary Wollstonecraft credit for the inferior treatment of women?

Document Seven

It does not require great art, or magnificently trained eloquence, to prove that Christians should tolerate each other. I, however, am going further: I say that we should regard all men as our brothers. What? The Turk my brother? The Chinaman my brother? The Jew? The Siam? Yes, without doubt; are we not all children of the same father and creatures of the same God?

A Treatise on Toleration, Voltaire

What is Voltaire advocating in A Treatise on Toleration? How is this a departure from previous attitudes?