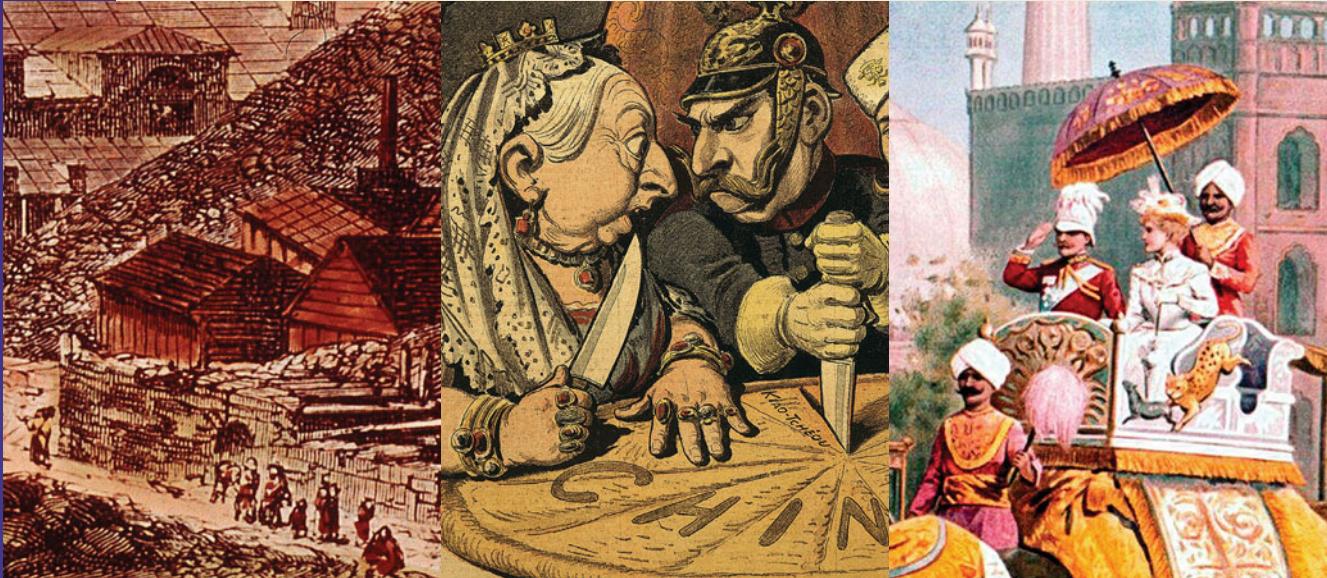


PART FIVE

The European Moment in World History

1750–1914



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THE BIG PICTURE

European Centrality and the Problem of Eurocentrism

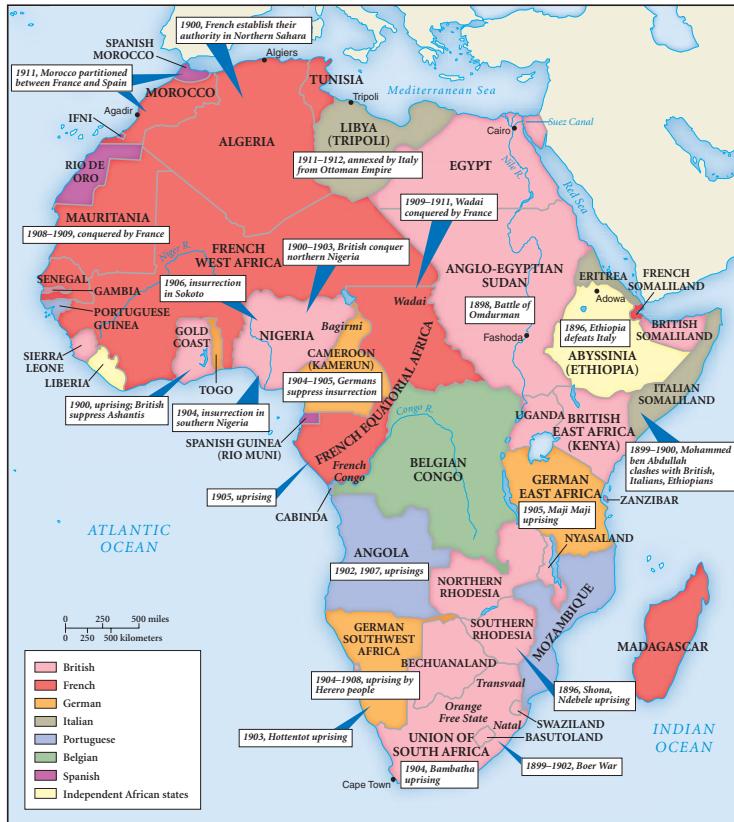
During the century and a half between 1750 and 1914, sometimes referred to as the “long nineteenth century,” two new and related phenomena held center stage in the global history of humankind and represent the major themes of the four chapters that follow. The first of these, explored in Chapters 17 and 18, was the creation of a new kind of human society, commonly called “modern,” which was the outgrowth of the Scientific, French, and Industrial revolutions, all of which took shape in Western Europe. Those societies generated many of the ideas that have guided human behavior over the past several centuries— notions of progress, constitutional government, political democracy, socialism, nationalism, feminism, and opposition to slavery.

The second theme of this long nineteenth century, which is addressed in Chapters 19 and 20, was the growing ability of these modern societies to exercise enormous power and influence over the rest of humankind. In some places, this occurred within growing European empires, such as those that governed India, Southeast Asia, and Africa. Elsewhere, it took place through less formal means— economic penetration, military intervention, diplomatic pressure, missionary activity— in states that remained officially independent, such as China, Japan, the Ottoman Empire, and various countries in Latin America.

Together, these two phenomena thrust Western Europe, and to a lesser extent North America, into a new and far more prominent role in world history than ever before. While various regions had experienced sprouts of modernity during the “early modern” centuries, it was in Western European societies that these novel ways of living emerged most fully. Those societies, and their North American offspring, also came to exercise a wholly unprecedented role in world affairs, as they achieved, collectively, something approaching global dominance by the early twentieth century.

Eurocentric Geography and History

That unprecedented power included the ability to rewrite geography and history in ways that centered the human story on Europe and to impose those views on other people. Thus maps placed Europe at the center of the world, while dividing Asia in half. Europe was granted continental status, even though it was more accurately only the western peninsula of Asia, much as India was its southern peninsula. Other regions of the world, such as the Far East or the Near (Middle) East, were defined in terms of their distance from Europe. The entire world came to measure



Conquest and Resistance in Colonial Africa (p. 927)

of modernity. That Europeans arrived there first seemed to suggest something unique, special, or superior about them or their culture, while everyone else struggled to overcome their inadequacy and catch up.

As the discipline of world history took shape in the decades after World War II, scholars and teachers actively sought to counteract such a Eurocentric understanding of the past, but they faced a special problem in dealing with recent centuries. How can we avoid an inappropriate Eurocentrism when dealing with a phase of world history in which Europeans were in fact central? The long nineteenth century, after all, was “the European moment,” a time when Europeans were clearly the most powerful, most innovative, most prosperous, most expansive, and most widely imitated people on the planet.

Countering Eurocentrism

At least five answers to this dilemma are reflected in the chapters that follow. You may want to look for examples of them as you read. The first is simply to remind ourselves how recent and perhaps how brief the European moment in world

longitude from a line, known as the prime meridian, that passes through the Royal Astronomical Observatory in Greenwich, England.

History textbooks as well often reflected a Europe-centered outlook, sometimes blatantly. In 1874, the American author William O. Swinton wrote *An Outline of the World's History*, a book intended for use in high school and college classes, in which he flatly declared that “the race to which we belong, the Aryan, has always played the leading part in the great drama of the world's progress.”¹ Other peoples and civilizations, by contrast, were long believed to be static and unchanging, thus largely lacking any real history. Most Europeans assumed that these “backward” peoples and regions must either imitate the Western model or face further decline and possible extinction. Until the mid-twentieth century, such ideas went largely unchallenged in the Western world. They implied that history was a race toward the finish line

history has been. Other peoples too had times of “cultural flowering” that granted them a period of primacy or influence—for example, the Greeks (500 B.C.E.–200 C.E.), Indians of South Asia (200–600 C.E.), Arabs (600–1000), Chinese (1000–1500), Mongols (1200–1350), Incas and Aztecs (fifteenth century)—but all of these were limited to particular regions of Afro-Eurasia or the Americas.² Even though the European moment operated on a genuinely global scale, Western peoples have enjoyed their worldwide primacy for at most two centuries. Some scholars have suggested that the events of the late twentieth and early twenty-first centuries—the end of colonial empires, the rise of India and especially China, and the assertion of Islam—mark the end, or at least the erosion, of the age of Europe.



Railroads (p. 832)

Second, we need to remember that the rise of Europe occurred within an international context. It was the withdrawal of the Chinese naval fleet that allowed Europeans to dominate the Indian Ocean in the sixteenth century, while Native Americans’ lack of immunity to European diseases and their own divisions and conflicts greatly assisted the European takeover. Europe’s Scientific Revolution drew upon earlier Islamic science and was stimulated by the massive amounts of new information pouring in from around the world. The Industrial Revolution, explored in Chapter 18, likewise benefited from New World resources and markets and from the stimulus of superior Asian textile and pottery production. Chapters 19 and 20 make clear that European control of other regions everywhere depended on the cooperation of local elites. None of this diminishes the remarkable—indeed revolutionary—transformations of the European moment in world history. Rather it suggests that they did not derive wholly from some special European genius or long-term advantage but emerged from a unique intersection of European historical development with that of other peoples, regions, and cultures.

A third reminder is that the rise of Europe to a position of global dominance was not an easy or automatic process. Frequently it occurred in the face of ferocious resistance and rebellion, which often required Europeans to modify their policies and practices. The so-called Indian mutiny in mid-nineteenth-century South Asia, a massive uprising against British colonial rule, did not end British control, but it substantially transformed the character of the colonial experience. In

Africa, fear of offending Muslim sensibilities persuaded the British to keep European missionaries and mission schools out of northern Nigeria during the colonial era. Even when Europeans exercised political power, they could not do so precisely as they pleased. Empire, formal and informal alike, was always in some ways a negotiated arrangement.

Fourth, peoples the world over made active use of Europeans and European ideas for their own purposes, seeking to gain advantage over local rivals or to benefit themselves in light of new conditions. In Southeast Asia, for example, a number of highland minority groups, long oppressed by the dominant lowland Vietnamese, viewed the French invaders as liberators and assisted in their takeover of Vietnam. Hindus in India used the railroads, which had been introduced by the British, to go on pilgrimages to holy sites more easily, while the printing press made possible the more widespread distribution of their sacred texts. During the Haitian Revolution, examined in Chapter 17, enslaved Africans made use of radical French ideas about “the rights of man” in ways that most Europeans never intended. The leaders of a massive Chinese peasant upheaval in the mid-nineteenth century adopted a unique form of Christianity to legitimate their revolutionary assault on an ancient social order. Recognizing that Asian and African peoples remained active agents, pursuing their own interests even in oppressive conditions, is another way of countering residual Eurocentrism.

