

**Directions**

- 1.) In a well-written essay of about 750 words (three to four typed, double-spaced pages), answer one of the questions listed below.
  - 2.) Your essay **must** include at least four appropriate brief quotes from the textbooks and handouts, and at least one of these must be from a **primary source document**. Include the authors and page numbers of all quotes in the text of your essay. Refer also to materials presented in class.
  - 3.) Include your name and the course and section numbers on the first page of your essay.
  - 4.) Return your essay in class on Friday, March 9<sup>th</sup>. [Evening section: Monday, March 5<sup>th</sup>.]
- Always keep a copy of any work you submit.**

1.) With reference to Strayer, *Ways of the World*, Cocker, *Rivers of Blood*, *Rivers of Gold*, Frederickson, *Racism: A Short History*, the handouts, and materials presented in class, discuss the **European colonization of the New World from 1500 to 1750**. Why were Europeans able to conquer New World societies? How did Native Americans respond to the European conquests? Describe the development of societies and cultures in the New World that combined European, Native American, and African elements. **How did racial thinking influence European behaviors and the development of new societies in the colonies?**

2.) Discuss the **“first globalization” of the world economy in the period 1500 to 1750**. Your essay should include reference to the major trading networks of the early modern world and to the commodities traded in these networks, including **silver, furs, and slaves**. Give brief quotes and specific examples from Strayer, Cocker, the handouts, and materials presented in class.

3.) What forms of **coerced labor** existed in the early modern world? With reference to Strayer, Cocker, Frederickson, the handouts, and materials presented in class, describe the various types of coerced labor which existed in Europe, Africa, Asia, and the New World between 1450 and 1800. **What common elements did these forms of coerced labor share and how were they different? How were coerced labor and racial thinking related to one another?**

4.) With reference to Strayer, the handouts, and materials presented in class, discuss the major **Eurasian land empires of the period 1450 to 1750**, including the Ottoman, Safavid, Mughal, Chinese, and Russian empires. What common features did these empires share? How did each respond to the growing Western European economic, cultural (including religious), and military presence?

**Study Guide: *The Atlantic Revolutions***

Strayer: ch. 16; Reader: ch. 16; Handouts

Frederickson: pp. 64-70

1.) Before you begin reading chapter 16 in Strayer, *Ways of the World*, read the introduction to Part Five (pp. 571-575). What is Strayer arguing about the “long nineteenth century”? What does the term **Eurocentrism** mean? Think about the “Global History and Geography” you studied in high school, especially the parts of the course that focused on the nineteenth century. Was the course Eurocentric in Strayer’s terms? Why or why not? (Two books by James M. Blaut—*The Colonizer’s Model of the World* (1993) and *Eight Eurocentric Historians* (2000)—present detailed critiques of Eurocentrism. Nial Ferguson’s *Civilization: The West and the Rest* (2011) presents a reply to critics of Eurocentrism.)

2.) Take a few minutes to look at the study aids in chapter 16 in Strayer: the chapter outline (p. 579), chronology (p. 581), maps (pp. 584, 590, 594, 603), list of key terms (p. 611), and review questions (p. 611).

3.) According to Strayer, why should the **Atlantic Revolutions** be seen in a global context (pp. 580-582)? What were the main connections and similarities between the revolutions in North America, Europe, Haiti, and Latin America in the period 1775 to 1825? (Wim. Klooster, *Revolutions in the Atlantic World* (2009) is a recent comparative study. See also R. R. Palmer’s classic work *The Age of the Democratic Revolutions* (1959).)

4.) Why does Strayer argue that the **American Revolution** was essentially a “conservative movement” (pp. 583-586)? Read the “Declaration of Independence” (handout). Does the Declaration support Strayer’s argument? Why or why not?

5.) What differences between the American Revolution and the **French Revolution** (pp. 586-590) does Strayer emphasize? How were the two revolutions connected? In the Reader read the **Declaration of the Rights of Man and Citizen** (pp. 59-61). How would you compare and contrast the Declaration of Independence? How did the French Revolution affect women? Read **Olympe de Gouges’ “Declaration of the Rights of Women and the Female Citizen”** (handout) and Elizabeth Cady Stanton’s “The Solitude of Self” (Reader, pp. 71-72). How do these two documents reflect revolutionary ideas? Look at the visual sources in the Reader (pp. 62, 66, and 70) and answer the questions with each. (William Doyle’s *The French Revolution: A Very Short Introduction* (2001) is an excellent brief introduction.)

