

**THE IDEAS OF THOMAS JEFFERSON IN THE
*DECLARATION OF INDEPENDENCE***

Minor Thesis

**Submitted as a partial Fulfillment of Requirement for the Sarjana Sastra Degree
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University**

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SURAKARTA**

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Motto

If you want to success in this world, keep in mind your Creator's they are *Gusti Allah, Bapak, lan Ibu*. Never hurt your mom's heart with your tongue, because the heaven of the world and the next is depending on your mom's pray.

(The late Karmin Kamto Diharjo)

Dedication:

- 1. For my mom, Ibu Wartini, I dedicated all of my life for you, thanks for being nice mother for me. I kept all of your advice about life from you. Say thanks is not enough to show how deep my respect to you.**
- 2. For my husband, Joko Suyatno S, IP, thanks for your support and spirit to finish my thesis. Love me always as you love from the start with every beat of your heart.**
- 3. For my big family, Bapak, Mas Yudi, Mas Dwi, Mas Jeffry,mas Totok, Mbak Nur, Midok Niez, kept our brotherhood.**
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This thesis is still in the search of perfection. Therefore, criticism and suggestions would be benefits in resulting better work.

The Researcher

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THE IDEAS OF THOMAS JEFFERSON IN THE DECLARATION OF INDEPENDENCE

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ABSTRACT

2009. This minor thesis discussed about the ideas of Thomas Jefferson as included in The Declaration of Independence.

This research took the form of library research utilizing the descriptive technique. The primary data are the words, phrases, and interpreted statement which in the *Declaration of Independence* text. The secondary data are collected from books, magazines, journals, and internet websites about Jefferson's background, the *Declaration of Independence*, and articles.

The purpose of this research is to find out the ideas of Thomas Jefferson in the *Declaration of Independence* text. To achieve the goal, the researcher employees historical approach, biographical approach and philosophical approach. Those approaches were related to me each other in order to find out the ideas of Thomas Jefferson as described in the text of *Declaration of Independence*. Historical approach was applied to explain the event at that time. Biographical approach was applied to understand more about how the author's intention in the work is related to his background. While philosophical approach was used to know how the philosophy expressed in the one of Thomas Jefferson works.

The analysis of this research lead that there were three ideas reflected in the *Declaration of Independence* values: that all men are created equal, all men have natural rights, and government is used to secure these rights with democracy and freedom.

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1. INTRODUCTION

1.1 Background

America is a great nation. The birth of America gave great advance to the people of America. But the people of America were dissatisfied with Great Britain because of taxes and policies. The people of America tried to separate from Great Britain. They needed a document showing that they were independent nation. One of the principal documents in America is the *Declaration of Independence*. In it, the people have presented argument and reason why they declared independent from the British.

On June 7, 1776, Richard Henry Lee introduced into Congress a resolution (adopted on July 2), which asserted that “these United Colonies are, and ought to be, free and independent States.” While this resolution was being discussed, a committee, consisting of John Adams, Benjamin Franklin, Thomas Jefferson, Robert R. Livingston, and Roger Sherman was appointed to draft a *Declaration of Independence*. The members of the committee asked Jefferson to prepare a first draft, and this was accepted by the committee, with some alterations suggested by Adams and Franklin. The committee’s draft was adopted by Congress on July 4, 1776, after a number of changes had been made. A formal parchment copy of the *Declaration of Independence* was available for signing on August 2, 1776 and most of the 55 signatures were inscribed upon it on that date. As late as November, 1776 Matthew Thornton of New Hampshire, recently elected to Congress, became the last to sign. The intention of the Declaration, Jefferson later wrote, was not to say something new, but, “to place before mankind the common

sense of the subject, in terms so plain and firm as to command their assent.....Neither aiming at originality of principles or sentiments, nor yet copied from any particular and previous writing, it was intended to be an expression of the American mind.” The *Declaration of Independence* is here taken, as an example of formal eighteenth-century styling, from the parchment copy version. (Steeg and Hofstadter; 1969; 468)

The *Declaration of Independence* was firmly based on a philosophy of natural rights. The *Declaration of Independence* was produced when Enlightenment arose. The European Enlightenment, early first and foremost in the seventeenth century, revolved around the use of reason to discover and understand the laws that governed nature and society. This movement encompassed a range of thinkers, from those whose primary accomplishments were in the physical realm (e.g., Newton) to those whose primary contributions were in the philosophical realm (e.g., Locke). This advance to understanding all aspects of the universe –whether the law of God—was to use reason in order to study, analyze, and understand those aspects. Rationalists expected that their approach would lead to progress in improving the human condition.

