

1 **On the Death Penalty: (excerpted)**

2 Maximilien Robespierre, speech given at the Constituent Assembly, France
3 June 22, 1791.

4
5 The news having been brought to **Athens** that citizens had been **condemned** to
6 death in the city of Argos, people ran to the temples, where the gods were called
7 upon to turn Athenians away from such cruel and **dire** thoughts. I come to ask,
8 not the gods, but **legislators** — who should be the organs and the interpreters of
9 the eternal laws that the **divinity** dictated to men — to erase from the code of the
10 French the blood laws that command **judicial murders**, and that their morals and
11 their new constitution reject. I want to prove to them: 1- that the death penalty is
12 essentially unjust and, 2- that it isn't the most **repressive** of penalties and that it
13 multiplies crimes more than it prevents them.

14
15 Outside of civil society, if a bitter enemy makes an attempt on my life or, pushed
16 away twenty times, he returns again to **ravage** the field that I **cultivated** with my
17 own hands; since I have only my individual strength to oppose to his I must
18 either **perish** or kill him, and the law of natural defense justifies and approves
19 me. But in society, when the force of all is armed against only one, what
20 principle of justice could authorize it to kill him? What necessity can absolve it?
21 A victor who kills his **captive** enemies is called a barbarian! A grown man who
22 kills a child that he could disarm and punish seems to us a monster! An accused
23 man condemned by society is nothing else for it but a defeated and powerless
24 enemy. Before it, he is weaker than a child before a grown man.

25
26 Thus, in the eyes of truth and justice these scenes of death that it orders with so
27 much ceremony, are nothing but cowardly assassinations, nothing but **solemn**
28 crimes committed not by individuals but by entire nations using legal forms.
29 However cruel, however **extravagant** the laws, do not be surprised: they are the
30 work of a few tyrants, they are the chains with which they weigh down the
31 human race, they are the arms with which they subjugate it, they were written in
32 blood.

33 ... The death penalty is necessary, say the partisans of ancient and **barbarous**
34 routine. Without it there is no brake strong enough for crime. Who told you this?
35 Have you calculated all the gears by which **penal** laws can act on human
36 sensibility? Alas, before death how much physical and moral pain can man
37 **endure**?

38
39 Listen to the voice of justice and reason. It cries out to you that human judgments
40 are never certain enough to justify a society of men subject to error dealing death
41 to another man . . . Take from a man the possibility to expiate his crime by

remove

dictator
harsh ruler/conquer

supporters

to make amends/
apologize

42 **repentance** or acts of **virtue**; **pitilessly** close off to him any return to virtue, self-
43 esteem, rush his descent, so to speak, into the tomb still covered by the recent
44 stain of his crime is, in my eyes, the most horrible **refinement** in cruelty.

45
46 The first obligation of a legislator is to form and preserve public morals, the
47 source of all freedom, source of all social happiness. When in running to a
48 particular goal he turns away from this general and essential goal he commits the
49 most **vulgar** and dire of errors. The king must thus present to the people the
50 purest model of justice and reason. If in place of this powerful, calm and
51 moderate **severity** that should characterize it they place anger and vengeance; if
52 they spill human blood that they could spare and that they have no right to spread;
53 if they spread out before the people cruel scenes and **cadavers** wounded by
54 torture, it then alters in the hearts of citizens the ideas of the just and the unjust;
55 they plant the seed in the midst of society of ferocious prejudices that will
56 produce others in their turn. Man is no longer for man so sacred an object: we
57 have a less grand idea of his dignity when public authority puts his life at risk.
58 The idea of murder inspires less fear when the law itself gives the example and
59 the spectacle. The horror of crime is diminished when it is punished by another
60 crime. Do not confuse the effectiveness of a penalty with the excess of severity:
61 the one is absolutely opposed to the other. Everything seconds moderate laws;
62 everything conspires against cruel laws.