## HIS 117 Study guide

6.) How was the **Haitian Revolution** similar to the American and French revolutions (pp. 591-593)? How was it different? What similarities and differences do you find in the careers of **George Washington**, **Napoleon** (pp. 589-590), **Toussaint L'Ouverture** (p. 591), and **Simon Bolivar** (p. 594)? (On the history of Haiti see Randall Robinson, *An Unbroken Agony* (2007).)

7.) How can the **Spanish American Revolutions** (pp. 593-596) be compared and contrasted to the American and French revolutions? What roles did **race** play in the Spanish American revolutions? Read the excerpts from Bolivar's "The Jamaica Letter" (Reader, pp. 63-64). What ideas do you find at work in Bolivar's vision of an independent Latin America? How would you compare the Declaration of Independence and Declaration of the Rights of Man and Citizen (see no. 5 above)? (John Lynch, *Simon Bolivar* (2006) is a recent, scholarly biography.)

8.) What role did revolutionary ideas play in the movement to abolish **slavery** (pp. 597-601)? In the Reader read **Frederick Douglass'** "What to the Slave is the Fourth of July" (pp. 67-68). Why does Douglass write "This Fourth [of] July is yours, not mine"? How does he use ideas from the revolutionary age? (On the abolition movement in Britain, see Adam Hochschild, *Bury the Chains* (2006); for the US see Ira Berlin, *The Long Emancipation* (2015).)

9.) Read pages 64-70 in Frederickson, *Racism*. According to Frederickson, how did the revolutions of this period influence racial thinking? How was "science" used to justify racism? Why was "scientific" racism more prevalent in France and the US than in Britain?

10.) How did the age of revolutions encourage **nationalism** (pp. 601-605)? What evidence of nationalism do you see in the Declaration of Independence, the Declaration of the Rights of Man and Citizen, and Simon Bolivar's "Jamaica Letter" (see no. 7 above)? What different types of nationalism emerged in the nineteenth century? Note Frederickson's discussion of "**ethnic**" and "**civic**" nationalism (pp. 68-70). (Benedict Anderson's *Imagined Communities* (second edition 2006) is a highly influential though controversial work on the origins of nationalism.)

11.) How was nineteenth-century **feminism** (pp. 605-609) related to the age of revolutions (see no. 5 above)? How does the life of **Kartini** (pp. 608-609) reflect the long-term influences of the age of revolutions? (See Peter N. Stearns, *Gender in World History* (3<sup>rd</sup> edition 2015).)

**Directions**

Using the front and back of this sheet, answer the questions listed. Give authors and page numbers for all direct quotes. Return in class on the date listed.

**UNIT RESPONSE NO. 4****DUE DATE: March 5**

1.) With reference to chapter 16 in Strayer, *Ways of the World*, in a sentence each define or explain the terms and names listed below.

a.) **Olympe de Gouges**

b.) **Haitian Revolution**

c.) **Simon Bolivar**

d.) **abolitionist movement**

e.) **Kartini**

**OVER**

HIS 117 Unit response no. 4

2.) With reference to Frederickson, *Racism: A Short History* (pp. 64-70) and sources 16.4 (pp. 64-66) and 16.5 (pp. 67-68) in the Reader, in one or two paragraphs in the space below discuss the relations between the Atlantic revolutions and racism. How did the ideology of the revolutions seem to promise racial equality, and according to Frederickson and Frederick Douglass, why was that promise still unfulfilled by the mid-19<sup>th</sup> century? Give at least one brief quote from Frederickson and at least one brief quote from Douglass in your answer.

American and French revolutions (pp. 591-592).  
References do you find in the careers of  
t Overture (p. 591), and Simon  
Unbroken Agony (2000).