What was borrowed from Europe was always adapted to local circumstances. Thus Japanese or Russian industrial development did not wholly follow the pattern of England’s Industrial Revolution. The Christianity that took root in the Americas or later in Africa evolved in culturally distinctive ways. Ideas of nationalism, born in Europe, were used to oppose European imperialism throughout Asia and Africa. Chinese socialism in the twentieth century departed in many ways from the vision of Karl Marx. The most interesting stories of modern world history are not simply those of European triumph or the imposition of Western ideas and practices but of encounters, though highly unequal, among culturally different peoples. It was from these encounters, not just from the intentions and actions of Europeans, that the dramatic global changes of the modern era arose.

A fifth and final antidote to Eurocentrism in an age of European centrality lies in the recognition that although Europeans gained an unprecedented prominence on the world stage, they were not the only game in town, nor were they the sole preoccupation of Asian, African, and Middle Eastern peoples. While China confronted Western aggression in the nineteenth century, it was also absorbing a huge population increase and experiencing massive peasant rebellions that grew out of distinctly Chinese conditions. The long relationship of Muslim and Hindu cultures in India continued to evolve under British colonial rule as it had for centuries under other political systems. West African societies in the nineteenth century experienced a wave of religious wars that created new states and extended and transformed the practice of Islam, and that faith continued its centuries-long spread on the continent even under European colonial rule. A further wave of wars and state formation in

southern Africa transformed the political and ethnic landscape, even as European penetration picked up speed.

None of this diminishes the significance of the European moment in world history, but it sets that moment in a larger context of continuing patterns of historical development and of interaction and exchange with other peoples.

Landmarks of the European Moment in World History, 1750–1914

1750	1775	1800	1825
Europe	<p>1780s Beginnings of British Industrial Revolution</p> <p>1789–1799 French Revolution</p> <p>1780s Beginnings of antislavery movement</p>	<p>1799–1814 Reign of Napoleon</p> <p>1803 Louisiana Purchase</p>	<p>1848 ■ Publication of Karl Marx's <i>Communist Manifesto</i></p> <p>1845–1848 ■ Mexican-American War</p> <p>1848 ■ Women's Rights Convention, Seneca Falls, New York</p> <p>1849 ■ California gold rush</p>
North America	<p>1775–1783 American Revolution</p> <p>1787 U.S. Constitutional Convention</p>	<p>1803 Louisiana Purchase</p>	<p>1845–1848 ■ Mexican-American War</p> <p>1848 ■ Women's Rights Convention, Seneca Falls, New York</p> <p>1849 ■ California gold rush</p>
Latin America	<p>1783–1830 Life of Simón Bolívar</p> <p>1791–1803 Haitian Revolution</p>	<p>1810–1825 Latin American wars of independence</p> <p>1810 Hidalgo-Morelos rebellion in Mexico</p>	
Africa		<p>1798 Napoleon's invasion of Egypt</p> <p>1804–1817 Fulbe wars and establishment of Sokoto caliphate in West Africa</p> <p>1805–1848 Reign of Muhammad Ali in Egypt</p>	<p>1815–1840 Rise of Zulu kingdom in South Africa</p> <p>1830 French invasion of Algeria</p>
East Asia		<p>1793 Chinese rejection of British request for open trade</p>	<p>1830s Famines and rebellions in Japan</p> <p>1838–1842 First Opium War</p>
South, Southwest, and Southeast Asia	<p>1740s–1818 Wahhabi movement of Islamic renewal in Arabia</p> <p>1750s Beginnings of British takeover in India</p>		<p>1839–1876 Tanzimat reforms in Ottoman Empire</p>

1850	1875	1900	1925
<ul style="list-style-type: none"> ■ 1861 Emancipation of serfs in Russia ■ 1870-1871 Unification of Italy and Germany 	<ul style="list-style-type: none"> ■ 1861-1865 U.S. Civil War ■ 1867 Dominion of Canada established 	<ul style="list-style-type: none"> ■ 1890 Massacre at Wounded Knee ■ 1898-1902 Spanish-American War (U.S. acquires the Philippines) 	<ul style="list-style-type: none"> ■ 1905 Revolution in Russia ■ 1914 Outbreak of World War I
<ul style="list-style-type: none"> ■ 1850s Beginning of railroad building in Cuba, Chile, and Brazil 	<ul style="list-style-type: none"> ■ 1869 First school for girls in Mexico 	<ul style="list-style-type: none"> ■ 1886-1888 Cuba and Brazil abolish slavery 	<ul style="list-style-type: none"> ■ 1904-1914 Construction of Panama Canal ■ 1910-1920 Mexican Revolution
<ul style="list-style-type: none"> ■ 1850s High point of East African slave trade 	<ul style="list-style-type: none"> ■ 1875-1900 Colonial conquest of Africa ■ 1882-1898 Samori Toure's resistance to French aggression in West Africa 	<ul style="list-style-type: none"> ■ 1904-1905 Maji Maji rebellion in German East Africa (Tanzania) ■ 1899-1902 Boer War in South Africa 	
<ul style="list-style-type: none"> ■ 1853 Arrival in Japan of Commodore Perry ■ 1850-1864 Taiping Uprising in China ■ 1868 Meiji restoration in Japan 		<ul style="list-style-type: none"> ■ 1899-1901 Boxer Rebellion in China 	<ul style="list-style-type: none"> ■ 1910 Japan annexes Korea ■ 1911 Chinese Revolution ■ 1904-1905 Russo-Japanese War
<ul style="list-style-type: none"> ■ 1857-1858 Indian mutiny/ rebellion ■ 1858-1893 French conquest of Indochina ■ 1869 Opening of Suez Canal 	<ul style="list-style-type: none"> ■ 1883 Ilbert Bill/White Mutiny in India ■ 1876 Ottoman constitution established ■ 1885 Indian National Congress established 		<ul style="list-style-type: none"> ■ 1908 Young Turk takeover in Ottoman Empire



Atlantic Revolutions and Their Echoes

1750–1914



Comparing Atlantic Revolutions

The North American Revolution,
1775–1787
The French Revolution, 1789–1815
The Haitian Revolution, 1791–1804
Spanish American Revolutions,
1810–1825

Echoes of Revolution

The Abolition of Slavery
Nations and Nationalism
Feminist Beginnings

Reflections: Revolutions Pro and Con

Considering the Evidence

Documents: Claiming Rights
Visual Sources: Representing the
French Revolution

On July 14, 1989, France celebrated the bicentennial of its famous revolution with a huge parade in Paris. At the head of that parade, strangely enough, were a number of Chinese students, pushing empty bicycles. Just a few weeks earlier, those students had been part of massive demonstrations in Beijing's Tiananmen Square, demanding from their communist government the kind of democratic political rights that the French Revolution had inspired two centuries before. In the process, they had created a thirty-foot-tall papier-mâché Goddess of Democracy, which resembled the U.S. Statue of Liberty. Chinese authorities had violently crushed those demonstrations, and now a few students who had escaped to France were paying tribute to the ideals that the French Revolution had unleashed. Their empty bicycles symbolized thousands of their colleagues who had been killed or jailed during the Chinese struggle for democracy. Thus the reverberations of the French Revolution of 1789 echoed still two centuries later and half a world away.

ESSENTIAL AS IT WAS TO THE HISTORY OF EUROPE, the French Revolution holds an even larger significance as the centerpiece of a more extensive revolutionary process that unfolded all around the Atlantic world in the century or so following 1775. The upheaval in France, of course, was preceded by the American Revolution, which gave birth to the United States. It was followed by the Haitian Revolution, the first successful slave revolt in history, and by the Latin American revolutions, in which Spanish and Portuguese colonial rule

The Three Estates of Old-Regime France: This satirical eighteenth-century illustration represents the three estates of prerevolutionary French society as women, with the peasant woman carrying a nun and an aristocratic lady on her back. Such social tensions contributed much to the making of the French Revolution. (Réunion des Musées Nationaux/Art Resource, NY)

was ended and the modern states of Latin America emerged. Further revolutionary outbreaks shook various European societies in 1830, 1848, and 1870.

These upheavals also had an impact well beyond the Atlantic world. The armies of revolutionary France, for example, invaded Egypt, Germany, Poland, and Russia, carrying seeds of change. The ideals that animated these Atlantic revolutions inspired efforts in many countries to abolish slavery, to extend the right to vote, and to secure greater equality for women. Nationalism, perhaps the most potent ideology of the modern era, was nurtured in the Atlantic revolutions and shaped much of nineteenth- and twentieth-century world history. The ideas of equality that were articulated in these revolutions later found expression in socialist and communist movements. And the Universal Declaration of Human Rights, adopted by the United Nations in 1948, echoed and amplified those principles while providing the basis for any number of subsequent protests against oppression, tyranny, and deprivation. The Atlantic revolutions had a long reach.

Comparing Atlantic Revolutions

■ Causation

In what ways did the ideas of the Enlightenment contribute to the Atlantic revolutions?

Writing to a friend in 1772, before any of the Atlantic revolutions had occurred, the French intellectual Voltaire asked, “My dear philosopher, doesn’t this appear to you to be the century of revolutions?”¹ He was certainly on target: in the century that followed, revolutionary outbreaks punctuated the histories of three continents, with influences and echoes even farther afield. Nor were these various revolutions—in North America, France, Haiti, and Latin America—entirely separate and distinct events, for they clearly influenced one another. The American revolutionary leader Thomas Jefferson was the U.S. ambassador to France on the eve of the French Revolution, and while there he provided advice and encouragement to French reformers and revolutionaries. Simón Bolívar, a leading figure in Spanish American struggles for independence, twice visited Haiti, where he received military aid from the first black government in the Americas.

Beyond such direct connections, the various Atlantic revolutionaries shared a set of common ideas. The Atlantic basin had become a world of intellectual and cultural exchange as well as one of commercial and biological interaction. The ideas that animated the Atlantic revolutions derived from the European Enlightenment and were shared across the ocean in newspapers, books, and pamphlets. At the heart of these ideas was the radical notion that human political and social arrangements could be engineered, and improved, by human action. Thus conventional and long-established ways of living and thinking—the divine right of kings, state control of trade, aristocratic privilege, the authority of a single church—were no longer sacrosanct and came under repeated attack. New ideas of liberty, equality, free trade, religious tolerance, republicanism, and human rationality were in the air. Politically, the core notion was “popular sovereignty,” which meant that the authority to govern derived from the people rather than from God or from established tradition. As the Englishman John Locke (1632–1704) had argued, the “social contract” between ruler and ruled

Snapshot Key Moments in the History of Atlantic Revolutions

American Declaration of Independence	1776
British recognition of American independence	1783
U.S. Constitutional Convention	1787
Tupac Amaru revolt in Peru	1780s
Outbreak of French Revolution	1789
Haitian Revolution	1791–1804
French Terror, execution of Louis XVI	1793–1794
Napoleon's rise to power	1799
High point of Napoleon's empire	1810–1811
Hidalgo-Morelos rebellion in Mexico	1810–1813
Wars of Spanish American independence	1810–1825
Final defeat of Napoleon	1815
Independence of Brazil from Portugal	1822

should last only as long as it served the people well. In short, it was both possible and desirable to start over in the construction of human communities.

