



Cambridge International Examinations
Cambridge Pre-U Certificate

HISTORY (PRINCIPAL)

9769/56

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

May/June 2018

2 hours

Additional Materials: Answer Booklet/Paper



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.

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

DO NOT WRITE IN ANY BARCODES.

Answer Question 1 in Section A.

Answer **one** question from Section B.

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.

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

This document consists of **3** printed pages and **1** blank page.

Section A

Nominated topic: The Revolution of 1789

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

A *A journalist warns the National Assembly of the dangers from the people.*

There were numerous crimes against humanity committed by the people of Paris. The mob murdered Berthier, the senior royal official. The soldier who tore out Berthier's heart to present it, still bleeding, to Messieurs Bailly and Lafayette proved that the people taste liberty like strong drink, only to become drunken and wild. Woe to those who stir up the people of a nation! The populace is always the same, violent and cannibalistic. Remember, Deputies of the French, that when one arouses the people, one always gives them more energy than is needed to attain their desires, and this always carries them beyond civilised limits. You are about to give them a Constitution and a Declaration of the Rights of Man. Beware men to whom you have spoken only about their rights and never about their duties. Beware men who have no need to fear royal authority, and who understand nothing about how a National Assembly works. These men wish to pass from political equality to social equality and wish to massacre those who are in authority. Kings may ruin themselves by wanting to rule too much; Assemblies ruin themselves for wanting to introduce too many changes.

Antoine de Rivarol on the meaning of July 14,
published in his *National Political Journal*, August 1789.

B *In the National Assembly, an aristocrat supports the abolition of feudalism. This proposal was accepted and became law the same day.*

There is no one who does not groan at the spectacle of the horrible scenes in France. These popular risings, which served the purpose of gaining liberty when guilty ministers wish to deprive us of it, have now become an obstacle to liberty. In this century of enlightenment, Reason has triumphed. In this fortunate time, when we have gathered together for the public welfare and the good of the state, freed from all selfish interests, it is necessary to prove to all the citizens that it is our hope to meet their desires. We should establish as quickly as possible equality of rights that must exist among all men, and demand the renunciation of all feudal rights.

Duc d'Aiguillon, Speech, 4 August 1789.

C *A radical journalist sees the reforms of 4 August as a result of popular unrest.*

On 4 August, the Vicomte de Noailles proposed the abolition of all feudal rights. The motion excited enthusiasm in the Assembly. So many acts of justice and kindness, dictated by humane feeling, were passed. Is this really so? We must not insult virtuous acts, but we must not be fooled. If it was kindness that led to these sacrifices, it took a long time to come about. It is by the light of the flames of the burning châteaux that these privileged men renounced their right to hold in chains men who have already taken their freedom by force! It is at the sight of punishment of those who have robbed and exploited the people that they generously renounced their feudal dues and the right to take money from poor wretches who have barely enough to live on. But these concessions can only affect the distant future; now it is bread that poor people really want. No one will take away the distress of the people and the ills of the state.

Jean-Paul Marat, *The Friend of the People*, 21 September 1789.

- D** *A leading figure in the Revolution expresses private fears about the future after the October Days (4–5 October 1789).*

Will the King have personal safety here in Paris? Situated as he is, even minor catastrophes could threaten that safety. Paris faces a great disorder. Its agitated people cannot be controlled. Winter is coming and food supplies are low. What will Paris be in three months? Certainly a hospital and possibly a theatre of horrors. Is it to such a place that the head of a nation can entrust his life? The people are becoming aware of the errors of the Assembly, which does not explain the problems to the people. A dangerous situation is getting worse; the body politic is collapsing.

Honoré, *Compte de Mirabeau, A Secret Memoir*, 19 October 1789.

- E** *A modern historian considers the aftermath of the October Days of 1789.*

A long procession of carriages containing the royal family – called ‘the baker, the baker’s wife and the baker’s boy’ – together with a delegation from the Assembly, returned to Paris from Versailles on 5 October 1789. The monarchists had lost the day. The king was still popular and the fiction that he agreed with the Assembly was maintained: safe in Paris he was no longer in danger of being implicated in aristocratic plots. The *sans-culottes* had staked their claim to be considered a political force: they could now be excluded from political influence only with the greatest difficulty. The peasants had overthrown feudalism, but the Deputies were determined that the *sans-culottes* would not overthrow the political power of the bourgeoisie. On 21 October 1789, the Assembly, having no more need for their assistance, introduced severe measures to curb disturbances and pamphleteering. At the same time the Commune of Paris and the Assembly took energetic measures to solve the food crisis, and so a period of calm developed in the capital.

R Ben Jones, *The French Revolution*, 1974.

- (a) To what extent are the reasons for the changes made on 4 August given in Document B corroborated by Document C? [10]
- (b) How convincing is the evidence provided in this set of documents for the view that the people dictated the pace of revolutionary change during 1789? In making your evaluation, you should refer to contextual knowledge as well as to all the documents in this set (A–E). [20]

Section B

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 How much justification is there for the view that the fall of the Constitutional Monarchy in 1792 was the fault of the King? [30]
- 3 How is the fall of the Girondins best explained? [30]
- 4 How is the coup of Thermidor best explained? [30]

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