63
64 It has been observed that in free countries crime was more rare and penal laws
65 more gentle. All ideas hold together. Free countries are those where the rights of
66 man are respected and where, consequently, the laws are just. Where they offend
67 humanity by an excess of rigor this is a proof that the dignity of man is not known
68 there, that that of the citizen doesn't exist. It is a proof that the legislator is
69 nothing but a master who commands slaves and who pitilessly punishes them
70 according to his whim. I thus conclude that the death penalty should be
71 abrogated

72

abolished

73 **Justification of the Use of Terror: (excerpted)**

74 Maximilien Robespierre, speech given at the National Convention, France
75 February, 1794

76
77 But, to found and **consolidate** democracy, to achieve the peaceable reign of the
78 constitutional laws, we must end the war of liberty against tyranny and pass safely
79 across the storms of the revolution: such is the aim of the revolutionary system that
80 you have enacted. Your conduct, then, ought also to be regulated by the stormy
81 circumstances in which the republic is placed; and the plan of your administration
82 must result from the spirit of the revolutionary government combined with the general
83 principles of democracy.

84
85 Now, what is the fundamental principle of the democratic or popular government-that
86 is, the essential spring which makes it move? It is virtue; I am speaking of the public
87 virtue which effected so many **prodigies** in Greece and Rome and which ought to
88 produce much more surprising ones in republican France; of that virtue which is
89 nothing other than the love of country and of its laws.

90 . . .
91 Republican virtue can be considered in relation to the people and in relation to the
92 government; it is necessary in both. When only the government lacks virtue, there
93 remains a resource in the people's virtue; but when the people itself is corrupted,
94 liberty is already lost.

95 . . .
96 From all this let us **deduce** a great truth: the characteristic of popular government is
97 confidence in the people and severity towards itself. The whole development of our
98 theory would end here if you had only to pilot the vessel of the Republic through calm
99 waters; but the **tempest** roars, and the revolution **imposes** on you another task.

100
101 This great purity of the French revolution's basis, the very **sublimity** of its objective,
102 is precisely what causes both our strength and our weakness. Our strength, because it
103 gives to us truth's ascendancy over imposture, and the rights of the public interest over
104 private interests; our weakness, because it rallies all vicious men against us, all those
105 who in their hearts contemplated **despoiling** the people and all those who intend to let
106 it be despoiled with impunity, both those who have rejected freedom as a personal
107 **calamity** and those who have embraced the revolution as a career and the Republic as
108 prey. Hence the **defection** of so many ambitious or greedy men who since the point
109 of departure have abandoned us along the way because they did not begin the journey
110 with the same destination in view.

111
112 The two opposing spirits that have been represented in a struggle to rule nature might
113 be said to be fighting in this great period of human history to fix **irrevocably** the
114 world's destinies, and France is the scene of this fearful combat. Without, all the
115 tyrants encircle you; within, all tyranny's friends conspire; they will conspire until
116 hope is wrested from crime. We must smother the internal and external enemies of the
117 Republic or perish with it; now in this situation, the first **maxim** of your policy ought
118 to be to lead the people by reason and the people's enemies by terror.

119

superiority/
deception

forgiveness

120 If the spring of popular government in time of peace is virtue, the springs of popular
121 government in revolution are at once *virtue and terror*: virtue, without which terror is
122 fatal; terror, without which virtue is powerless. Terror is nothing other than justice,
123 prompt, severe, inflexible; it is therefore an **emanation** of virtue; it is not so much a
124 special principle as it is a consequence of the general principle of democracy applied to
125 our country's most urgent needs.

126
127 It has been said that terror is the principle of **despotic** government. Does your
128 government therefore resemble despotism? Yes, as the sword that gleams in the hands
129 of the heroes of liberty resembles that with which the henchmen of tyranny are armed.
130 Let the despot govern by terror his brutalized subjects; he is right, as a despot. Subdue
131 by terror the enemies of liberty, and you will be right, as founders of the Republic. The
132 government of the revolution is liberty's despotism against tyranny.

133 . . .

134 Society owes protection only to peaceable citizens; the only citizens in the Republic are
135 the republicans. For it, the royalists, the conspirators are only strangers or, rather,
136 enemies. This terrible war waged by liberty against tyranny- is it not indivisible? Are
137 the enemies within not the allies of the enemies without? The assassins who tear our
138 country apart, the **intriguers** who buy the consciences that hold the people's **mandate**;
139 the traitors who sell them; the mercenary pamphleteers hired to dishonor the people's
140 cause, to kill public virtue, to stir up the fire of civil **discord**, and to prepare political
141 counterrevolution by moral counterrevolution-are all those men less guilty or less
142 dangerous than the tyrants whom they serve?