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 People of the earth a new and separate station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the  
THE UNANIMOUS DECLARATION OF THE THIRTEEN UNITED STATES OF AMERICA  
IN CONGRESS, JULY 4, 1776

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 Governments 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 constrains 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 Laws 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 to 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 mean time exposed to all the dangers of invasion from without, and convulsions within.—He has endeavoured to prevent the population of these States; for that purpose 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

IN CONGRESS, JULY 4, 1776

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 and 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

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 times of peace, Standing Armies without the Consent of our legislatures.—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 offences:—For abolishing the free System of English Laws in a neighbouring 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 cases 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 & 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 of Right 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.

John Hancock  
Button Gwinnett  
Lyman Hall  
Geo. Walton  
Wm. Hooper  
Joseph Hewes  
John Penn  
Edward Rutledge  
Thos. Heyward, Jr.  
Thomas Lynch, Jr.  
Arthur Middleton  
Samuel Chase  
Wm. Paca  
Thos. Stone  
Charles Carroll of  
Carrollton  
George Wythe  
Richard Henry Lee  
Th. Jefferson

Benj. Harrison  
Thos. Nelson, Jr.  
Francis Lightfoot Lee  
Carter Braxton  
Robt. Morris  
Benjamin Rush  
Benj. Franklin  
John Morton  
Geo. Clymer  
Jas. Smith  
Geo. Taylor  
James Wilson  
Geo. Ross  
Caesar Rodney  
Geo. Read  
Tho. M. Kean  
Wm. Floyd  
Phil. Livingston  
Frans. Lewis

Lewis Morris  
Richd. Stockton  
Jno. Witherspoon  
Fras. Hopkinson  
John Hart  
Abra. Clark  
Josiah Bartlett  
Wm. Whipple  
Saml. Adams  
John Adams  
Robt. Treat Paine  
Elbridge Gerry  
Step. Hopkins  
William Ellery  
Roger Sherman  
Sam. Huntington  
Wm. Williams  
Oliver Wolcott  
Matthew Thornton

SC. 105E THE RESULTS OF  
By 1871 France  
a stable de

Give rights: free  
speech, press

Equality:  
Economic Possibilities  
Land → Conserve  
Legal: all Fr. equal  
before the law.

All sons have equal right to  
inheritance → primogeniture  
outlawed

Lower birth rate  
to avoid a platoon  
family lands

Slower pop.  
in 1800s  
neighbors.

Fewer French  
emigrate to  
Amer's, etc.

## **Marie de Gouges, Declaration of the Rights of Man and the Female Citizen (September 1791)**

provincial petit-bourgeois family in France, Marie Gouze  
3) married in a match without love, great fortune, or title.  
soon thereafter, she moved to Paris, where she changed her  
Olympe de Gouges and became a playwright and political  
from as early as 1788 she advocated ameliorating the conditions  
in French colonies. An early supporter of the French Revolu-  
tion was nevertheless critical of the decision to execute the king.  
1791 Constitution proclaimed equal suffrage, but did not extend  
to women. De Gouges responded with a proposed declaration of



the rights of women. In a postscript to this, playing off the title of the famous pamphlet *The Social Contract* by Jean-Jacques Rousseau (1762), she included a "Form for a Social Contract between Man and Woman." This envisaged marriage as based on gender equality.

De Gouges's *Declaration* echoes concerns with property claims and individual legal recognition typical of Enlightenment debates. Her work also anticipates later feminist arguments, such as the connection between the personal and political. Charged with treason for calling the Revolution into question, de Gouges was guillotined in 1793. While de Gouges called attention to the Revolution's failure to include women among those entitled to full natural rights, the Haitian Revolution (1791–1804) challenged the French Revolution's exclusion of blacks.