Such ideas generated endless controversy. Were liberty and equality compatible? What kind of government—unitary and centralized or federal and decentralized—best ensured freedom? And how far should liberty be extended? Except in Haiti, the chief beneficiaries of these revolutions were propertied white men of the “middling classes.” Although women, slaves, Native Americans, and men without property did not gain much from these revolutions, the ideas that accompanied those upheavals gave them ammunition for the future. Because their overall thrust was to extend political rights further than ever before, these Atlantic movements have often been referred to as “democratic revolutions.”

Beneath a common political vocabulary and a broadly democratic character, the Atlantic revolutions differed substantially from one another. They were triggered by different circumstances, expressed quite different social and political tensions, and varied considerably in their outcomes. Liberty, noted Simón Bolívar, “is a succulent morsel, but one difficult to digest.”² “Digesting liberty” occurred in quite distinct ways in the various sites of the Atlantic revolutions.

The North American Revolution, 1775–1787

Every schoolchild in the United States learns early that the American Revolution was a struggle for independence from oppressive British rule. That struggle was

■ Change

What was revolutionary about the American Revolution, and what was not?



Map 17.1 The Expansion of the United States

The union of the thirteen British colonies in North America provided the foundation for the westward and transcontinental expansion of the United States during the nineteenth century, a process that turned the country into a global power by the early twentieth century.

launched with the Declaration of Independence in 1776, resulted in an unlikely military victory by 1781, and generated a federal constitution in 1787, joining thirteen formerly separate colonies into a new nation (see Map 17.1). It was the first in a series of upheavals that rocked the Atlantic world and beyond in the century that followed. But was it a genuine revolution? What, precisely, did it change?

In its break with Britain, the American Revolution marked a decisive political change, but in other ways it was, strangely enough, a conservative movement, because it originated in an effort to preserve the existing liberties of the colonies rather than to create new ones. For much of the seventeenth and eighteenth centuries, the British colonies in North America enjoyed a considerable degree of local autonomy as the British government was embroiled in its own internal conflicts and various European wars. Furthermore, Britain's West Indian colonies seemed more profitable and of greater significance than those of North America. In these circumstances, local elected assemblies in North America, dominated by the wealthier property-owning settlers, achieved something close to self-government. Colonists came to regard such autonomy as a birthright and part of their English heritage. Thus, until the mid-eighteenth century, almost no one in the colonies thought of breaking away from England because participation in the British Empire provided many advantages—protection in war, access to British markets, and confirmation of their continuing identity as “Englishmen”—and few drawbacks.

Within these colonies, English settlers had developed societies described by a leading historian as “the most radical in the contemporary Western world.” Certainly class distinctions were real and visible, and a small class of wealthy “gentlemen”—the Adamses, Washingtons, Jeffersons, and Hancocks—wore powdered wigs, imitated the latest European styles, were prominent in political life, and were generally deferred to by ordinary people. But the ready availability of land following the elimination of Native Americans, the scarcity of people, and the absence of both a titled nobility and a single established church meant that social life was far more open than in Europe. No legal distinctions differentiated clergy, aristocracy, and commoners, as they did in France. All free men enjoyed the same status before the law, a situation that excluded black slaves and, in some ways, white women as well. These conditions made for less poverty, more economic opportunity, fewer social differences, and easier relationships among the classes than in Europe. The famous economist Adam Smith observed that British colonists were “republican in their manners . . . and their government” well before their independence from England.³

Thus the American Revolution did not grow out of social tensions within the colonies, but from a rather sudden and unexpected effort by the British government to tighten its control over the colonies and to extract more revenue from them. As Britain’s global struggle with France drained its treasury and ran up its national debt, British authorities, beginning in the 1760s, looked to America to make good these losses. Abandoning its neglectful oversight of the colonies, Britain began to act like a genuine imperial power, imposing a variety of new taxes and tariffs on the colonies without their consent, for they were not represented in the British parliament. By challenging their economic interests, their established traditions of local autonomy, and their identity as true Englishmen, such measures infuriated many of the colonists. Armed with the ideas of the Enlightenment—popular sovereignty, natural rights, the consent of the governed—they went to war, and by 1781 they had prevailed, with considerable aid from the French.

What was revolutionary about the American experience was not so much the revolution itself but the kind of society that had already emerged within the colonies. Independence from Britain was not accompanied by any wholesale social transformation. Rather the revolution accelerated the established democratic tendencies of the colonial societies. Political authority remained largely in the hands of existing elites who had led the revolution, although property requirements for voting were lowered and more white men of modest means, such as small farmers and urban artisans, were elected to state legislatures.

This widening of political participation gradually eroded the power of traditional gentlemen, but no women or people of color shared in these gains. Land was not seized from its owners, except in the case of pro-British loyalists who had fled the country. Although slavery was gradually abolished in the northern states, where it counted for little, it remained firmly entrenched in the southern states, where it counted for much. Chief Justice John Marshall later gave voice to this conservative understanding of the American Revolution: “All contracts and rights, respecting property, remained unchanged by the Revolution.”⁴ In the century that followed

independence, the United States did become the world's most democratic country, but it was less the direct product of the revolution and more the gradual working out in a reformist fashion of earlier practices and the principles of equality announced in the Declaration of Independence.

Nonetheless, many American patriots felt passionately that they were creating “a new order for the ages.” James Madison in the *Federalist Papers* made the point clearly: “We pursued a new and more noble course . . . and accomplished a revolution that has no parallel in the annals of human society.” Supporters abroad agreed. On the eve of the French Revolution, a Paris newspaper proclaimed that the United States was “the hope and model of the human race.”⁵ In both cases, they were referring primarily to the political ideas and practices of the new country. The American Revolution, after all, initiated the political dismantling of Europe's New World empires. The “right to revolution,” proclaimed in the Declaration of Independence and made effective only in a great struggle, inspired revolutionaries and nationalists from Simón Bolívar in nineteenth-century Latin America to Ho Chi Minh in twentieth-century Vietnam. Moreover, the new U.S. Constitution—with its Bill of Rights, checks and balances, separation of church and state, and federalism—was one of the first sustained efforts to put the political ideas of the Enlightenment into practice. That document, and the ideas that it embraced, echoed repeatedly in the political upheavals of the century that followed.

The French Revolution, 1789–1815

■ Comparison

How did the French Revolution differ from the American Revolution?

Act Two in the drama of the Atlantic revolutions took place in France, beginning in 1789, although it was closely connected to Act One in North America. Thousands of French soldiers had provided assistance to the American colonists and now returned home full of republican enthusiasm. Thomas Jefferson, the U.S. ambassador in Paris, reported that France “has been awakened by our revolution.”⁶ More immediately, the French government, which had generously aided the Americans in an effort to undermine its British rivals, was teetering on the brink of bankruptcy and had long sought reforms that would modernize the tax system and make it more equitable. In a desperate effort to raise taxes against the opposition of the privileged classes, the French king, Louis XVI, had called into session an ancient representative body, the Estates General. It consisted of representatives of the three “estates,” or legal orders, of prerevolutionary France: the clergy, the nobility, and the commoners. The first two estates comprised about 2 percent of the population, and the third estate included everyone else. When that body convened in 1789, representatives of the third estate soon organized themselves as the National Assembly, claiming the sole authority to make laws for the country. A few weeks later they drew up the Declaration of the Rights of Man and Citizen, which forthrightly declared that “men are born and remain free and equal in rights” (see Document 17.1, pp. 806–08). These actions, unprecedented and illegal in the *ancien régime* (the old regime), launched the French Revolution and radicalized many of the participants in the National Assembly.

That revolution was quite different from its North American predecessor. Whereas the American Revolution expressed the tensions of a colonial relationship with a distant imperial power, the French insurrection was driven by sharp conflicts within French society. Members of the titled nobility—privileged, prestigious, and wealthy—resented and resisted the monarchy's efforts to subject them to new taxes. Educated middle-class groups, such as doctors, lawyers, lower-level officials, and merchants, were growing in numbers and sometimes in wealth and were offended by the remaining privileges of the aristocracy, from which they were excluded. Ordinary urban residents, many of whose incomes had declined for a generation, were particularly hard-hit in the late 1780s by the rapidly rising price of bread and widespread unemployment. Peasants in the countryside, though largely free of serfdom, were subject to a variety of hated dues imposed by their landlords, taxes from the state, obligations to the Church, and the requirement to work without pay on public roads. As Enlightenment ideas penetrated French society, more and more people, mostly in the third estate but including some priests and nobles, found a language with which to articulate these grievances. The famous French writer Jean-Jacques Rousseau had told them that it was “manifestly contrary to the law of nature . . . that a handful of people should gorge themselves with superfluities while the hungry multitude goes in want of necessities.”⁷

These social conflicts gave the French Revolution, especially during its first five years, a much more violent, far-reaching, and radical character than its American counterpart. It was a profound social upheaval, more comparable to the revolutions of Russia and China in the twentieth century than to the earlier American Revolution. Initial efforts to establish a constitutional monarchy and promote harmony among the classes (see Visual Source 17.1, p. 818) gave way to more radical measures, as internal resistance and foreign opposition produced a fear that the revolution might be overturned. In the process, urban crowds organized insurrections. Some peasants attacked the castles of their lords, burning the documents that recorded their dues and payments. The National Assembly decreed the end of all legal privileges and ended what remained of feudalism in France. Even slavery was abolished, albeit briefly. Church lands were sold to raise revenue, and priests were put under government authority. (See Visual Sources 17.2 and 17.3, pp. 819 and 820, for images reflecting this more radical phase of the revolution.)

In 1793, King Louis XVI and his queen, Marie Antoinette, were executed, an act of regicide that shocked traditionalists all across Europe and marked a new stage in revolutionary violence (see Visual Source 17.4, p. 821). What followed was the Terror of 1793–1794. Under the leadership of Maximilien Robespierre and his Committee of Public Safety, tens of thousands deemed enemies of the revolution lost their lives on the guillotine. Shortly thereafter, Robespierre himself was arrested and guillotined, accused of leading France into tyranny and dictatorship. “The revolution,” remarked one of its victims, “was devouring its own children.”

Accompanying attacks on the old order were efforts to create a wholly new society, symbolized by a new calendar with the Year 1 in 1792, marking a fresh start



The Execution of Robespierre

The beheading of the radical leader Robespierre, who had himself brought thousands of others to the guillotine, marked a decisive turning point in the unfolding of the French Revolution and the end of its most violent phase. (Musée de la Revolution Française, Vizille, France/ Bridgeman Art Library)

for France. Unlike the Americans, who sought to restore or build upon earlier freedoms, French revolutionaries perceived themselves to be starting from scratch and looked to the future. For the first time in its history, the country became a republic and briefly passed universal male suffrage, although it was never implemented. The old administrative system was rationalized into eighty-three territorial departments, each with a new name. As revolutionary France prepared for war against its threatened and threatening neighbors, it created the world's largest army, with some 800,000 men, and all adult males were required to serve. Led by officers from the middle and even lower classes, this was an army of citizens representing the nation.