Teacher's Guide

Name of Text: On the Death Penalty and Justification of the Use of Terror by Maximilien Robespierre

Question Composers: Jennifer Chandler, Dolores Harper, Nicolette Smith

Nevada Standards:

H1.[9-12].14: Identify the influence of the **Enlightenment** on the Western World, i.e., philosophy, science, **fine arts**, government, and literature.

H2.[9-12].20: Analyze the development of the **nation state** and explain how **nation states** differ from empires or other forms of political organizations.

H3.[9-12].17: Analyze how ideals and **institutions** of freedom, equality, justice, and citizenship have changed.

CCSS: RHST.9-10.1, RHST.9-10.2, RHST.9-10.4, RHST.9-10.8; WHST.9-10.2, WHST.9-10.9; SL.10.1, SL.10.2; L.10.1, L.10.2, L.10.4

Teacher Background Information:

Maximilien Robespierre was a pivotal and powerful figure throughout the French Revolution. Robespierre was educated as a lawyer and this is evident in the construction of his logical and rationale in his writing. He became deputy of the lowest and largest social class in France known as the third estate. He represented this largest group of France in the Estates General, France's version of a legislature under the French monarchy. The upper classes made up the first two estates in the Estates General, thus always outvoting the third estate regardless of the reasoning and eloquence of Robespierre. He was a product of the Enlightenment. This is evident in his references justice, reason and belief in the abilities of men. Eventually, the third estate was actually locked out of the legislative building. As a result, the populous third estate and its legislators reconvened on a tennis court. They vowed to create their own government and wrote the French constitution known as "The Declaration of the Rights of Man and Citizen." Robespierre rose to lead the new government making use of his excellent oratory skills and legal knowledge and played a dominating role in designing new laws, policies and leadership.

Prior to the revolution, Robespierre argued eloquently against the death penalty, claiming it was an uncivilized, barbaric punishment that was ineffective. As events unfolded, Robespierre argued that for the revolution to succeed, the king must be killed – marking an ironic change of opinion. As the revolution continued, Robespierre became the architect of the notorious "Reign Of Terror". During the Reign of Terror, Robespierre used fear to dominate and control the country. He declared violence was necessary to save the revolution and create a "republic of virtue". Anyone suspected of counter-revolutionary activity was killed without being formally accused, tried or defended. The Reign of Terror ended with Robespierre being guillotined himself.

World History students study the French Revolution because it radically challenged and uprooted the feudalism that dominated Europe since the Middle Ages. The French Revolution was inspired by the American Revolution and revolutionaries in both movements were products of the Enlightenment. Robespierre provides a clear example of how absolute power corrupts. As the world history curriculum continues, students will recognize these same characteristics in dictators such as Napoleon Bonaparte, Adolph Hitler, Josef Stalin, etc. In the midst of the revolution, checks on absolute power had not yet been articulated. The concept of limited government, separation of powers and checks and balances are essential understandings in both U.S. History and U.S. Government. Students must learn to read

Angela Orr, 2012

critically, Robespierre’s well-written speeches should demonstrate to students the need to read and evaluate rich text. Robespierre’s shifting views on the death penalty encapsulate the current debate within our own country over effective and/or humane punishments and provide a high interest topic for high student engagement.