Obviously, European rationalism would not be adopted by the common working person in the colonies. While the Puritan background valued learning and required people to be able to read, the average person in the colonies would not know about or care about the currents of intellectual thought in Europe. However, the relatively well to do families did have the resources and the time to partake in the European Enlightenment. Men like Thomas Jefferson and Benjamin Franklin

are outstanding examples of the application of rationalism to both the physical world (in terms of their inventions) and to the social world (in terms of their political theories). (Corbett; 1999; 46)

As the product of Enlightenment and the writer of the *Declaration of Independence* is Thomas Jefferson (1743-1826). He is one of American Enlightenment figure. Jefferson was deeply influenced by the ideas of Enlightenment. He believed that man did not have to depend on God to improve the world, and should use his own wisdom to do the improving by him. As a typical Enlightenment thinker, Jefferson believed that all humanity is naturally good (High: 1989:19). In the second continental Congress, he was elected by Committee to write a draft of *Declaration of Independence*, which was signed and declared on July 4, 1776. This is a significant document for American political history and valuable literary work.

He is a Deist, one who embraces deism. Deism which is also called natural religion is the result of ratio and religion. It says that God was not relevant in men's lives because He doesn't hold up with human life. The *Declaration of Independence* is one of Thomas Jefferson works of art which is used as primarily foundation of law in the United States which arose in Enlightenment era. It is an important document and American symbol of freedom from Great Britain and other aliens. Hence, the researcher is interested in writing a thesis entitled *The Ideas of Thomas Jefferson in the Declaration of Independence*.

1.2 Research Question

Considering the idea in the background, the researcher formulated a research question as follows: what are the ideas of Thomas Jefferson in the *Declaration of Independence*?

1.3 Objective

The objective of this research is to find out the ideas of Thomas Jefferson in the *Declaration of Independence*.

1.4 Research Significance

This research is expected to give a contribution to the readers who are interested in analyzing the *Declaration of Independence* related to American thought in the eighteenth-century and those who are interested in Thomas Jefferson's works.

1.5 Scope of Research

The research discusses the ideas of the *Declaration of Independence* and Thomas Jefferson as the author.

1.6 Research Methodology

This American Studies research applies library research and descriptive method for it deals with cultural document, thus most of the activities are done by

library orientation. The source of data is the *Declaration of Independence*. Meanwhile the data of this research consists of two kinds, namely primary data and secondary data. The primary data includes the words, phrases, and interpreted statement that is related to research question. They are taken from a document which is as research object entitled *Declaration of Independence*, taken from *Great Issues in America History from Settlement to Revolution 1584 –1776* by Clarence L. Ver Steeg and Richard Hofstadter page 469-472, published by Vintage Book, New York, 1962. The secondary data are collected from books, magazines, journals, and Internet websites about Jefferson's background, the *Declaration of Independence* and articles that are published by United States Information Agency related to the topic.

1.7 Theoretical Approach

As stated previously, the objective of this research is to find out the ideas of Thomas Jefferson in the *Declaration of Independence*. To achieve the goal, the researcher employs historical, biographical and philosophical approaches. The histories help to give information about the record of time as chronology. Biography and philosophy represent the social situation and Thomas Jefferson condition at that time.

