



Cambridge Pre-U

HISTORY

9769/56

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

May/June 2022

2 hours

You must answer on the enclosed answer booklet.

You will need: Answer booklet (enclosed)

INSTRUCTIONS

- Answer **all** questions.
- Follow the instructions on the front cover of the answer booklet. If you need additional answer paper, ask the invigilator for a continuation booklet.

INFORMATION

- The total mark for this paper is 40.
- The number of marks for each question or part question is shown in brackets [].

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

This document has **4** pages.

The Cahiers and the Estates General to June 1789**Question 1**

Study both the following documents, A and B, and answer the question which follows.

- A** *The clergy of Blois set out their views in a meeting to draw up a cahier of grievances prior to the meeting of the Estates General.*

The clergy of Blois have never believed that the constitution needed reform. Nothing is wanting to assure the welfare of king and people except that the present constitution should be religiously and inviolably observed. The constitution is that France is a true monarchy, where a single man rules and is ruled by law alone. The general laws of the kingdom may be enacted only with the consent of the king and the nation. If the king proposes a law the nation accepts or rejects it; if the nation demands a law, it is for the king to consent or to reject it; but in either case it is the king alone who upholds the law in his name and attends to its execution. We recognise the nation in the Estates General. There should be no tax without the consent of the nation.

The clergy declare that for the future we desire to bear the burden of taxation in common with other subjects of the king. We believe that it will be necessary for the Estates General to restrict the expenses of the court and of all departments.

Cahier, March 1789.

- B** *The nobility of Blois, meeting separately, state their views and draw up their demands.*

Happiness ought not to be confined to a small number of men; it belongs to all. The misfortune of France arises from the fact that it has never had a fixed constitution. A virtuous and sympathetic king seeks the cooperation of the nation to establish one; let us hasten to accomplish his desires. We ask that no citizen may be exiled, arrested or held prisoner except in cases of due legal process and in accordance with the regular courts of justice.

It is the right of the nation to consent to its taxes. No tax may be established except with the consent and free and voluntary approval of the nation.

We lay at the feet of the nation all the financial privileges which the nobles have enjoyed, and offer to contribute to taxation in proportion with other citizens, upon condition that all direct taxes be made into a single land tax. In making this surrender of ancient privileges, we request special consideration by the Estates General for the poorer nobles whose limited income confines them to the rural districts and who benefit the people there. The clergy will voluntarily consent to bear all taxes in common with citizens of other orders, and we demand that the privileges of all other persons be abolished.

Cahier, March 1789.

Compare and contrast the evidence in Documents A and B about the demands for change in 1789. You should analyse the content and provenance of both documents. [10]

The fall of Robespierre

Question 2

Study all the following documents, C, D, E and F, and answer the question which follows.

- C** *A royalist and firm catholic exiled in 1792 writes in a British newspaper about the situation by 1794. This article was published after his death in 1800 in a collection of his writings.*

A majority of people in France hate the Convention, the Jacobins and Robespierre. This majority consists of much of the nobility, the middle classes, the small landowners, though many of these still support the present revolution because of the land they have gained from the clergy and the nobility. The majority includes financiers, merchants, manufacturers, and the heads of industrial establishments, men of business, lawyers, and skilled workers. Robespierre is hated by those who make their living by their own labour but have preserved some principles of religion and honesty, and do not see the advantage of being sans culottes. A sense of weariness and dislike of the excesses of the Revolution have detached a great number of the Jacobins' former supporters, and many only support them for fear of the émigrés.

Jacques Mallet du Pan, *Memoirs and Correspondence*, 1852.

- D** *An English writer who had lived in Paris from 1788, and had friends among the Girondins, writes about the situation in France under Robespierre.*

The tyranny of Robespierre and his allies was not the only evil with which the people of France had to struggle. Famine was pressing on with hasty strides. The law of Maximum controlling prices had driven away foreign merchants and also dealers who met the needs of the people. Farmers no longer brought cattle to Paris because the regulations cost them half the value of their meat. Revolutionary fasting was urged on the people. One wit painted in red on a statue at the place of execution: 'There is no butcher's shop in Paris except upon this square'.

Helen Maria Williams, *Letters containing a sketch of the scenes which passed in the various departments of France under the Tyranny of Robespierre*, 1795.

- E** *An ardent follower of Robespierre who was arrested after his leader's fall writes a critical account of his former chief. The account did not save its author from execution.*

Robespierre's ambition was not limited to worldly power but he had recourse to heavenly interventions by the Supreme Being. Eager to participate in religious ceremonies and affect the authority as an interpreter of the Divine creator of Nature, he proposed a religion as beautiful and pure as man has ever dreamed of. He wished to identify himself with the Divinity and associated with an obscure sect of visionaries worshipping the Cult of the Supreme Being, and even declared himself the messenger of heaven.

Joachim Vilate, *Secret Causes of the events of Thermidor*, 1795.

F *A moderate Jacobin deputy recalls hostility to Robespierre in the Convention.*

Robespierre had become unsupportable to his own confederates. Members of the Committees were his rivals for power and feared that they would become victims. In the Convention everyone complained about his tyranny, but no one dared to attack him. His speeches, however, aroused the courage of his enemies who feared that they would suffer the fate of Danton. Every tyrant who threatens without actually carrying out his threats is doomed to fail and so it was with Robespierre. Robespierre controlled the Paris authorities, all the agitators of the clubs and had the support of Hanriot, commander of the military forces in Paris. Nothing but a decree of the Convention could bring him down. His enemies there conspired to protect themselves.

Pierre Durand de Maillane, *History of the National Convention*, 1825.

How convincing is the evidence provided in this set of documents for the view that Robespierre was responsible for his own downfall? In evaluating the documents, you should refer to all the documents in the set (C–F). [30]

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