Text Dependent Questions

Teacher Notes and Possible Textual Evidence for Student Answers

<p>Consider the first 13 lines of the text. Who is Robespierre’s audience for this speech?</p>	<p>Line 3: “Constituent Assembly” Line 8: “legislators”</p> <p><i>Students should understand the importance of the audience to whom Robespierre is speaking.</i></p>
<p>The capital city of Ancient Greece, Athens had a democratic government in the 6th century BC. According to Robespierre, to whom did the citizens of Athens turn for help when they discovered that fellow citizens were condemned to death?</p>	<p>Lines 5-7 “...people ran to the temples, where the gods were called upon to turn Athenians away from such cruel and dire thoughts”</p> <p><i>Athenians in Greece referenced as the origin of democracy and Robespierre uses this as a basis of his appeal for a civilized society in France.</i></p>
<p>What is Robespierre is trying to prove in this speech?</p>	<p>Lines 9-10: “...erase from the code of the French the blood laws that command judicial murders...” Lines 11-13 : “I want to prove to them: 1- that the death penalty is essentially unjust and, 2- that it isn’t the most repressive of penalties and that it multiplies crimes more than it prevents them.” (The death penalty is essentially unjust and that it multiplies crimes more than it prevents them)</p> <p><i>This question guides students to the two main arguments Robespierre makes against use of the death penalty.</i></p>
<p>Use lines 17 and 19-20 to define what Robespierre claims are the differences between living inside or outside of civil society.</p> <p><i>Choose either A or B for second part of question:</i> A: How does Robespierre describe killers and the killed inside in outside of civil society? How do his word choices support the differences? B: Create a T-Chart to show how Robespierre describes killers and the killed differently inside and outside of civil society. How do his word choices support the differences?</p>	<p>Line 17: Outside civil society - “since I have only my individual strength to oppose to his” Lines 19-20: “But in society, when the force of all is armed against only one, what principle of justice could authorize it to kill him?” Living outside of civil society, consequences are the result of individuals acting alone between themselves, while inside of civil society consequences are the result of groups acting against individuals. A Robespierre uses words like “either parish or be killed”, “makes an attempt on my life” to describe killing outside civil society while he uses words like “barbarian” to describe the killer and “a child” to describe the killed inside civil society. These word choices show that inside society people should be held to a higher standard of behavior than outside.</p>

Text Dependent Questions

Teacher Notes and Possible Textual Evidence
for Student Answers

B

OUTSIDE		INSIDE	
Killers	Killed	Killers	Killed
Lines 15-16: “pushed [killed] away twenty times”	Line 15 - “bitter enemy”	Line 21: “A victor”	Line 21: “ captive enemies”
Line 17: “only my individual strength to oppose”	Line 15 - “makes an attempt on my life”	Line 21: “a barbarian”	Line 22: “a child that he could disarm and punish”
Line 18: “either perish or kill”	Line 16 - “returns again to ravage the field”	Line 22: “a monster”	
Lines 18-19: “the law of natural defense justifies and approves me”			

These word choices show that inside society people are held to a higher standard of behavior than outside.

In lines 5-9 how does Robespierre distinguish between the roles of gods and legislators? How does he expand on the responsibility of a legislator throughout the text?

Gods can directly influence men while legislators are tasked with interpreting into practice the laws that the gods gave man (freedom, happiness)
 Line 7: Gods “turn Athenians away from such cruel and **dire** thoughts”
 Lines 8-9: Legislators “should be the organs and the interpreters of the eternal laws that the **divinity** dictated to men”
 Lines 46-47: “The first obligation of a legislator is to form and preserve public morals, the source of all freedom, source of all social happiness”

Does Robespierre support or disagree with the death penalty? Use examples from the text to support your answer.

Robespierre is opposed to the death penalty.
 Lines 9-10: “to erase from the code of the French the blood laws that command judicial murders and that their morals and their new constitution reject”
 Lines 26-27: “thus, in the eyes of truth and justice these scenes of death that it orders with so much ceremony, are nothing but cowardly assassinations”
 Lines 39-41: “Listen to the voice of justice and reason. It cries out to you that human judgments are never certain enough to justify a society of men subject to