1.7.1 Historical Approach

History is the records of time as chronology. The *Declaration of Independence* was initiated when America was in great advances. The term

history has many meanings. In general, history is all the precedent of men's. For the most part, history is the record of the past of men's, the past of men life's and archeological remains such as folklores, ancient objects and documents. (Davis: 1991: xxiv)

In this research, I used document as one of objects of history in particular, that is *Declaration of Independence*. First revolution brought America to development era. The American generations who live in revolution times from 1750-1840 have amazing optimistic feeling of future, productivity, freedom, progress, and to advance their countries ability. (Kommen: 1985: 7)

1.7.2 Biographical Approach

The biographical approach is useful to examine the background of the author's life, which cannot be separated from his experience, his view of life, his problem, his surrounding, his environment, etc. In order to give a better understanding of Thomas Jefferson, it is needed to trace Jefferson's biography.

1.7.3 Philosophical Approach

Philosophical approach is used to understand Jefferson's thought when he produced the *Declaration of Independence*. Philosophy means that study of nature and the meaning of existence, how people should live, etc. (Oxford; 320; 2003). Here, philosophical approach is useful for finding out the meaning of Thomas Jefferson's thought in his work of art, the *Declaration of Independence*.

1.8 Thesis Organization

This thesis consists of three chapters each of which is divided into subchapters and subsequent divisions. The first chapter is Introduction. It consists of background, research question, objectives, research significance, scope of research, research methodology, theoretical approach which contains three approaches: historical, biographical and philosophical, and thesis organization. Next, Literature Review discusses Puritanism, Enlightenment, and Thomas Jefferson biography in brief.

The second chapter is Analysis. It consists of three sub chapters. First, that all men are created equal. Second, all men have natural rights. Third, government used to secure these rights with democracy and freedom.

Finally is Conclusion and Recommendation. It consist conclusion from the previous and the recommendation from the researcher about this thesis.

1.9 LITERATURE REVIEW

1.9.1 Puritanism

We couldn't discuss about Enlightenment without discussing Puritanism, because Puritanism is the basic values of Enlightenment. Puritanism was a religious reform movement that arose within the Church of England in the late sixteenth century. Under siege from church and crown, it sent a consequence in the third and fourth decades of the seventeenth century to the northern English colonies in the New World—a migration that laid the foundation for the religious, intellectual, and social order of New England. Puritanism, however, was not only

a historically specific phenomenon coincident with the founding of New England, it was also a way of being in the world—a style of response to lived experience—that has reverberated through American life ever since.

The roots of Puritanism are to be found in the beginnings of the English Reformation. The name “Puritans” (they were sometimes called “precisionists”) was a term of contempt assigned to the movement by the enemies. Although the epithet first emerged in the 1560s, the process through which Puritanism developed had been initiated in the 1530s, when King Henry VIII repudiated papal authority and transformed the Church of Rome into a state Church of England. But the Church of England retained much of the liturgy and ritual of Roman Catholicism and seemed, to many dissenters, to be insufficiently reformed.

Puritanism was a response to these new social and psychological conditions as well as a strictly religious movement. It stressed the pastoral responsibility of the clergy and thus placed an unprecedented emphasis on the sermon as the central rite of religious life. Puritans attacked relentlessly whatever seemed to them the vestiges of suitability; some put an end to kneeling at communion, to the ceremonial marriage ring, the crossing the child in baptism. In ecclesiastical matters, Puritans did not believe that the preaching ministry drew its legitimacy from superior church officers, who, in turn, claimed theirs through the chain of apostolic succession. They believed, instead, that a true church was a continually renewed collective act of “edification”—a mutually committed group of believers from whose ranks arose a mandate for a pastoral minister to serve

them. God spoke primarily through the preaching ministry, not through the sacraments.

Doctrinally, Puritans adhered to the Five Points of Calvinism as codified at the Synod of Dort in 1619: (1) unconditional election (the idea that God had decreed who was damned and who was saved from before the beginning of the world); (2) limited atonement (the idea that Christ died for the elect only); (3) total depravity (humanity's utter corruption since the Fall); (4) irresistible grace (regeneration as entirely a work of God, which cannot be resisted and to which the sinner contributes nothing); and (5) the perseverance of the saints (the elect, despite their backsliding and faintness of heart, cannot fall away from grace). (Foner; 1991; 891)

1.9.2 Enlightenment

Some clergy in the colonies were educated at colleges in which they were exposed to enlightenment philosophy. Their liberal, rational religion rejected the older traditional Calvinist outlook with its emphasis on the depravity of human nature, predestination, and the necessity of conversion. Instead rational religion took a more benevolent view of human nature and human prospects; the emphasis was not on the next life but on what people do in this life.