The impact of the revolution was felt in many ways. Streets got new names; monuments to the royal family were destroyed; titles vanished; people referred to one another as “citizen so-and-so.” Real politics in the public sphere emerged for the first time as many people joined political clubs, took part in marches and demonstrations, served on local commit-

tees, and ran for public office. Common people, who had identified primarily with their local community, now began to think of themselves as belonging to a nation. The state replaced the Catholic Church as the place for registering births, marriages, and deaths, and revolutionary festivals substituted for church holidays.

More radical revolutionary leaders deliberately sought to convey a sense of new beginnings. A Festival of Unity held in 1793 to mark the first anniversary of the end of monarchy burned the crowns and scepters of the royal family in a huge bonfire while releasing a cloud of 3,000 white doves. The Cathedral of Notre Dame was temporarily turned into the Temple of Reason, while the “Hymn to Liberty” combined traditional church music with the explicit message of the Enlightenment:

Oh Liberty, sacred Liberty
 Goddess of an enlightened people
 Rule today within these walls.
 Through you this temple is purified.
 Liberty! Before you reason chases out deception,

Error flees, fanaticism is beaten down.
 Our gospel is nature
 And our cult is virtue.
 To love one's country and one's brothers,
 To serve the Sovereign People—
 These are the sacred tenets
 And pledge of a Republican.⁸

The French Revolution differed from the American Revolution also in the way its influence spread. At least until the United States became a world power at the end of the nineteenth century, what inspired others was primarily the example of its revolution and its constitution. French influence, by contrast, spread through conquest, largely under the leadership of Napoleon Bonaparte (ruled 1799–1814). A highly successful general who seized power in 1799, Napoleon is often credited with taming the revolution in the face of growing disenchantment with its more radical features and with the social conflicts it generated. He preserved many of its more moderate elements, such as civil equality, a secular law code, religious freedom, and promotion by merit, while reconciling with the Catholic Church and suppressing the revolution's more democratic elements in a military dictatorship. In short, Napoleon kept the revolution's emphasis on social equality but dispensed with liberty.

Like many of the revolution's ardent supporters, Napoleon was intent on spreading its benefits far and wide. In a series of brilliant military campaigns, his forces subdued most of Europe, thus creating the continent's largest empire since the days of the Romans (see Map 17.2). Within that empire, Napoleon imposed such revolutionary practices as ending feudalism, proclaiming equality of rights, insisting on religious toleration, codifying the laws, and rationalizing government administration. In many places, these reforms were welcomed, and seeds of further change were planted. But French domination was also resented and resisted, stimulating national consciousness throughout Europe. (See Visual Source 17.5, p. 822, for a German caricature of Napoleon.) That too was a seed that bore fruit in the century that followed. More immediately, national resistance, particularly from Russia and Britain, brought down Napoleon and his amazing empire by 1815 and marked an end to the era of the French Revolution, though not to the potency of its ideas.

The Haitian Revolution, 1791–1804

Nowhere did the example of the French Revolution echo more loudly than in the French Caribbean colony of Saint Domingue, later renamed Haiti (see Map 17.3, p. 791). Widely regarded as the richest colony in the world, Saint Domingue boasted 8,000 plantations, which in the late eighteenth century produced some 40 percent of the world's sugar and perhaps half of its coffee. A slave labor force of about 500,000 people made up the vast majority of the colony's population. Whites numbered about 40,000, sharply divided between very well-to-do plantation owners, merchants, and lawyers and those known as *petits blancs*, or poor whites. A third

■ Comparison

What was distinctive about the Haitian Revolution, both in world history generally and in the history of Atlantic revolutions?



Map 17.2 Napoleon's European Empire

The French Revolution spawned a French empire, under Napoleon's leadership, that encompassed most of Europe and served to spread the principles of the revolution.

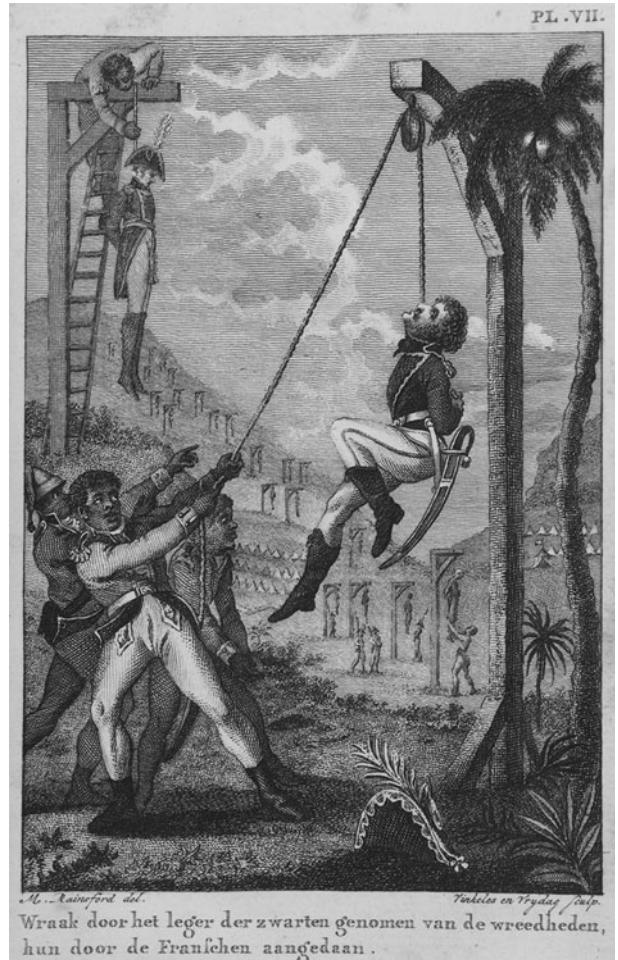
social group consisted of some 30,000 *gens de couleur libres* (free people of color), many of them of mixed-race background. Saint Domingue was a colonial society very different from the New England colonies or even the southern colonies of British North America. Given its enormous inequalities and its rampant exploitation, this Caribbean colony was primed for explosion.

In such a volatile setting, the ideas and example of the French Revolution lit several fuses and set in motion a spiral of violence that engulfed the colony for more than a decade. The principles of the revolution, however, meant different things to different people. To the *grands blancs*—the rich white landowners—it suggested greater autonomy for the colony and fewer economic restrictions on trade, but they resented the demands of the *petits blancs*, who sought equality of citizenship for all whites. Both white groups were adamantly opposed to the insistence of free people of color that the “rights of man” meant equal treatment for all free people regardless

of race. To the slaves, the promise of the French Revolution was a personal freedom that threatened the entire slave labor system. In a massive revolt beginning in 1791, triggered by rumors that the French king had already declared an end to slavery, slaves burned 1,000 plantations and killed hundreds of whites as well as mixed-race people.

Soon warring factions of slaves, whites, and free people of color battled one another. Spanish and British forces, seeking to enlarge their own empires at the expense of the French, only added to the turmoil. Amid the confusion, brutality, and massacres of the 1790s, power gravitated toward the slaves, now led by the astute Toussaint Louverture, himself a former slave. He and his successor overcame internal resistance, outmaneuvered the foreign powers, and even defeated an attempt by Napoleon to reestablish French control.

When the dust settled in the early years of the nineteenth century, it was clear that something remarkable and unprecedented had taken place, a revolution unique in the Atlantic world and in world history. Socially, the last had become first. In the only completely successful slave revolt in recorded history, “the lowest order of the society—slaves—became equal, free, and independent citizens.”⁹ Politically, they had thrown off French colonial rule, becoming the second independent republic in the Americas and the first non-European state to emerge from Western colonialism. They renamed their country Haiti, a term meaning “mountainous” or “rugged” in the language of the original Taino people. It was a symbolic break with Europe and represented an effort to connect with the long-deceased native inhabitants of the land. Some, in fact, referred to themselves as “Incas.” At the formal declaration of Haiti’s independence on January 1, 1804, Jean-Jacques Dessalines, the new country’s first head of state, declared: “I have given the French cannibals blood for blood; I have avenged America.”¹⁰ In defining all Haitians as “black,” Haiti directly confronted an emerging racism, even as they declared all citizens legally equal regardless of race, color, or class. Economically, the country’s plantation system, oriented wholly toward the export of sugar and coffee, had been largely destroyed. As whites fled or were killed, both private and state lands were redistributed among former slaves and free blacks, and Haiti became a nation of small-scale farmers producing mostly for their own needs, with a much smaller export sector.



The Haitian Revolution

This early-nineteenth-century engraving, entitled *Revenge Taken by the Black Army*, shows black Haitian soldiers hanging a large number of French soldiers, thus illustrating both the violence and the racial dimension of the upheaval in Haiti. (Schomburg Center, NY/Art Resource, NY)

The destructiveness of the Haitian Revolution, its bitter internal divisions of race and class, and continuing external opposition contributed much to Haiti's abiding poverty as well as to its authoritarian and unstable politics. In the early nineteenth century, however, it was a source of enormous hope and of great fear. Within weeks of the Haitian slave uprising in 1791, Jamaican slaves had composed songs in its honor, and it was not long before slave owners in the Caribbean and North America observed a new "insolence" in their slaves. Certainly its example inspired other slave rebellions, gave a boost to the dawning abolitionist movement, and has been a source of pride for people of African descent ever since.

To whites throughout the hemisphere, the cautionary saying "Remember Haiti" reflected a sense of horror at what had occurred there and a determination not to allow political change to reproduce that fearful outcome again. Particularly in Latin America, it injected a deep caution and social conservatism in the elites that led their countries to independence in the early nineteenth century. Ironically, though, the Haitian Revolution also led to a temporary expansion of slavery elsewhere. Cuban plantations and their slave workers considerably increased their production of sugar as that of Haiti declined. Moreover, Napoleon's defeat in Haiti persuaded him to sell to the United States the French territories known as the Louisiana Purchase, from which a number of "slave states" were carved out. In such contradictory ways did the echoes of the Haitian Revolution reverberate in the Atlantic world.

Spanish American Revolutions, 1810–1825

■ Connection

How were the Spanish American revolutions shaped by the American, French, and Haitian revolutions that happened earlier?

The final act in a half century of Atlantic revolutionary upheaval took place in the Spanish and Portuguese colonies of mainland Latin America (see Map 17.3). Their revolutions were shaped by preceding events in North America, France, and Haiti as well as by their own distinctive societies and historical experience. As in British North America, native-born elites in the Spanish colonies (known as *creoles*) were offended and insulted by the Spanish monarchy's efforts during the eighteenth century to exercise greater power over its colonies and to subject them to heavier taxes and tariffs. Creole intellectuals also had become familiar with ideas of popular sovereignty, republican government, and personal liberty derived from the European Enlightenment. But these conditions, similar to those in North America, led initially only to scattered and uncoordinated protests rather than to outrage, declarations of independence, war, and unity, as had occurred in the British colonies. Why did Spanish American struggles for independence occur decades later than those of British North America?