Text Dependent Questions

Teacher Notes and Possible Textual Evidence
for Student Answers

	<p>error dealing death to another man” Lines 58-59: “The idea of murder inspires less fear when the law itself gives the example and the spectacle Line 62 “...everything conspires against cruel laws” Line 70-71: “I thus conclude that the death penalty should be abrogated”</p>					
<p>Look at the second reading, according to the title alone, what do you suppose Robespierre’s stance on the use of terror will be? Is this written before or after “On the Death Penalty?”</p>	<p>Title (Line 73): Justification of the Use of Terror He supports the idea of the use of terror. “On the Death Penalty” was written first (in 1791 as opposed to 1794)</p>					
<p>According to the first paragraph of Robespierre’s speech, what is the “aim of the revolutionary system”? Why does Robespierre remind his audience of these goals?</p>	<p>The aim of the revolutionary government is to make a safe and peaceful government - “to found and consolidate democracy, to achieve the peaceable reign of the constitutional laws, we must end the war of liberty against tyranny and pass safely across the storms of the revolution”. Robespierre reminds the National Convention of these goals to claim that they must safeguarding the democratic revolution by responding to the current chaos so the democracy can be saved.</p>					
<p>How does Robespierre define Republican virtue?</p>	<p>Line 85: “...fundamental principle of the democratic or popular government” Line 86: “the essential spring that makes government move” Line 87: “that which effected so many prodigies in Greece and Rome” Line 89: “the love of country and its laws” Line 91: relates to people and to government Line 92-93: a resource in the people when the government has lost it</p>					
<p>Robespierre states in line 112 that both within and outside of the French Revolution there are, “... two opposing spirits that have been represented in a struggle to rule nature might be said to be fighting in this great period of human history.” Using the text, identify what these “spirits,” are and what “strength[s] and weakness[es] they bring to the cause? Use the text to identify what the two opposing virtues are and where they come from. How does Robespierre describe each?</p>	<p>Line 103-104: The two opposing sides stem from the battle between “the rights of the public interest over private interests,” as viewed by those involved in the revolution.</p> <table border="1" data-bbox="1050 1112 1984 1446"> <thead> <tr> <th data-bbox="1050 1112 1512 1144">“Public Interest”/“Strength[s]”</th> <th data-bbox="1512 1112 1984 1144">“Private Interest”/“Weakness[es]”</th> </tr> </thead> <tbody> <tr> <td data-bbox="1050 1144 1512 1446"> Line 103: “truth's ascendancy over imposture” Lines 103-104: “the rights of the public interest over private interests” </td> <td data-bbox="1512 1144 1984 1446"> Line 104: “it rallies all vicious men against us” Lines 104-105: “all those who in their hearts contemplated despoiling the people” Lines 105-106: “all those who intend to let it be despoiled with impunity” Lines 106-107: “those who have rejected freedom as a personal </td> </tr> </tbody> </table>		“Public Interest”/“Strength[s]”	“Private Interest”/“Weakness[es]”	Line 103: “truth's ascendancy over imposture” Lines 103-104: “the rights of the public interest over private interests”	Line 104: “it rallies all vicious men against us” Lines 104-105: “all those who in their hearts contemplated despoiling the people” Lines 105-106: “all those who intend to let it be despoiled with impunity” Lines 106-107: “those who have rejected freedom as a personal
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Text Dependent Questions

Teacher Notes and Possible Textual Evidence
for Student Answers

		<p>calamity” Lines 107-108: “those who have embraced the revolution as a career and the Republic as prey”</p>
<p>Use context clues to explain how Robespierre defines terror.</p>	<p>Students must trace the line of Robespierre’s argument, starting with identifying the two opposing spirits referenced on line 112 as the strength and the weaknesses of the revolution. These two things are brought by the very source of the revolution – the idea that people should have a say in government. With a popular government, good things happen (such as truth’s ascendancy) as well as bad things (such as the rallying of vicious men against the revolutionaries).</p> <p>Line 120-121: one of the two springs of popular government in revolution Lines 121-122: fatal if not used with virtue Line 122: that which gives power to virtue Lines 122-123: “justice, prompt, severe, inflexible, an emanation of virtue” Lines 124-125: “a consequence of the general principle of democracy applied to our country’s most urgent needs”</p>	
<p>What is Robespierre’s opinion regarding terror in the second reading?</p>	<p>Lines 131-132: Terror is virtuous when Republicanism is challenged</p>	