In the Enlightenment arose natural religion or religious rationalist which is called deism. Miller in Corbett stated that:

I discuss three responses to the Enlightenment. The first response consists of conservatives and evangelicals; these groups placed the emphasis on revealed faith rather than reason, and they were the least responsive to the ideas of the Enlightenment. The two responses are two varieties religious

rationalist: liberals and deists. In this context, religious liberals are religious rationalists who attempted to reconcile traditional Christian beliefs with ideas from Enlightenment. On the other end were the deists, who—to varying degrees—did not necessarily attempt to retain anything at all from traditional Christianity or from any other religion. (Miller in Corbet; 1999; 58)

From the quotation above, it can be concluded that deism is one of Enlightenment outcomes. Deism is the philosophy of deists. Deism has some basic ideas. They are:

- Deists believe in a deity (a god) who created the universe.
- This deity is sometimes simply called God, but more often this deity is referred to by such terms as the *Creator*, the *God of Nature*, *Nature's God*, the *Governor of the Universe*, the *Author of Existence*, the *Great Architect*, or the *Great Legislator*.
- The nature of this deity is beyond the ability of human nature to comprehend.
- This deity does not intervene in human affairs.
- This deity governs through the laws of nature rather than through personal intervention.
- The laws of nature from first to last which this deity governed could be discovered through reason.
- Humans have a duty to use their reason in order to improve the lot of humanity.

As Corbett describes about Enlightenment, Henry F. May also explains and divides Enlightenment into four parts. In his book entitled *The Enlightenment in*

America, he stated: ...for the purpose of discussing its impact in America, I have found it helpful to divide Enlightenment into four categories. (May; 1978; xvi).

The four categories of Enlightenment are:

- The Moderate Enlightenment. This preached balance, order and religious compromise, and was dominant in England from the time of Newton and Locke until about the middle of the eighteenth century.
- The Skeptical Enlightenment, which developed in Britain and especially in France about 1750. Its method was wit, its grand master Voltaire. Its dogmas were usually elliptically stated and often mere negations, but if it was pursued systematically it issued either in the systematic epistemological skepticism of Hume or the systematic materialism of Holbach.
- The Revolutionary Enlightenment, the belief in the possibility of constructing a new heaven on earth out of the destruction of the old. It had its beginnings with Rousseau and its culmination in Paine and Godwin.
- The Didactic Enlightenment, a variety of thought which was opposed both to skepticism and revolution, but tried to save from what it saw as the debacle of the Enlightenment the intelligible universe, clear, and certain moral judgments, and progress. Its chief center was Scotland. It began before the middle of the eighteenth century, but its principal triumphs in America took place in first quarter of the nineteenth.

Although May divides Enlightenment into four categories which based on the chronology of time, but it is also important to know more when the

Declaration of Independence is written. The principle of Enlightenment described above, help to know further the ideas of Enlightenment itself.

1.9.3. Short Biography of Thomas Jefferson

It is needed to trace the biography of Thomas Jefferson, but here it will be described shortly because the long story and carrier of Jefferson will take many pages. Here is presented only the story of Jefferson which is related to the discussion.