The settlers in the Spanish colonies had little tradition of local self-government such as had developed in North America, and their societies were far more authoritarian and divided by class. In addition, whites throughout Latin America were vastly outnumbered by Native Americans, people of African ancestry, and those of mixed race. All of this inhibited the growth of a movement for independence, despite the

example of North America and similar provocations.

Despite their growing disenchantment with Spanish rule, creole elites did not so much generate a revolution as have one thrust upon them by events in Europe. In 1808, Napoleon invaded Spain and Portugal, deposing the Spanish king Ferdinand VII and forcing the Portuguese royal family into exile in Brazil. With legitimate royal authority now in disarray, Latin Americans were forced to take action. The outcome, ultimately, was independence for the various states of Latin America, established almost everywhere by 1826. But the way in which it occurred and the kind of societies it generated differed greatly from the experience of both North America and Haiti.

The process lasted more than twice as long as it did in North America, partly because Latin American societies were so conflicted and divided by class, race, and region. In North America, violence was directed almost entirely against the British and seldom spilled over into domestic disputes, except for some bloody skirmishes with loyalists. Even then, little lasting hostility occurred, and some loyalists were able to reenter U.S. society after independence was achieved. In Mexico, by contrast, the move toward independence began in 1810 in a peasant insurrection, driven by hunger for land and by high food prices and led successively by two priests, Miguel Hidalgo and José Morelos. Alarmed by the social radicalism of the Hidalgo–Morelos rebellion, creole landowners, with the support of the Church, raised an army and crushed the insurgency. Later that alliance of clergy and creole elites brought Mexico to a more socially controlled independence in 1821. Such violent conflict among Latin Americans, along lines of race, class, and ideology, accompanied the struggle against Spain in many places.

The entire independence movement in Latin America took place under the shadow of a great fear—the dread of social rebellion from below—that had little counterpart in North America. The great violence of the French and Haitian revolutions was a lesson to Latin American elites that political change could easily get out of hand and was fraught with danger to themselves. An abortive rebellion of

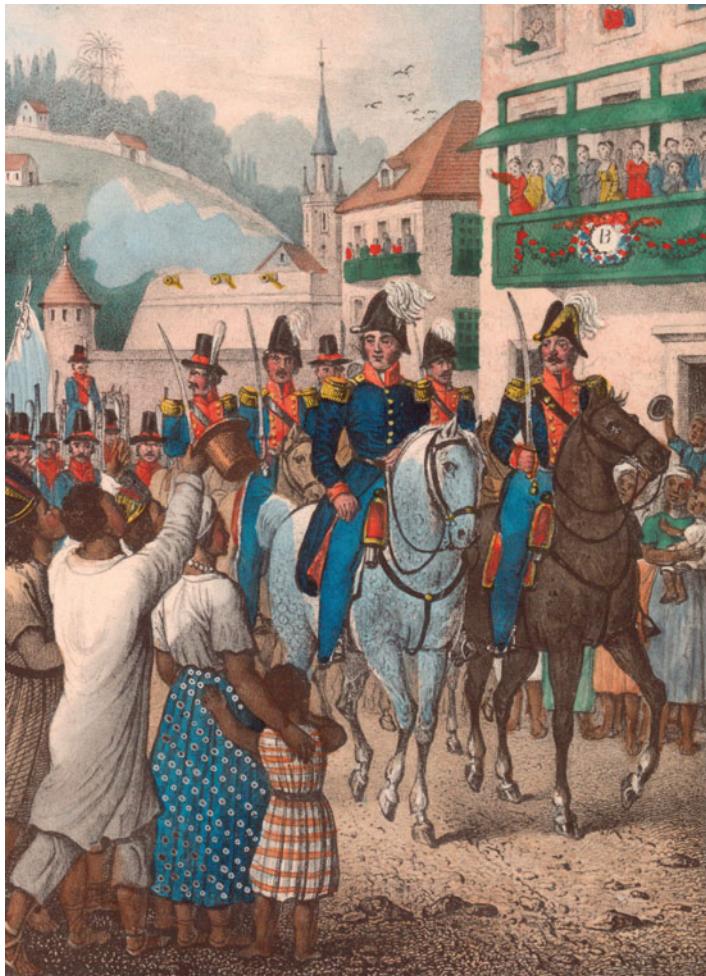


Map 17.3 Latin American Independence

With the exception of Haiti, Latin American revolutions brought independence to new states but offered little social change or political opportunity for the vast majority of people.

Simón Bolívar

Among the heroic figures of Spanish American independence movements, none was more significant than Simón Bolívar (1783–1830), shown here in a moment of triumph entering his hometown of Caracas in present-day Venezuela. But Bolívar was immensely disappointed in the outcomes of independence as his dream of a unified South America perished amid the rivalries of separate countries. (akg-images)



Native Americans in Peru in the early 1780s, made in the name of the last Inca emperor, Tupac Amaru, as well as the Hidalgo–Morelos rebellion in Mexico, reminded whites that they sat atop a potentially explosive society, most of whose members were exploited and oppressed people of color.

And yet the creole sponsors of independence movements, both regional military leaders such as Simón Bolívar and José de San Martín and their civilian counterparts, required the support of “the people,” or at least some of them, if they were to prevail against Spanish forces. The answer to this dilemma was found in nativism, which cast all of those born in the Americas—creoles, Indians, mixed-race people, free blacks—as *Americanos*, while the enemy was defined as those born in Spain or Portugal.¹¹ This was no easy task, because many creole whites and mestizos saw themselves as Spanish and because great differences of race, culture, and wealth separated the *Americanos*. Nonetheless, nationalist leaders made efforts to mobilize people of color into the struggle with promises of freedom, the end of legal restrictions, and social advancement. Many of these leaders were genuine liberals, who had been influ-

enced by the ideals of the Enlightenment, the French Revolution and Spanish liberalism. In the long run, however, few of those promises were kept. Certainly the lower classes, Native Americans, and slaves benefited little from independence. “The imperial state was destroyed in Spanish America,” concluded one historian, “but colonial society was preserved.”¹²

A further difference in the Latin American situation lay in the apparent impossibility of uniting the various Spanish colonies, despite several failed efforts to do so. Thus no United States of Latin America emerged. Distances among the colonies and geographic obstacles to effective communication were certainly greater than in the eastern seaboard colonies of North America, and their longer colonial experience had given rise to distinct and deeply rooted regional identities. Shortly before his death in 1830, the “great liberator” Bolívar, who so admired George Washington and had so ardently hoped for greater unity, wrote in despair to a friend: “[Latin] America is ungovernable. Those who serve the revolution plough the sea.”¹³ (See Document 17.3, pp. 810–11, for Bolívar’s views on the struggle for independence.)

The aftermath of independence in Latin America marked a reversal in the earlier relationship of the two American continents. The United States, which began its history as the leftover “dregs” of the New World, grew increasingly wealthy, industrialized, democratic, internationally influential, and generally stable, with the major exception of the Civil War. The Spanish colonies, which took shape in the wealthiest areas and among the most sophisticated cultures of the Americas, were widely regarded as the more promising region compared to the backwater reputation of England’s North American territories. But in the nineteenth century, as newly independent countries in both regions launched a new phase of their histories, those in Latin America became relatively underdeveloped, impoverished, undemocratic, politically unstable, and dependent on foreign technology and investment (see pp. 846–48). Begun in broadly similar circumstances, the Latin American and North American revolutions occurred in very different societies and gave rise to very different historical trajectories.

Echoes of Revolution

The core values of the Atlantic revolutions continued to reverberate well after those upheavals had been concluded. Within Europe, which was generally dominated by conservative governments following Napoleon’s final defeat, smaller revolutions erupted in 1830, more widely in 1848, and in Paris in 1870. They expressed ideas of republicanism, greater social equality, and national liberation from foreign rule. Such ideas and social pressures pushed the major states of Western Europe, the United States, and Argentina to enlarge their voting publics, generally granting universal male suffrage by 1914. An abortive attempt to establish a constitutional regime even broke out in autocratic Russia in 1825. It was led by military officers who had been influenced by ideals of the Enlightenment and the French Revolution while campaigning in Europe against Napoleon.

Beyond this limited extension of political democracy, three movements arose to challenge continuing patterns of oppression or exclusion. Abolitionists sought the end of slavery; nationalists hoped to do away with disunity and foreign rule; and feminists tried to end, or at least mitigate, male dominance. Each of these movements bore the marks of the Atlantic revolutions, and although they took root first in Europe, each came to have a global significance in the centuries that followed.

The Abolition of Slavery

In little more than a century, from roughly 1780 to 1890, a remarkable transformation occurred in human affairs as slavery, widely practiced and little condemned since the beginning of civilization, lost its legitimacy and was largely ended. In this amazing process, the ideas and practices of the Atlantic revolutions played an important role.

Enlightenment thinkers in eighteenth-century Europe had become increasingly critical of slavery as a violation of the natural rights of every person, and the public

■ Change

What accounts for the end of Atlantic slavery during the nineteenth century?

pronouncements of the American and French revolutions about liberty and equality likewise focused attention on this obvious breach of those principles. To this secular antislavery thinking was added an increasingly vociferous religious voice, expressed first by Quakers and then Protestant evangelicals in Britain and the United States. To them slavery was “repugnant to our religion” and a “crime in the sight of God.”¹⁴ What made these moral arguments more widely acceptable was the growing belief that, contrary to much earlier thinking, slavery was not essential for economic progress. After all, England and New England were among the most prosperous regions of the Western world in the early nineteenth century, and both were based on free labor. Slavery in this view was out of date, unnecessary in the new era of industrial technology and capitalism. Thus moral virtue and economic success were joined. It was an attractive argument. (See Document 17.4, pp. 811–13, for the views of the U.S. abolitionist Fredrick Douglass.)

The actions of slaves themselves likewise hastened the end of slavery. The dramatically successful Haitian Revolution was followed by three major rebellions in the British West Indies, all of which were harshly crushed, in the early nineteenth century. They demonstrated clearly that slaves were hardly “contented,” and the brutality with which the revolts were suppressed appalled British public opinion. Growing numbers of the British public came to feel that slavery was “not only morally wrong and economically inefficient, but also politically unwise.”¹⁵

These various strands of thinking—secular, religious, economic, and political—came together in abolitionist movements, most powerfully in Britain, which brought growing pressure on governments to close down the trade in slaves and then to ban slavery itself. In the late eighteenth century, such a movement gained wide support among middle- and working-class people in Britain. Its techniques included pamphlets with heartrending descriptions of slavery, numerous petitions to parliament, lawsuits, boycotts of slave-produced sugar, and frequent public meetings, some of which dramatically featured the testimony of Africans who had experienced the horrors of slavery firsthand. In 1807, Britain forbade the sale of slaves within its empire and in 1834 emancipated those who remained enslaved. Over the next half century, other nations followed suit, responding to growing international pressure, particularly from Britain, then the world’s leading economic and military power. British naval vessels patrolled the Atlantic, intercepted illegal slave ships, and freed their human cargoes in a small West African settlement called Freetown, in present-day Sierra Leone. Following their independence, most Latin American countries abolished slavery by the 1850s. Brazil, in 1888, was the last to do so, bringing more than four centuries of Atlantic slavery to an end. A roughly similar set of conditions—fear of rebellion, economic inefficiency, and moral concerns—persuaded the Russian tsar to free the many serfs of that huge country in 1861, although there it occurred by fiat from above rather than from growing public pressure.