Vocabulary

These words merit <u>LESS</u> time and attention (They are concrete and easy to explain, or describe events/ processes/ideas/concepts/experiences that are familiar to your students.)			These words merit <u>MORE</u> time and attention (They are abstract, have multiple meanings, and/or are a part of a large family of words with related meanings. These words are likely to describe events, ideas, processes or experiences that most of your student will be unfamiliar with.)		
Line #	Word	Definition	Line #	Word	Definition
5	Athens	Birthplace of democracy, Grecian city/state of 5 th & 4 th century BC	10	Judicial murders	Death as sentenced by a judge
5	condemned	To consider highly guilty	12	repressive	Severely restrictive
7	dire	Threatening disaster	27	solemn	Showing gravity
8	legislators	A group of government officials who write and pass laws	29	extravagant	Beyond what is reasonable
9	divinity	A quality associated with a God, god or goddess	33	barbarous	Uncivilized
16	ravage	Destroying and plundering	35	penal	Of punishment
16	cultivated	Nurture crops	42	repentance	To change one's ways because of regret
18	perish	die	42	virtue	Of worth
21	captive	Prisoner	42	pitilessly	Without mercy
37	endure	Tolerate	99	tempest	Severe storm
44	refinement	improvement	101	sublimity	Morally worthy
49	vulgar	crude	105	despoiling	To rob of value
51	severity	Harshness of an act	107	calamity	distress
53	cadavers	A dead body that is to be dissected	108	defection	Abandonment of allegiance
77	consolidate	Unite in activity	113	irrevocably	Impossible to undo
87	prodigies	Persons with exceptional talent	117	maxim	A principle
96	deduce	To come to conclusion by inference from a general principle	123	emanation	The act of sending something out

99	imposes	Insists on something	127	despotic	like the actions of a tyrant
			138	intriguers	Those who scheme
			138	mandate	An official command
			140	discord	Lack of agreement

Culminating Task:

First, complete the graphic organizer and then write a response to explain how Robespierre’s view on the death penalty/use of violence changes over time.

Topic	Evidence from “On The Death Penalty”	Evidence from “Justification of the Use Of Terror”
How are references to Greece and or Rome used?		
How is the concept of justice explained?		
What is the role of representatives of the people/good government?		
Who are described as tyrants? Why?		
What is virtue?		
What is Robespierre’s position on the death penalty/use of terror?		

Teacher Key

Topic	Evidence from “On The Death Penalty”	Evidence from “Justification of the Use Of Terror”
How are references to Greece and or Rome used?	<p>In the opening of the speech, as a reference to the roots of democracy that lend legitimacy to the argument.</p> <p>Lines 5-7: “The news having been brought to Athens that citizens had been condemned to death in the city of Argos, people ran to the temples, where the gods were called upon to turn Athenians away from such cruel and dire thoughts.”</p>	<p>To explain the deep roots of the “virtue” of loving a nation’s laws in order to (again) make his argument more legitimate.</p> <p>Lines 86-88: “It is virtue; I am speaking of the public virtue which effected so many prodigies in Greece and Rome and which ought to produce much more surprising ones in republican France”</p>
How is the concept of justice explained?	<p>Fairness</p> <p>Line 22: eyes of truth and justice</p> <p>Line 32: voice of justice and reason</p> <p>Line 41: pure - purest model of justice</p>	<p>Judgment upon enemies</p> <p>Line 40: terror is nothing other than justice, prompt, severe, inflexible</p>
What is the responsibility of government in a republic?	<p>The government in a republic must act justly, preserve peoples’ freedom, and make fair laws.</p> <p>Lines 8-10: “ legislators — who should be the organs and the interpreters of the eternal laws that the divinity dictated to men.”</p> <p>Lines 46-47: “The first obligation of a legislator is to form and preserve public morals, the source of all freedom, source of all happiness.”</p> <p>Lines 65-70: Do not use “an excess of rigor”, because just laws are found in “free countries” where “the rights of man are respected”</p>	<p>The government in a republic must act to preserve democratic principles, even if this means using terror when the occasion calls for it.</p> <p>Line 77-19: “...to found and consolidate democracy, to achieve the peaceable reign of the constitutional laws...”</p> <p>Lines 78-79: “...end the war of liberty against tyranny and pass safely across the storms of the revolution.”</p> <p>Lines 81-83: The government must act in consort with “spirit of the revolutionary government combined with the general principles of democracy.”</p> <p>Line 89: Remain virtuous by keeping “...the love of country and it’s laws”</p> <p>Lines 92-94: Use the people to remain virtuous, unless they too are corrupt.</p> <p>Line 97: Governments of the people must have “...confidence in the people and severity towards itself.”</p> <p>Lines 122-125: Must be willing to use terror to be just in a time of great need.</p> <p>Lines 130-131: “Subdue by terror the enemies of liberty, and you will be right, as founders of the Republic”</p>
Who are described as wrongdoers? Why?	<p>Users of the death penalty - Robespierre identifies them as tyrants, uncivilized, barbarians and violators of the rights of men.</p> <p>Lines 29-30: cruel laws (that condemn accused to death) are the work of a few tyrants</p> <p>Line 33: “partisans of ancient and barbarous routine”</p>	<p>Robespierre opposes enemies of the revolution, tyrants, royalists because they threaten liberty and the Republic of France.</p> <p>Line 93: the corrupted peoples</p> <p>Lines 104-106: vicious men against the revolution who conspire to rob it of its value</p>