Jefferson was born on April 13, (April 2 Old Style), 1743, at Shadwell plantation, Goochland (now Albemarle) county, Virginia. He was named after his paternal grandfather, Thomas Jefferson II (c. 1677- 1731), a prominent landowner, militia captain, and justice of Chesterfield County, Va. His parents are Colonel Peter Jefferson (1708-1757), planter, surveyor, public official and Jane Randolph (1720-1776), which died of a stroke a few months before Jefferson wrote the *Declaration of Independence*. His education is: from about age 9 to 14, Jefferson studied under the Reverend William Douglas at Saint James parish in Northam. Because it was some distance from Shadwell, he boarded with the clergyman during the school term, returning home for three or four months each year. Under Douglas, whom he disliked, he learned Greek, Latin, and French. From age 14 to 16 he attended the Reverend James Maury's school at Fredericksville, which was close enough to Shadwell to permit Jefferson to spend weekends home. Maury, who also taught James Madison and James Monroe, encouraged Jefferson's linguistic ability and instilled in him an appreciation for

the classics in their original languages. He also studied dance for six months under a Mr. Inglis. In 1760 Jefferson enrolled at the College of William and Marry at Williamsburg. During his two years there, his studies included science, mathematics, rhetoric, philosophy, and literature under Dr. William Small. A serious student, Jefferson reportedly studied 15 hours a day. The time between 1762-1767, Jefferson studied law under George Wythe. A five-year law apprenticeship was long by the standards of the day, but Jefferson used his moment fine.

Jefferson's religion is Deism. He grew up an Anglican but from early adulthood professed faith in a Creator uninvolved in the affairs of this world. He relied on reason, not revelation, to fashion a moral code that adhered to Christian percepts, but he had little use for the church itself.

Thomas Jefferson, 28, married Martha Wayles Skelton, 23 years old (October 30, 1748) on January 1, 1772 at The Forest, the estate of the bride's father in Charles City County, Virginia. After two weeks of honeymoon at The Forest, they lived at Monticello. In his life time, Jefferson produced many literary works, such as *Notes on the State of Virginia* (1781; 1785), the *Declaration of Independence* (1776), *A Summary View of the Rights of British America* (1774), its only a few of his works. His carrier before being third president of the United States are as the Member of House Burgesses (1769-1774), a member of the Continental Congress (1775-1776), member of Virginia House of Delegates (1776-1779), Governor of Virginia (1779-1781), member of the Continental Congress (1783-1784), Minister to France (1785-1789), Secretary of State (1790-

1793), and Vice President (1797-1801). He was elected president of the United States twice. After that, he went back to Monticello and built Virginia University, also being the first Rector. Jefferson's lifetime was also dedicated to arguing about the religion. He can be called a deist also Christian, but not in any orthodox sense. Jefferson died on July 4, 1826, 15:50 p.m., at Monticello estate, Virginia. Already wracked by rheumatism, Jefferson developed an enlarged prostate and spent his last months in great pain. He took laudanum, the tincture of opium, to allow him to sleep. His condition was compound by chronic diarrhea, which mortally sapped his strength.

This short biography of Thomas Jefferson does not include his childhood and early romance and also post marital affairs. But hopefully it will be helpful to discuss one of his works that is the *Declaration of Independence*. This short life story is quoted from *The Complete Book of U.S. Presidents*, by William A. Degregorio on page title 3rd President, published by Gramercy Books, New York 2002.

1.9.4 Democracy

Democracy is a system of government based on majority rule, providing protections to individual rights and liberties, and striving to achieve a significant degree of equality among its citizens. (Lipsitz and Speak; 1989; 621)

In a simple way, democracy can be called a matter of degree and equality. (Lipsitz and Speak; 1989; 2). American has a simple answer to the question "who should govern?" It is "the people". The word *democracy* originated in Greek

writings around the fifth century B.C. *Demos* referred to the common people, the masses. The origins of democratic theory lie in ancient Greek political thought. Greek philosophers classified governments according to the number of citizens involved in the process. Imagine a continuum running from rule by one person, through rule by a few, to rule by many. The Greeks gave us two different sets of terms to describe each form. One set is based on the root *kratein*, which means “to rule”, the other is based on *archy*, which means “supreme power”.