None of this happened easily. Slave economies continued to flourish well into the nineteenth century, and plantation owners vigorously resisted the onslaught of abolitionists. So did slave traders, both European and African, who together shipped



Abolitionism

This antislavery medallion was commissioned in the late eighteenth century by English Quakers, who were among the earliest participants in the abolitionist movement. Its famous motto, “Am I not a man and a brother,” reflected both Enlightenment and Christian values of human equality. (The Art Archive)

millions of additional captives, mostly to Cuba and Brazil, long after the trade had been declared illegal. Osei Bonsu, the powerful king of the West African state of Asante, was puzzled as to why the British would no longer buy his slaves. “If they think it bad now,” he asked a local British representative in 1820, “why did they think it good before?”¹⁶ (See Document 15.4, pp. 708–09.) Nowhere was the persistence of slavery more evident and resistance to abolition more intense than in the southern states of the United States. It was the only slaveholding society in which the end of slavery occurred through such a bitter, prolonged, and highly destructive civil war (1861–1865).

The end of Atlantic slavery during the nineteenth century surely marked a major and quite rapid turn in the world’s social history and in the moral thinking of humankind. Nonetheless, the outcomes of that process were often surprising and far from the expectations of abolitionists or the newly freed slaves. In most cases, the economic lives of the former slaves did not improve dramatically. Nowhere in the Atlantic world, except Haiti, did a redistribution of land follow the end of slavery. But freedmen everywhere desperately sought economic autonomy on their own land, and in parts of the Caribbean such as Jamaica, where unoccupied land was available, independent peasant agriculture proved possible for some. Elsewhere, as in the southern United States, various forms of legally free but highly dependent labor, such as sharecropping, emerged to replace slavery and to provide low-paid and often indebted workers for planters. The understandable reluctance of former slaves to continue working in plantation agriculture created labor shortages and set in motion a huge new wave of global migration. Large numbers of indentured servants from India and China were imported into the Caribbean, Peru, South Africa, Hawaii, Malaya, and elsewhere to work in mines, on sugar plantations, and in construction projects. There they often toiled in conditions not far removed from slavery itself.

Newly freed people did not achieve anything close to political equality, except in Haiti. White planters, farmers, and mine owners retained local authority in the Caribbean. In the southern United States, a brief period of “radical reconstruction,” during which newly freed blacks did enjoy full political rights and some power, was followed by harsh segregation laws, denial of voting rights, a wave of lynching, and a virulent racism that lasted well into the twentieth century. For most former slaves, emancipation usually meant, in the words of a well-known historian, “nothing but freedom.”¹⁷

Unlike the situation in the Americas, the end of serfdom in Russia transferred to the peasants a considerable portion of the nobles’ land, but the need to pay for this land with “redemption dues” and the rapid growth of Russia’s rural population ensured that most peasants remained impoverished and politically volatile. In both West and East Africa, the closing of the external slave trade decreased the price of slaves and increased their use within African societies to produce the export crops that the world economy now sought. Thus, as Europeans imposed colonial rule on Africa in the late nineteenth century, one of their justifications for doing so was the need to emancipate enslaved Africans. Europeans proclaiming the need to end slavery in

■ Change

How did the end of slavery affect the lives of the former slaves?

a continent from which they had extracted slaves for more than four centuries was surely among the more ironic outcomes of the abolitionist process.

Nations and Nationalism

■ Explanation

What accounts for the growth of nationalism as a powerful political and personal identity in the nineteenth century?

In addition to contributing to the end of slavery, the Atlantic revolutions also gave new prominence to a relatively recent kind of human community—the nation. By the end of the twentieth century, the idea that humankind was divided into separate nations, each with a distinct culture and territory and deserving an independent political life, was so widespread as to seem natural and timeless. And yet for most of human experience, states did not usually coincide with the culture of a particular people, for all of the great empires and many smaller states governed culturally diverse societies. Few people considered rule by foreigners itself a terrible offense because the most important identities and loyalties were local, limited to clan, village, or region, with only modest connection to the larger state or empire that governed them. People might on occasion consider themselves part of larger religious communities (such as Christians or Muslims) or ethnolinguistic groupings such as Greek, Arab, or Mayan, but such identities rarely provided the basis for enduring states.

All of that began to change during the era of Atlantic revolutions. Independence movements in both North and South America were made in the name of new nations. The French Revolution declared that sovereignty lay with “the people,” and its leaders mobilized this people to defend the “French nation” against its many external enemies. In 1793, the revolutionary government of France declared a mass conscription (*levée en masse*) with this stirring call to service:

Henceforth, until the enemies have been driven from the territory of the Republic, all the French are in permanent requisition for army service. The young men shall go to battle; the married men shall forge arms and transport provisions; the women shall make tents and clothes, and shall serve in the hospitals; the children shall turn old linen into lint; the old men shall repair to the public places, to stimulate the courage of the warriors and preach the unity of the Republic and the hatred of kings.¹⁸

Moreover, Napoleon’s conquests likewise stimulated national resistance in many parts of Europe. European states had long competed and fought with one another, but increasingly in the nineteenth century, those states were inhabited by people who felt themselves to be citizens of a nation, deeply bound to their fellows by ties of blood, culture, or common experience, not simply common subjects of a ruling dynasty. It was a novel form of political community.

Europe’s modern transformation also facilitated nationalism, even as older identities and loyalties eroded. Science weakened the hold of religion on some. Migration to industrial cities or abroad diminished allegiance to local communities. At the same time, printing and the publishing industry standardized a variety of dialects

Snapshot Key Moments in the Growth of Nationalism

Independence of colonies in the Americas	1776–1825
Mass conscription to defend the French Revolution	1793
Wars of resistance to Napoleonic empire	1800–1815
Greek independence from Ottoman Empire	1830
Polish insurrections against Russian rule	1830, 1863
Young Ireland movement begins	1842
First Ukrainian nationalist organization established	1846
Hungarian national uprising against Austrian Habsburg rule	1848
Unification of Italy and Germany	1870, 1871
Egyptian revolt against British and French imperialism	1880
Founding of Indian National Congress	1885
Political Zionism emerges, seeking a homeland in Palestine for Jews	1890s

into a smaller number of European languages, a process that allowed a growing reading public to think of themselves as members of a common linguistic group or nation. All of this encouraged political and cultural leaders to articulate an appealing idea of their particular nations and ensured a growing circle of people receptive to such ideas. Thus the idea of the “nation” was constructed or even invented, but it was often presented as a reawakening of older linguistic or cultural identities, and it certainly drew upon the songs, dances, folktales, historical experiences, and collective memories of earlier cultures (see Map 17.4).

Whatever its precise origins, nationalism proved to be an infinitely flexible and enormously powerful idea in the nineteenth-century Atlantic world and beyond. It inspired the political unification of both Germany and Italy, gathering their previously fragmented peoples into new states by 1871. It encouraged Greeks and Serbs to assert their independence from the Ottoman Empire; Czechs and Hungarians to demand more autonomy within the Austrian Empire; Poles and Ukrainians to become more aware of their oppression within the Russian Empire; and the Irish to seek “home rule” and separation from Great Britain. By the end of the nineteenth century, a small Zionist movement, seeking a homeland in Palestine, had emerged among Europe’s frequently persecuted Jews. Popular nationalism made the normal rivalry among European states even more acute and fueled a highly competitive drive for colonies in Asia and Africa. The immensity of the suffering and sacrifice that nationalism generated in Europe was vividly disclosed during the horrors of World War I.



Map 17.4 The Nations and Empires of Europe, ca. 1880

By the end of the nineteenth century, the national principle had substantially reshaped the map of Europe, especially in the unification of Germany and Italy. However, several major empires (Russian, Austro-Hungarian, and Ottoman) remained, each with numerous subject peoples who likewise sought national independence.

Governments throughout the Western world claimed now to act on behalf of their nations and deliberately sought to instill national loyalties in their citizens through schools, public rituals, the mass media, and military service. Russian authorities, for example, imposed the use of the Russian language, even in parts of the country where it was not widely spoken. They succeeded, however, only in producing a greater awareness of Ukrainian, Polish, and Finnish nationalism.



As it became more prominent in the nineteenth century, nationalism took on a variety of political ideologies. Some supporters of liberal democracy and representative government, as in France or the United States, saw nationalism, with its emphasis on “the people,” as an aid to their aspirations toward wider involvement in political life. Often called “civic nationalism,” such a view identified the nation with a particular territory and maintained that people of various cultural backgrounds could assimilate into the dominant culture, as in the process of “becoming American.” Other versions of nationalism, in Germany for example, sometimes defined the nation in racial terms, which excluded those who did not share a common ancestry, such as Jews. In the hands of conservatives, nationalism could be used to combat socialism and feminism, for those movements only divided the nation along class or gender lines. Thus nationalism generated endless controversy because it provided no clear answer to the questions of who belonged to the nation or who should speak for it.

Nor was nationalism limited to the Euro-American world in the nineteenth century. An “Egypt for the Egyptians” movement arose in the 1870s as British and French intervention in Egyptian affairs deepened. When Japan likewise confronted European aggression in the second half of the nineteenth century, its long sense of itself as a distinct culture was readily transformed into an assertive modern nationalism.

Nationalism in Poland

In the eighteenth century, Poland had been divided among Prussia, Austria, and Russia and disappeared as a separate and independent state. Polish nationalism found expression in the nineteenth century in a series of revolts, among which was a massive uprising in 1863, directed against Poland’s Russian occupiers. This famous painting by Polish artist Jan Matejko shows a crowd of Polish prisoners awaiting transportation to imprisonment in Siberia, while Russian military officers supervise a blacksmith, who fastens fetters on a woman representing Poland. (Courtesy, Czartoryski Museum, Cracow)

Small groups of Western-educated men in British-ruled India began to think of their enormously diverse country as a single nation. The Indian National Congress, established in 1885, gave expression to this idea. The notion of the Ottoman Empire as a Turkish national state rather than a Muslim or dynastic empire took hold among a few people. By the end of the nineteenth century, some Chinese intellectuals began to think in terms of a Chinese nation beset both by a foreign ruling dynasty and by predatory Europeans. Along the West African coast, the idea of an “African nation” stirred among a handful of freed slaves and missionary-educated men. Although Egyptian and Japanese nationalism gained broad support, elsewhere in Asia and Africa such movements would have to wait until the twentieth century, when they exploded with enormous power on the stage of world history.

Feminist Beginnings

■ Significance

What were the achievements and limitations of nineteenth-century feminism?