	<p>Line 54: “It [the use of anger and vengeance] alters in the hearts of citizens the ideas of the just and the unjust.”</p> <p>Line 66-68: “Where they offend humanity by an excess of rigor this is a proof that the dignity of man is not known there, that that of the citizen doesn’t exist”</p>	<p>Lines 106-08: “those who have rejected freedom as a personal calamity and those who have embraced the revolution as a career and the Republic as prey”</p> <p>Line 116: “the internal and external enemies of the Republic”</p> <p>Lines 114-116: All the tyrants who are enemies outside of France and their friends inside France who plan to destroy the Republic.</p> <p>Line 120: “the enemies of liberty”</p> <p>Lines 135-136: “the royalists, the conspirators are only strangers or, rather, enemies”</p> <p>Lines 137-138: “The assassins who tear our country apart, the intriguers who buy the consciences that hold the people's mandate”</p>
<p>What is virtue?</p>	<p>An idea, good morals/deeds/behavior that can be restored.</p> <p>Line 35: acts - “acts of virtue”</p> <p>Line 35: something that can be restored - “return to virtue”</p>	<p>A key principle of a republic that must be protected at all costs.</p> <p>Line 8: fundamental principle of the democratic or popular government</p> <p>Line 9: public</p> <p>Line 12: the love of country and of its laws</p> <p>Line 13: can be considered in relation to the people and in relation to the government</p> <p>Line 38: the spring of popular government in time of peace</p> <p>Line 40: terror, without which virtue is powerless</p>
<p>What is Robespierre’s position on the death penalty/use of terror?</p>	<p>Robespierre does not believe the death penalty should be used in a modern, civilized society.</p> <p>Lines 7-8: unjust, repressive penalty, multiplies crimes</p> <p>Line 23: cowardly assassinations, solemn crimes</p> <p>Line 29: necessary, partisans of ancient and barbarous routine</p> <p>Line 60: abrogated</p> <p>Why? It is ineffective, not a deterrent, used by uncivilized societies</p> <p>Line 36: take from a man the possibility to expiate his crime</p> <p>Line 47: man is no longer for man a sacred object</p> <p>Line 49: murder inspires less fear when law itself gives the example and the spectacle</p> <p>Line 50: horror of crime is diminished by another crime</p>	<p>Robespierre believes the death penalty must be used to protect liberty and preserve the Republic.</p> <p>Line 35: we must smother the internal and external enemies of the Republic or perish with it</p> <p>Lines 36-37: the first maxim of your policy ought to be to lead the people by reason and the people’s enemies by terror</p> <p>Lines 38-39: the springs of popular government in revolution are at once virtue and terror</p> <p>Lines 47-48: Subdue by terror the enemies of liberty, and you will be right, as founders of the Republic</p> <p>Why? It is essential to complete the revolution and defend liberty from tyranny</p> <p>Line 49: The government of the revolution is liberty’s despotism against tyranny</p> <p>Line 50: Society owes protection only to peaceable citizens; the only citizens in the Republic are the republicans</p> <p>Line 53: are the enemies within not the allies of the enemies without?</p>

Checklist identifying key points that will assist in measuring student success and or/difficulty with the close reading and /or writing prompt

Measuring Student Success

- Students recognize that Robespierre reversed his views on the death penalty during the French Revolution
- Students will evaluate Robespierre's use of Enlightenment terms of justice, reason and virtue
- Students will trace the main ideas arguing against the death penalty to include that it is not a characteristic of a civilized society, unfair, not an effective deterrent
- Students will trace the main ideas defending use of terror to include that it is necessary when paired with virtue, essential for fighting tyranny, justified during a revolution
- Students will compare and contrast the two speeches and recognize the use of similar words and ideas in different ways citing evidence from both texts