As described in first paragraph of this page, democracy is a system of government. For the seventeenth century philosopher Thomas Hobbes (1588-1679), preserving life was the most important function of government, as written in his classic philosophical treatise, *Leviathan* (1651). Hobbes described life without rules, people would live like animals, stealing and killing for personal benefit. In Hobbes classic phrase, life in a state of nature would be “solitary, poor, nasty, brutish, and short. “ In his focus on life in the cruel state of nature, Hobbes saw government primarily as a means for survival. Other theorists, taking survival for granted, believed that government protected order by preserving private property (goods and land owned by individual). Foremost among them was John Locke (1632-1704), an English Philosopher. In *Two Treatises on Government* (1690), he wrote that the protection of life, liberty and property was the basic objective of government. His thinking strongly influenced the *Declaration of Independence*. The Declaration’s famous phrase identifies “life, liberty, and the pursuit of happiness” as “unalienable rights” of citizen under government reflects that influence. (Janda, Berry and Goldman; 1989;7)

The concepts that identify the values pursued by government are *freedom, order and equality*. It is also called three political values. *Freedom* can be used in two major senses *freedom to* and *freedom from*. *Freedom to* is the absence of constraints on behavior. In this sense *freedom to* is synonymous with liberty. *Freedom from* suggests immunity from fear and want. In the modern political context, *freedom from* often symbolizes the fight against exploitation and oppression. *Freedom from* is synonymous with equality. Order is viewed in the narrow sense of preserving life and protecting property. Most citizens would concede the importance of maintaining order, and thereby grant the need for government. However when it is viewed in the broader sense of preserving the social order, people is more likely to argue that this is not a legitimate function of government. *Social order* refers to established patterns of authority in society and to traditional modes of behavior. It is the accepted way of doing things. *Equality* of opportunity means that each person has the same chance to succeed in life. This idea is deeply ingrained in American culture. For others, true *social equality* means nothing less than *equality outcome*. They believe that society must see to it that people are equal

Literature review will help to understand the context of text of *Declaration of Independence*. Puritanism and enlightenment have correlation in the time when *Declaration of Independence* was written. Short Biography of Thomas Jefferson is useful to understand how the ideas of Thomas Jefferson in the *Declaration of Independence* are found in the democracy perspectives.

2. ANALYSIS

Declaration of Independence is a significant document in American history. It marked not only an end but also a beginning of American struggle for freedom and independence. This document is divided into five sections. They are the preamble, a succinct statement of underlying political theories, a series of charges against George III of Britain, a general description of unsuccessful attempts to secure redress of grievances within the empire and an assertion of the independent status of the thirteen states. Here we will discuss each part of the *Declaration of Independence* into three sub chapters, first, all men are created equal. Second, all men have natural rights, and third is government used to secure these right with democracy and freedom.

2.1 All Men Are Created Equal

In the opening paragraph of the *Declaration of Independence* stated that “the unanimous declaration of the thirteen united States of America”. It means that proclaimed the thirteen states in America which are Virginia, South Carolina and North Carolina, New Hampshire, New York, Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Delaware, Maryland, Georgia.

The first paragraph stated that “when in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, separate and equal station to which the laws of Nature and of Nature’s God entitle them,”. Here the laws of Nature’s and of Nature’s God mean deism basic ideas. In

the first that deists believe in deity (a god) who created the universe. And second that this deity was sometimes simply called God, but more often this deity was referred to by such terms as the *Creator*, the *God of Nature*, and *Nature's God*.

“ we hold these truth to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that, to secure this rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government”.

This brief statement contains the substance of Jefferson's political philosophy, which may be reduced to four principles: (1) that the universe and man in it are governed by natural law; (2) that all men are endowed with certain natural and imprescriptibly rights; (3) that governments exist to secure these right; and (4) that all just governments derive their authority from the consent of the governed.

Philosophy above adopted from John Locke. From *Pengantar Ilmu Sejarah, Teori Filsafat Ilmu, dan Iptek* by Prof.Drs.H Rustam E. Tamburaka, M.A, John Locke is Empiricism which philosophy is all the men understanding formed intelligence occurrence. Intelligence occurrence (impressed) getting from empiric scenery, and then this impressed unity with men and being knowledge. (Tamburaka: 1999: 131)

Locke produced two works and regarded as philosophy works as intelligence theory entitled *Essay Concerning The Human Understanding* (1690), this theory changed continental rationalism that developed by Descartes. *Essay* forms critical research to indisputably original and human level knowledge mutually through indispensable in addition to trust, statement, and agreement level. The other one is *Two Treatises of Government* (1690), which gave argumentation against king deity privileges and affirmed all men are autonomous and obviously equal stage also has personal particular life rights. (Collinson: 2001:94).