A third echo of the Atlantic revolutions lay in the emergence of a feminist movement. Although scattered voices had earlier challenged patriarchy, never before had an organized and substantial group of women called into question this most fundamental and accepted feature of all preindustrial civilizations—the subordination of women to men. But in the century following the French Revolution, such a challenge took shape, especially in Europe and North America. Then, in the twentieth century, feminist thinking transformed “the way in which women and men work, play, think, dress, worship, vote, reproduce, make love and make war.”¹⁹ How did this extraordinary process get launched in the nineteenth century?

Thinkers of the European Enlightenment had challenged many ancient traditions, including on occasion that of women’s intrinsic inferiority. The French writer Condorcet, for example, called for “the complete destruction of those prejudices that have established an inequality of rights between the sexes.” The French Revolution then raised the possibility of re-creating human societies on new foundations. Many women participated in these events, and a few insisted, unsuccessfully, that the revolutionary ideals of liberty and equality must include women. In neighboring England, the French Revolution stimulated the writer Mary Wollstonecraft to pen her famous *Vindication of the Rights of Woman*, one of the earliest expressions of a feminist consciousness (see Document 17.2, pp. 808–09).

Within the growing middle classes of industrializing societies, more women found both educational opportunities and some freedom from household drudgery. Such women increasingly took part in temperance movements, charities, abolitionism, and missionary work, as well as socialist and pacifist organizations. Some of their working-class sisters became active trade unionists. On both sides of the Atlantic, small numbers of these women began to develop a feminist consciousness that viewed women as individuals with rights equal to those of men.²⁰ Others, particularly in France, based their claims less on abstract notions of equality and more on the distinctive role of women as mothers. “It is above all this holy function of motherhood . . .,” wrote one advocate of “maternal feminism,” “which requires that women watch

over the futures of their children and gives women the right to intervene not only in all acts of civil life, but also in all acts of political life.”²¹ The first organized expression of this new feminism took place at a women’s rights conference in Seneca Falls, New York, in 1848. At that meeting, Elizabeth Cady Stanton drafted a statement that began by paraphrasing the Declaration of Independence: “We hold these truths to be self-evident, that all men and women are created equal.”

From the beginning, feminism was a transatlantic movement in which European and American women attended the same conferences, corresponded regularly, and read one another’s work. Access to schools, universities, and the professions were among their major concerns as growing numbers of women sought these previously unavailable opportunities. The more radical among them refused to take their husbands’ surname or wore trousers under their skirts. Elizabeth Cady Stanton published a *Women’s Bible*, eliminating the parts she found offensive. As heirs to the French Revolution, feminists ardently believed in progress and insisted that it must now include a radical transformation of the position of women.

By the 1870s, feminist movements in the West were focusing primarily on the issue of suffrage and were gaining a growing constituency. Now many ordinary middle-class housewives and working-class mothers joined their better-educated sisters in the movement. By 1914, some 100,000 women took part in French feminist organizations, while the National American Woman Suffrage Association claimed 2 million members. Most operated through peaceful protest and persuasion, but the British Women’s Social and Political Union organized a campaign of violence that included blowing up railroad stations, slashing works of art, and smashing department store windows. One British activist, Emily Davison, threw herself in front of the king’s horse during a race in Britain in 1913 and was trampled to death. By the beginning of the twentieth century in the most highly industrialized countries of the West, the women’s movement had become a mass movement.

That movement had some effect. By 1900, upper- and middle-class women had gained entrance to universities, though in small numbers, and women’s literacy rates were growing steadily. In the United States, a number of states passed legislation allowing women to manage and control their own property and wages, separate from their husbands. Divorce laws were liberalized in some places. Professions such as medicine opened to a few, and teaching beckoned to many more. In Britain, Florence Nightingale professionalized nursing and attracted thousands of women into it, while Jane Addams in the United States virtually invented social work, which also became a female-dominated profession. Progress was slower in the political domain. In 1893, New Zealand became the first country to give the vote to all adult women; Finland followed in 1906. Elsewhere widespread voting rights for women in national elections were not achieved until after World War I and in France not until 1945.

Beyond these concrete accomplishments, the movement prompted an unprecedented discussion about the role of women in modern society. In Henrik Ibsen’s play *A Doll’s House* (1879), the heroine, Nora, finding herself in a loveless and oppressive marriage, leaves both her husband and her children. European audiences were



Women's Suffrage

What began as a few isolated voices of feminist protest in the early nineteenth century had become by the end of the century a mass movement in the United States and Western Europe. Here, in a photograph of an American suffrage parade in 1912, is an illustration of that movement in action. (The Granger Collection, New York)

riveted, and many were outraged. Writers, doctors, and journalists addressed previously taboo sexual topics, including homosexuality and birth control. Socialists too found themselves divided about women's issues. Did the women's movement distract from the class solidarity that Marxism proclaimed, or did it provide added energy to the workers' cause? Feminists themselves disagreed about the proper basis for women's rights. Some took their stand on the modern idea of human equality: "Whatever is right for a man is right for a woman." Others argued that women's traditional role as mothers, the guardians of family life and social virtue, provided the stronger case for women's rights.

Not surprisingly, feminism provoked bitter opposition. Some academic and medical experts argued that the strains of education and life in the world outside the home would cause serious reproductive damage and as a consequence depopulate the nation. Thus feminists were viewed as selfish, willing to sacrifice the family or even the nation while pursuing their individual goals. Some saw suffragists, like Jews and socialists, as "a foreign body in our national life." Never before in any society had such a passionate and public debate about the position of women erupted. It was a novel feature of Western historical experience in the aftermath of the Atlantic revolutions.

Like nationalism, a concern with women's rights spread beyond Western Europe and the United States, though less widely. An overtly feminist newspaper was established in Brazil in 1852, and an independent school for girls was founded in Mexico

in 1869. A handful of Japanese women and men, including the empress Haruko, raised issues about marriage, family planning, and especially education as the country began its modernizing process after 1868, but the state soon cracked down firmly, forbidding women from joining political parties or even attending political meetings. In Russia, the most radical feminist activists operated within socialist or anarchist circles, targeting the oppressive tsarist regime. Within the Islamic world and in China, some modernists came to feel that education and a higher status for women strengthened the nation in its struggles for development and independence and therefore deserved support. (See Document 17.5, pp. 814–16, for an example from the Dutch East Indies.) Huda Sharawi, founder of the first feminist organization in Egypt, returned to Cairo in 1923 from an international conference in Italy and threw her veil into the sea. Many upper-class Egyptian women soon followed her example.

Nowhere did nineteenth-century feminism have thoroughly revolutionary consequences. But as an outgrowth of the French and Industrial revolutions, it raised issues that echoed repeatedly and more loudly in the century that followed.



Reflections: Revolutions Pro and Con

Not long before he died in 1976, the Chinese revolutionary and communist leader Zhou Enlai was asked what he thought about the French Revolution. His famous reply—“It’s too early to say”—highlights the endless controversies that revolutions everywhere have spawned. Long after the dust had settled from these Atlantic upheavals, their legacies have continued to provoke controversy. Were these revolutions necessary? Did they really promote the freedoms that they advertised? Did their benefits outweigh their costs in blood and treasure?

To the people who made these revolutions, benefited from them, or subsequently supported them, they represented an opening to new worlds of human possibility, while sweeping away old worlds of oppression, exploitation, and privilege. Modern revolutionaries acted on the basis of Enlightenment ideas, believing that the structure of human societies was not forever ordained by God or tradition and that it was both possible and necessary to reconstruct those societies. They also saw themselves as correcting ancient and enduring injustices. To those who complained about the violence of revolutions, supporters pointed to the violence that maintained the status quo and the unwillingness of privileged classes to accommodate changes that threatened those privileges. It was persistent injustice that made revolution necessary and perhaps inevitable.

To their victims, critics, and opponents, revolutions appeared quite different. Conservatives generally viewed human societies, not as machines whose parts could be easily rearranged, but as organisms that evolved slowly. Efforts at radical and sudden change only invited disaster, as the unrestrained violence of the French Revolution at its height demonstrated. The brutality and bitterness of the Haitian Revolution

arguably contributed much to the unhappy future of that country. Furthermore, critics charged that revolutions were largely unnecessary, since societies were in fact changing. France was becoming a modern society and feudalism was largely gone well before the revolution exploded. Slavery was ended peacefully in many places, and democratic reform proceeded gradually throughout the nineteenth century. Was this not a preferable alternative to that of revolutionary upheaval?

Historians too struggle with the passions of revolution—both pro and con—as they seek to understand the origins and consequences of these momentous events. Were revolutions the product of misery, injustice, and oppression? Or did they reflect the growing weakness of established authorities, the arrival of new ideas, or the presence of small groups of radical activists able to fan the little fires of ordinary discontent into revolutionary conflagrations? The outcomes of revolutions have been as contentious as their beginnings. Did the American Revolution enable the growth of the United States as an economic and political “great power”? Did the Haitian Revolution stimulate the later end of slavery elsewhere in the Atlantic world? Did the French Revolution and the threat of subsequent revolutions encourage the democratic reforms that followed in the nineteenth century? Such questions have been central to an understanding of eighteenth-century revolutions as well as to those that followed in Russia, China, and elsewhere in the twentieth century.

Second Thoughts

What's the Significance?

To assess your mastery of the material in this chapter, visit the **Student Center** at bedfordstmartins.com/strayer.

North American Revolution
 French Revolution
 Declaration of the Rights of Man and Citizen
 Napoleon Bonaparte

Haitian Revolution
 Spanish American revolutions
 abolitionist movement
 nationalism

Vindication of the Rights of Woman
 maternal feminism
 Elizabeth Cady Stanton

Big Picture Questions

1. Make a chart comparing the North American, French, Haitian, and Spanish American revolutions. What categories of comparison would be most appropriate to include?
2. Do revolutions originate in oppression and injustice, in the weakening of political authorities, in new ideas, or in the activities of small groups of determined activists?
3. “The influence of revolutions endured long after they ended.” To what extent does this chapter support or undermine this idea?
4. In what ways did the Atlantic revolutions and their echoes give a new and distinctive shape to the emerging societies of nineteenth-century Europe and the Americas?

Next Steps: For Further Study

Benedict Anderson, *Imagined Communities: Reflections on the Origins and Spread of Nationalism* (1991). A now-classic though controversial examination of the process by which national identities were created.

Bonnie S. Anderson, *Joyous Greetings: The First International Women's Movement, 1830–1860* (2000). Describes the beginnings of transatlantic feminism.

Laurent Dubois and John Garrigus, *Slave Revolution in the Caribbean, 1789–1804* (2006). A brief and up-to-date summary of the Haitian Revolution, combined with a number of documents.

Susan Dunn, *Sister Revolutions* (1999). A stimulating comparative study of the American and French revolutions.

Eric Hobsbawm, *The Age of Revolution, 1789–1848* (1999). A highly respected survey by a well-known British historian.

Lynn Hunt, ed., *The French Revolution and Human Rights* (1996). A collection of documents, with a fine introduction by a prominent scholar.

