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**HISTORY (PRINCIPAL)**

**9769/56**

Paper 5f Special Subject: The French Revolution, 1774–1794

**May/June 2015**

**2 hours**

Additional Materials: Answer Booklet/Paper

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**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

You may use an HB pencil for any diagrams or graphs.

Do not use staples, paper clips, glue or correction fluid.

**DO NOT WRITE IN ANY BARCODES.**

Answer Question 1 and **one** other question.

You are reminded of the need for analysis and critical evaluation in your answers to questions. You should also show, where appropriate, an awareness of links and comparisons between different countries and different periods.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

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The syllabus is approved for use in England, Wales and Northern Ireland as a Cambridge International Level 3 Pre-U Certificate.

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This document consists of **4** printed pages.

**Answer the following question.**

**Nominated topic: Factions and personalities, 1792–1794**

- 1 Study all the following documents and answer the questions which follow. In evaluating and commenting upon the documents, it is essential to set them alongside, and to make use of, your own contextual knowledge.

- A** *Danton offers a mixed view of the work of the Committee of Public Safety in a speech to the Convention.*

Revolution is not made along neat lines and according to rules. Good citizens who suffer for Liberty should console themselves with this great and sublime lesson. No one asked for Revolutionary Committees more than I. The Committee of Public Safety wanted to create a sort of patriotic dictatorship by those citizens most devoted to Liberty. They were necessary when civil war was a threat. It is still necessary to maintain them, but be wary of the two rocks on which we could wreck ourselves. If we were to do too much to ensure justice for individuals, we might give ourselves up to being too moderate, and arm our enemies. Better to pursue stern revolutionary measures than to give our enemies the hope of turning back the clock. Do we not have a right to take severe actions against aristocrats and the enemies of the fatherland? However, if the Convention does not do justice to its citizens, it violates their rights. I ask that the Convention consider the means to do justice to all the victims of arbitrary measures and to restrain, without stopping the activity of, the revolutionary government.

Speech on arbitrary measures and arrest, 23 January 1794.

- B** *Robespierre outlines his political philosophy to the Convention.*

Since the soul of the Republic is virtue and equality, and since your goal is to consolidate the Republic, it follows that the first rule of your political conduct ought to be to maintain equality and develop virtue; to excite love of country, to purify morals, to elevate souls, and to direct the passions of the human heart toward the public good. For the French Revolution, that which is immoral is politically wrong, that which is corrupting is counter-revolutionary. Weakness, vice and prejudices are the road to royalty. However, the Revolution insists that must smother the internal and external enemies of the Republic or perish with them. The first aim of your policy ought to be to lead the people by reason and the people's enemies by terror. Terror is nothing but prompt, severe, inflexible justice; it is therefore an expression of virtue. To punish the oppressors of humanity is clemency; to pardon them is barbarity.

Speech, 5 February 1794.

- C** *Robespierre addresses the Convention on the Cult of the Supreme Being.*

The fortunate day has arrived, when the French people have consecrated themselves to the Supreme Being. Never has the world which He created offered to Him a spectacle so worthy of His notice. He has seen reigning on the earth tyranny, crime and imposture. He sees at this moment a whole nation, grappling with all the oppressions of the human race, take time from its heroic labours to turn its thoughts and vows toward the great Being who has given it the mission it has undertaken and the strength to accomplish it. He created the universe to proclaim His power. He created men to help each other, to love each other, and to attain to happiness by the way of virtue.

Speech, 7 May 1794.

- D** *These unpublished notes on hopes for a new Republican France were written by a member of the Committee of Public Safety who was a friend and supporter of Robespierre.*

To end poverty, each man must own his own land. Where you find large landowners you find many poor people. Man was not made for the workshop, the hospital or the poorhouse. All that is horrible. Men must live in independence, each with his own wife and his robust and healthy children. We must have neither rich nor poor.

Children shall belong to their mother until they are five years old. After that, they shall belong to the Republic until death. The boys shall be educated, from the age of five to sixteen, by the country; from five to ten they shall learn to read, write and swim. The children shall eat together and shall live on roots, fruit, vegetables, milk, cheese, bread and water.

Every man at twenty-one shall publicly state in the temples who are his friends. If a man deserts his friend, he shall be banished. The French people recognise the existence of the Supreme Being and the immortality of the soul.

Louis Antoine de Saint-Just, *Republican Institutes*, 1794.

- E** *A modern historian offers a view of Robespierre.*

Robespierre's emphasis on ideas and their power made his view of Revolution spiritual. He had a grandiose vision and purpose. He sometimes borrowed the language of religion, and many claimed that his rhetoric was a lapse of clarity, perhaps even of rationality. There is nothing mean-spirited about Robespierre's understanding of revolution. His ideas have a grandeur that comes of seeing the bigger picture, as well as the details. Among those who followed him, he was a moral force, whose exemplary life and words assured his authority. There was a moral force that emanated from Robespierre, a force that made him Incorruptible. He saved the integrity of France.

David P. Jordan, *The Revolutionary Career of Maximilien Robespierre*, 1985.

- (a)** To what extent does Document A corroborate the view of the need for terror as expressed in Document B? [10]
- (b)** How convincing is the evidence provided by this set of documents for the view that Robespierre and his supporters ruled in the best interests of Revolutionary France?

In making your evaluation, you should refer to contextual knowledge as well as to all the documents in this set (A–E). [20]

**Answer one of the following questions.** *Where appropriate, your essay should make use of any relevant documents you have studied, as well as contextual knowledge.*

- 2 'The failure of the Assembly of Notables was the most important factor in explaining the collapse of the old order in the years 1786 to 1788.' Discuss. [30]
- 3 'Instead of solving the problems of the monarchy, the meeting of the Estates General made them worse.' What best explains this? [30]
- 4 How significant was the role played by women in the French Revolution in the years 1789–94? [30]

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