#### POSTSCRIPT

Women, wake up; the tocsin of reason is being heard throughout the whole universe; discover your rights. The powerful empire of nature is no longer surrounded by prejudice, fanaticism, superstition, and lies. The flame of truth has dispersed all the clouds of folly and usurpation. Enslaved man has multiplied his strength and needs recourse to yours to break his chains. Having become free, he has become unjust to his companion. Oh, women, women! When will you cease to be blind? What advantage have you received from the Revolution? A more pronounced scorn, a more marked disdain. In the centuries of corruption you ruled only over the weakness of men. The reclamation of your patrimony, based on the wise decrees of nature—what have you to dread from such a fine undertaking? The *bon mot* of the legislator of the marriage of Cana? Do you fear that our French legislator, correctors of that morality, long ensnared by political practices now out of date, will only say again to you: women, what is there in common between you and us? Everything, you will have to answer. If they persist in their weakness in putting

SOURCE: *Women in Revolutionary Paris, 1789–1795*, translated by Darline Gay Levy, Harriet Branson Applewhite, and Mary Durham Johnson (Champaign: University of Illinois Press, 1980), pp. 92–96.

this non sequitur in contradiction to their principles, courageously oppose the force of reason to the empty pretensions of superiority; unite yourselves beneath the standards of philosophy; deploy all the energy of your character, and you will soon see these haughty men, not groveling at your feet as servile adorers, but proud to share with you the treasures of the Supreme Being. Regardless of what barriers confront you, it is in your power to free yourselves; you have only to want to.

\* \* \*

Marriage is the tomb of trust and love. The married woman can with impunity give bastards to her husband, and also give them the wealth which does not belong to them. The woman who is unmarried has only one feeble right; ancient and inhuman laws refuse to her for her children the right to the name and the wealth of their father; no new laws have been made in this matter. If it is considered a paradox and an impossibility on my part to try to give my sex an honorable and just consistency, I leave it to men to attain glory for dealing with this matter; but while we wait, the way can be prepared through national education, the restoration of morals, and conjugal conventions.

#### FORM FOR A SOCIAL CONTRACT BETWEEN MAN AND WOMAN

We, \_\_\_\_\_ and \_\_\_\_\_, moved by our own will, unite ourselves for the duration of our lives, and for the duration of our mutual inclinations, under the following conditions: We intend and wish to make our wealth communal, meanwhile reserving to ourselves the right to divide it in favor of our children and of those toward whom we might have a particular inclination, mutually recognizing that our property belongs directly to our children, from whatever bed they come, and that all of them without distinction have the right to bear the name of the fathers and mothers who have acknowledged them, and we are charged to subscribe to the law which punishes the renunciation of one's own blood. We likewise obligate ourselves, in case of separation, to divide our wealth and to set aside in advance the portion the law indicates for our children,

and in the event of a perfect union, the one who dies will divest himself of half his property in his children's favor, and if one dies childless, the survivor will inherit by right, unless the dying person has disposed of half the common property in favor of one whom he judged deserving.

That is approximately the formula for the marriage act I propose for execution. Upon reading this strange document, I see rising up against me the hypocrites, the prudes, the clergy, and the whole infernal sequence. But . . . it [my proposal] offers to the wist the moral means of achieving the perfection of a happy government \* \* \*

Moreover, I would like a law which would assist widows and young girls deceived by the false promises of a man to whom they were attached; I would like, I say, this law to force an inconstant man to hold to his obligations or at least [to pay] an indemnity equal to his wealth. Again, I would like this law to be rigorous against women, at least those who have the effrontery to have recourse to a law which they themselves had violated by their misconduct, if proof of that were given. At the same time, as I showed in *Le Bonheur primitif de l'homme*, in 1788, that prostitutes should be placed in designated quarters. It is not prostitutes who contribute the most to the depravity of morals, it is the women of society. In regenerating the latter, the former are changed. This link of fraternal union will first bring disorder, but in consequence it will produce at the end a perfect harmony.

I offer a foolproof way to elevate the soul of women; it is to join them to all the activities of man; if man persists in finding this way impractical, let him share his fortune with woman, not at his caprice, but by the wisdom of laws. Prejudice falls, morals are purified, and nature regains all her rights. Add to this the marriage of priests and the strengthening of the king on his throne, and the French government cannot fail.

## Questions

1. What changes in property rights does de Gouges ask for? Why would inheritance and property rights be among the first claims de Gouges made in this document?
2. What other material needs of women does de Gouges identify? How does she connect these to ideas about natural rights?
3. Are de Gouges's assertions of necessary moral change comparable to the changes in political and property rights claimed by *the Declaration of the Rights of Man* (see previous selection)? Why or why not?