All men in this text are not all the men and women. It is controversial but it has also showed that Jefferson did not include the both of women and black people (slavers). It can be read that in the next time, the twentieth era has many discussed and debated about the law of women and American Black people. Equal as stated in this manuscript is only for white men between Britain and American. But it helps American separated from Britain and being independence states.

Equality of opportunity means that each person has the same chance to succeed in life. This idea is deeply ingrained in American culture. For others, true *social equality* means nothing less than *equality outcome*. They have believed that society must see to it that people are equal. In this section equal between American and Britain are should be, American and Britain has the same chance to succeed in life.

That all men are created equal means that men of America and Britain has the some rights to get happiness and derived the powers of their nation. So Britain

has no law or right to arrange the America government. America separated from Great Britain and being independent states.

2.2 All Men have Natural Rights

In the statement...” we hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness.” the word *Creator* means God as described in the deism basic ideas. That is that deity is sometimes simply called God, but also more often this deity is referred to by such terms such as the Creator..., the word *rights* means the authority, authority of their life. “Unalienable rights, that among these are Life, liberty, and the pursuit of Happiness”, the rights here is Life, Liberty and the pursuit of Happiness means of the basic object of government. The concepts that identify the values pursued by government are freedom, order and equality which are also called three political values. Freedoms here are freedom to and freedom from. *Freedom to* is synonymous with liberty. So liberty is *freedom to*. In this section the people of America is free to make their own government and rules.

The next sentence in the text of *Declaration of Independence* is”... that whenever any Form of Government becomes destructive of these ends, it is the right of the People....”means the right to make a new form of government, so it is the right of the people of America to make a new format themselves without interference by Britain. And Britain could not join or make some rules when the people of America are accustomed to the form of government. It can be read from

the sentences”...Prudence, indeed, will dictate that Governments long established should not be changed for light and transient cause, and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed..” it can also be read in the sentences...But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, their duty, to throw off such Government, and provide new Guards for their future security.” So Britain couldn’t make any way or action when the people of America disagrees with the form of their Government, and this condition also could not be reason for Britain to control and rule the people of America.

The other right in the text of *Declaration of Independence* is “...He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.” It means that the right of the people of America in the Representation in the Legislature was not listened and used by the government of George III, the king of Britain in that era (1760-1820). It is the right to follow and involve their voice and opinion in the Representative. If they follow and involve their opinion they may not separate from Britain because they also come from Britain. The judgment of Britain to the people is America makes a fighting and war which is called American Revolution. This statement included in the series of charges against George III of Britain. The last word of right is in the sentences “... that these

United Colonies are, and of right ought to be FREE AND INDEPENDENT STATES;” It means that the people of America ought to be free. It is their right to proclaim and declare their independent from Britain. No one nation could take over their government and prevent their freedom.

The natural rights given by the Creator are included in the text of *Declaration of Independence*; among these are life, liberty and pursuit of happiness which are the personal right. The nation did not prepare yet about the law of it. So in the next time America, made laws to handle and control the right of the people.

2.3 Government Used to Secure These Right with Democracy and Freedom.

The word government means the people, because America has simple answer to the question “who should govern?” it is “the people”. Statements about government in the text of *Declaration of Independence* and showing about democracy is “That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,-- That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and happiness.” Government and democracy have correlation both of them. Democracy is a system of government based on majority rule, providing protections to individual rights and liberties, and striving to achieve a significant degree of equality among its

citizens. In a simple way, democracy can be called a matter of degree and equality. They believed that government protects order by preserving private property (goods and land owned by individual). Foremost among them was John Locke (1632-1704), an English Philosopher. In *Two Treatises on Government* (1690), he wrote that the protection of life, liberty and property was the basic objective of government. The people of America have used democracy to work their government.

