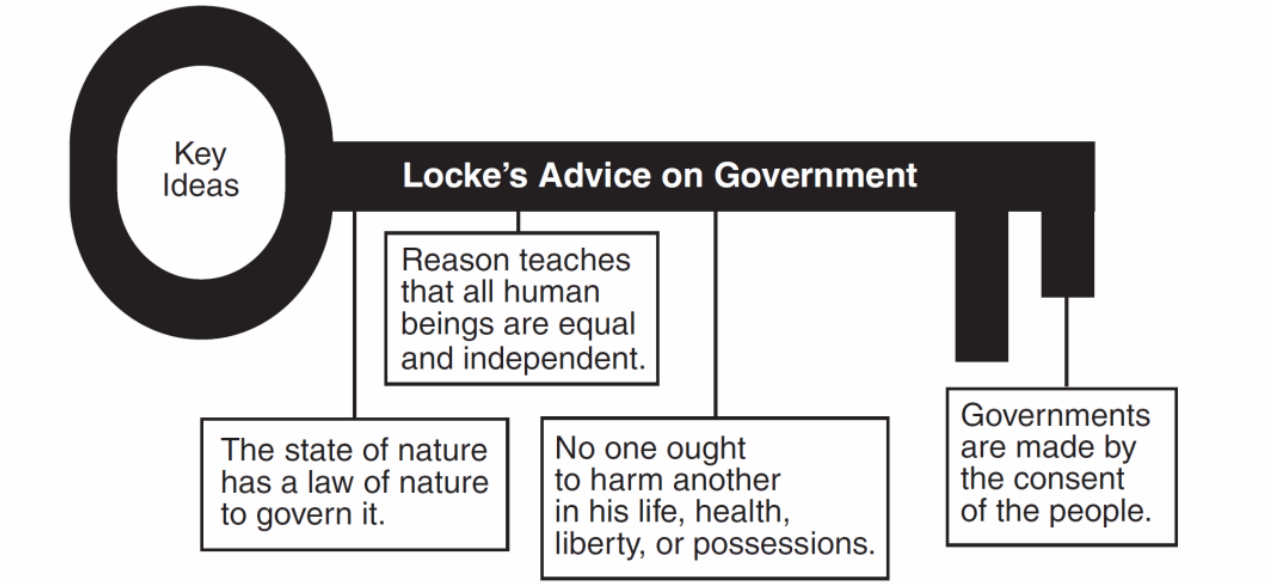
Name: _____ Date: _____

Enduring Issue Essay

An enduring issue is a challenge or problem that a society has faced and debated or discussed across time. An enduring issue is one that many societies have attempted to address with varying degrees of success.

Document 1



Document 2

Declaration of the Rights of Man and the Citizen—1789
Approved by the National Assembly of France, August 26, 1789

Articles:

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible [inalienable] rights of man. These rights are liberty, property, security, and resistance to oppression. . . .
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law. . . .

Source: The Avalon Project at Yale Law School (adapted)

Document 3

. . . The lasting quality of Napoleon's reforms outside France was in direct ratio to the length of time French control had been in effect and to the weakness of the local governments. In the areas annexed before 1804, the Revolutionary changes were put into effect as a whole. Italy was more profoundly transformed than any other part of Europe. The stronger the local governments were, the more able they were to overthrow Napoleonic institutions after his military defeat. But only rarely did the reaction upset the civil principles which to Napoleon were so important. Even in Naples King Ferdinand did not abolish the Civil Code or re-establish feudal rights when he returned. All the reactionary forces of Europe combined were not strong enough to restore things as they had been before the outbreak of the French Revolution. They could not, in particular, undo the many-faceted social change that had been set in motion. . . .

Source: Robert B. Holtman, The Napoleonic Revolution,J.B. Lippincott Company, 1967

Document 4

The United Nations Universal Declaration of Human Rights was adopted on December 10, 1948, by the United Nations General Assembly.

Universal Declaration of Human Rights

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. . . .
Article 3: Everyone has the right to life, liberty and security of person. . . .
Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination. . . .

Source: United Nations

Document 5

The Ambiguous Legacy of the Revolution

. . . However, the majority of Europeans and non-Europeans came to see the Revolution as much more than a bloody tragedy. These people were more impressed by what the Revolution accomplished than by what it failed to do. They recalled the Revolution's abolition of serfdom, slavery, inherited privilege, and judicial torture; its experiments with democracy; and its opening of opportunities to those who, for reasons of social status or religion, had been traditionally excluded.

One of the most important contributions of the French Revolution was to make revolution part of the world's political tradition. The French Revolution continued to provide instruction for revolutionaries in the 19th and 20th centuries, as peoples in Europe and around the world sought to realize their different versions of freedom. Karl Marx would, at least at the outset, pattern his notion of a proletarian revolution on the French Revolution of 1789. And 200 years later Chinese students, who weeks before had fought their government in Tiananmen Square, confirmed the contemporary relevance of the French Revolution when they led the revolutionary bicentennial parade in Paris on July 14, 1989. . . .

Source: Thomas E. Kaiser, University of Arkansas