Government is used to secure these rights with democracy and freedom. Democracy here is a system of government and freedom it self means one of concepts that identifies the values pursued by government. Here the usage of the term of *freedom from* which suggests immunity from fear and want. Freedom here is equality with Britain to secure these rights and others. The government of America has the same position with Britain and other nations to govern their nation. After they proclaimed their independence they built a representative to protect the right of the people. The government function is to protect those rights, which are life, liberty and the pursuit of happiness.

The people have right to alter or to abolish the government if they could not safe and protect the right of the people. How about if the government which has been instituted being the people suffer with their policies and rules? It is also the right of the people to change or eliminate the government.

. CONCLUSION AND RECOMMENDATION

3.1 Conclusion

The text of the *Declaration of Independence* contains of the preamble, a succinct statement of underlying political theories, a series of charges against George III of Britain, a general description of unsuccessful attempts to secure redress of grievances within the empire and an assertion of the independent status of the thirteen states. The main ideas of this text are all men are created equal, all men have natural rights, and government used to secure these rights with democracy and freedom.

Although there were several words which confusing, but it could help the people of America separated from Britain and being independence. The ideas of Thomas Jefferson in the *Declaration of Independence* are: all men are created equal, all men have natural rights, and government is used to secure these rights with democracy and freedom.

It also contains about deism which is used the term of the Creator, Law of Nature, and Nature's God. It is one of deism basic ideas. It show that the religion outcome in the Enlightenment era taking place in Thomas Jefferson's thought when he wrote the Declaration of Independence.

3.2 Recommendation

The researcher finds that it is challenging and interesting to deal with Thomas Jefferson works. The researcher concerns with his ideas in the *Declaration of Independence*. From studying his ideas there will be various

aspects that can be analyzed to take any advantages as contributions toward the body knowledge of American studies discipline. Besides, Tomas Jefferson's personal is a great figure to discuss.

The researcher suggests other researchers to analyze the *Declaration of Independence* from other point of views to get different opinions about the work. It is possible to analyze *Declaration of Independence* from sociological approach.

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APPENDIX

APPENDIX

THE DECLARATION OF INDEPENDENCE

The Unanimous Declaration of the Thirteen United States of America

When in the course of human events, it becomes necessary for one people to dissolve the political bands, which have connected them with another, and to assume among the powers of the earth, the separate equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.— We hold these truths to be self evident , that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.— That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,— That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and happiness. Prudence, indeed, will dictate that Government long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.—Such has been the patient sufferance of these Colonies; and such is now the necessity which constraints them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these states. To prove this, let facts be submitted to a candid world.—He has refused his Assent to Laws, the most wholesome and necessary for the public good.—He has forbidden his Governors to pass law of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.—He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable tyrants only.—He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.—He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people,---He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.—He has endeavoured to prevent the population of these States; for that purposes obstructing the Laws for Naturalization of Foreigners; refusing to pass others

to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.—He has obstructed the administration of justice, by refusing his Assent to Laws for establishing Judiciary powers.—He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.—He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.—He has kept among us, in time of peace, standing Armies without the Consent of our legislature.—He has affected to render the Military independent of and superior to the Civil power.—He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation.—For quartering large bodies of armed troops among us:--For protecting them, by a mock trial, from punishment for any Murders which they should commit on the inhabitants of these States:--For cutting off our Trade with all parts of the world:--For imposing Taxes on us without our Consent:--For depriving us in many cases, of the benefits of Trial by Jury:--For transporting us beyond Seas to be tried for pretended offenses:--For abolishing the Free System of English Laws in a neighboring province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies:--For taking away our charters, abolishing our most valuable laws, and altering fundamentally the Forms of our Governments:--For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all case whatsoever.—He has abdicated Government here, by declaring us out of his Protection and Waging War against us.—He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.—He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.—he has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.—he has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions We have petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace friends.—

We, therefore, the Representatives of the United States of America, in general Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, that these United Colonies are, and ought to be Free and Independent States; that they are absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent states may of right do.—And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

[Names omitted]