“Liberty, Equality, Fraternity: Exploring the French Revolution,” <http://chnm.gmu.edu/revolution/browse/images/#>. A collection of cartoons, paintings, and artifacts illustrating the French Revolution.

For Web sites and additional documents related to this chapter, see **Make History** at bedfordstmartins.com/strayer.

Documents

Considering the Evidence: Claiming Rights



In the discourse of the age of revolution, no idea had a more enduring resonance than that of “rights”—natural rights, political and civic rights, and “the rights of man” or, in a more recent expression, “human rights.” However those rights were defined, they were understood as both natural and universal. They were considered inherent in the human condition rather than granted by some authority, and they were envisioned as being the same for everyone rather than depending on a person’s birth, rank, or status in society. Growing out of the European Enlightenment (see pp. 742–44), this understanding of “rights” was genuinely revolutionary, challenging almost all notions of government and society prior to the late eighteenth century. But even among supporters, the idea of human rights was highly controversial. What precisely were these rights? Did they support or contradict one another? Did they really apply equally to all persons? How should they be established and maintained? Such questions were central to this age of revolution and have informed much of the world’s political history ever since.²²

Document 17.1

The French Revolution and the “Rights of Man”

The most prominent example of the language of rights found expression during the French Revolution in the Declaration of the Rights of Man and Citizen. It was a document hammered out in the French National Assembly early in that revolutionary upheaval and adopted at the end of August 1789 (see pp. 784–87). Ever since, it has been viewed as the philosophical core of the French Revolution.

Clearly the French document bears similarities to the language of the U.S. Declaration of Independence, for both drew upon the ideas of the European Enlightenment. Furthermore, Thomas Jefferson, who largely wrote the U.S. Declaration, served as the ambassador to France at this time and was in close contact with Marquis de Lafayette, the principal author of the French

Declaration. And Lafayette in turn had earlier served with the American revolutionary forces seeking independence from England.

- What purposes did the writers of the Declaration expect it to fulfill?
- What specific rights are spelled out in this document? What rights does it omit?
- What was revolutionary about the Declaration? What grievances against the old regime did the declaration reflect?
- What grounds for debate or controversy can you identify within the Declaration?

The Declaration of the Rights of Man and Citizen

1789

The representatives of the French people, constituted as a National Assembly, and considering that ignorance, neglect, or contempt of the rights of man are the sole causes of public misfortunes and governmental corruption, have resolved to set forth in a solemn declaration the natural, inalienable and sacred rights of man...

I. Men are born and remain free and equal in rights. Social distinctions may be based only on common utility.

2. The purpose of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.

3. The principle of all sovereignty rests essentially in the nation. No body and no individual may exercise authority which does not emanate expressly from the nation.

4. Liberty consists in the ability to do whatever does not harm another; hence the exercise of the natural rights of each man has no other limits than those which assure to other members of society the enjoyment of the same rights. These limits can only be determined by the law.

5. The law only has the right to prohibit those actions which are injurious to society. No hindrance should be put in the way of anything not prohibited by the law, nor may any one be forced to do what the law does not require.

6. The law is the expression of the general will. All citizens have the right to take part, in person or by their representatives, in its formation. It must be the same for everyone whether it protects or penalizes. All citizens being equal in its eyes are equally admissible to all public dignities, offices, and employments, according to their ability, and with no other distinction than that of their virtues and talents.

7. No man may be indicted, arrested, or detained except in cases determined by the law and according to the forms which it has prescribed...

9. Every man being presumed innocent until judged guilty, if it is deemed indispensable to arrest him, all rigor unnecessary to securing his person should be severely repressed by the law.

10. No one should be disturbed for his opinions, even in religion, provided that their manifestation does not trouble public order as established by law.

11. The free communication of thoughts and opinions is one of the most precious of the rights of man. Every citizen may therefore speak, write, and print freely, if he accepts his own responsibility for any abuse of this liberty in the cases set by the law.

Source: Lynn Hunt, ed., *The French Revolution and Human Rights* (Boston: Bedford/St. Martin's, 1996), 77–79.

12. The safeguard of the rights of man and the citizen requires public powers. These powers are therefore instituted for the advantage of all, and not for the private benefit of those to whom they are entrusted.

13. For maintenance of public authority and for expenses of administration, common taxation

is indispensable. It should be apportioned equally among all the citizens according to their capacity to pay. . . .

17. Property being an inviolable and sacred right, no one may be deprived of it except when public necessity, certified by law, obviously requires it, and on the condition of a just compensation in advance.

Document 17.2

The Rights of Women

But did the “rights of man” include women? Although none of the legislative assemblies that arose during the French Revolution seriously considered granting women the right to vote or hold office, the question of women’s rights was sharply debated. Just two years after the famous French Declaration, the French playwright and journalist Olympe de Gouges sought to apply those rights to women when she crafted her *Declaration of the Rights of Woman and the Female Citizen*. “Woman, wake up,” she wrote, “the tocsin [warning bell] of reason is being heard throughout the whole universe; discover your rights.”²³ Most men, however, even ardent revolutionaries, agreed with the French lawyer Jean-Denis Lanjuinais that “the physique of women, their goal in life [marriage and motherhood], and their position distance them from the exercise of a great number of political rights and duties.”²⁴

Debates about the “rights of women” were hardly limited to France. During the nineteenth century, they echoed loudly throughout Europe, North America, and beyond and gave rise to the world’s first women’s rights movement. Among the earliest expressions of that debate was a treatise titled *A Vindication of the Rights of Woman* (1792) by Mary Wollstonecraft, a British writer whose thinking about women’s rights had been clearly stimulated by events in France. She wrote the book as a response to French diplomat Charles Talleyrand, who had recently advocated a very limited and domestic education for women.

- On what basis does Wollstonecraft argue for the rights of women? To what extent were her arguments based on the principles of the French Declaration?
- In what kind of rights does she seem most interested? What problems does the denial of those rights generate?
- Should Wollstonecraft be considered a feminist in the contemporary sense of insisting on the complete equality of women and men in every sphere of life? Keep in mind that the term “feminism” itself was not in use when she wrote in 1792.

MARY WOLLSTONECRAFT

A Vindication of the Rights of Woman

1792

Contending for the rights of woman, my main argument is built on this simple principle, that if she be not prepared by education to become the companion of man, she will stop the progress of knowledge and virtue;... but the education and situation of woman at present shuts her out from such investigations....

Consider, sir, dispassionately these observations, for a glimpse of this truth seemed to open before you when you observed, "that to see one-half of the human race excluded by the other from all participation of government was a political phenomenon that, according to abstract principles, it was impossible to explain." If so, on what does your constitution rest?...

Consider—I address you as a legislator—whether, when men contend for their freedom, and to be allowed to judge for themselves respecting their own happiness, it be not inconsistent and unjust to subjugate women, even though you firmly believe that you are acting in the manner best calculated to promote their happiness? Who made man the exclusive judge, if woman partake with him of the gift of reason?

In this style argue tyrants of every denomination, from the weak king to the weak father of a family; they are all eager to crush reason, yet always assert that they usurp its throne only to be useful. Do you not act a similar part when you force all women, by denying them civil and political rights, to remain immured in their families groping in the dark?... They may be convenient slaves, but slavery will have its constant effect, degrading the master and the abject dependent....

Source: Mary Wollstonecraft, *A Vindication of the Rights of Woman* (New York: W. W. Norton, 1967), Dedication.

I have repeatedly asserted... that women cannot by force be confined to domestic concerns; for they will, however ignorant, intermeddle with more weighty affairs, neglecting private duties only to disturb, by cunning tricks, the orderly plans of reason which rise above their comprehension....

Let there be then no coercion established in society, and the common law of gravity prevailing, the sexes will fall into their proper places. And now that more equitable laws are forming your citizens, marriage may become more sacred; your young men may choose wives from motives of affection, and your maidens allow love to root out vanity.

The father of a family will not then weaken his constitution and debase his sentiments by visiting the harlot, nor forget, in obeying the call of appetite, the purpose for which it was implanted. And the mother will not neglect her children to practise the arts of coquetry, when sense and modesty secure her the friendship of her husband.

But, till men become attentive to the duty of a father, it is vain to expect women to spend that time in their nursery which they, ... choose to spend at their glass [mirror]; for this exertion of cunning is only an instinct of nature to enable them to obtain indirectly a little of that power of which they are unjustly denied a share; for, if women are not permitted to enjoy legitimate rights, they will render both men and themselves vicious to obtain illicit privileges.

I wish, sir, to set some investigations of this kind afloat in France; and should they lead to a confirmation of my principles when your constitution is revised, the Rights of Woman may be respected, if it be fully proved that reason calls for this respect, and loudly demands JUSTICE for one-half of the human race.

Document 17.3

Rights and National Independence

The “rights of man” could be mobilized not only in the struggles of women but also on behalf of colonial subjects, as the American Declaration of Independence illustrated. Some thirty-five years after the outbreak of the North American revolution, Spain’s American colonies were likewise in revolt. Among the most prominent political and military leaders of that struggle was Simón Bolívar, often regarded as the George Washington of Latin America. Born in Caracas, Venezuela, Bolívar hailed from an old, wealthy, and aristocratic family. Although his struggles were successful in ending Spanish colonial rule, they manifestly failed to achieve his lifelong dream of a federation, like that of North America, among the various newly independent republics of Latin America. In a well-known letter, written in 1815, Bolívar made the case for the independence of his continent.

- What understanding of “rights” informed Bolívar’s demand for independence?
- What were his chief objections to Spanish rule?
- What difficulties did Bolívar foresee in achieving the kind of stable and unified independence that he so much desired?
- What might you infer from Bolívar’s statements, or his silences, about his willingness to apply human rights thinking to people of Native American, African, or mixed-race ancestry?

SIMÓN BOLÍVAR

The Jamaica Letter

1815

Success will crown our efforts because the destiny of [Latin] America is irrevocably fixed; the tie that bound her to Spain is severed. . . . The hatred we feel for the Peninsula is greater than the sea separating us from it; it would be easier to bring the two continents together than to reconcile the spirits and the minds of the two countries. The habit of

obedience, a commerce of shared interests, knowledge, and religion; mutual goodwill; a tender concern for the birthland and glory of our ancestors; in brief everything that constituted our hopes came to us from Spain. . . . Today the opposite is true: death, dishonor, everything harmful threatens us and makes us fearful. That wicked stepmother is the source of all our sufferings. . . . The chains have been broken, we’ve been liberated, and now our enemies want to make us slaves. That is why America fights with such defiance, and it would be rare should such desperate intensity not bring victory in its wake. . . .

Source: David Bushnell, ed., *El Libertador: Writings of Simón Bolívar*, translated by Frederick H. Fornoff (Oxford: Oxford University Press, 2003), 13–14, 18–20, 27–28, 30.

[W]e are moreover neither Indians nor Europeans, but a race halfway between the legitimate owners of the land and the Spanish usurpers—in short, being Americans by birth and endowed with rights from Europe—find ourselves forced to defend these rights against the natives while maintaining our position in the land against the intrusion of the invaders. Thus we find ourselves in the most extraordinary and complicated situation....

The posture of those who dwell in the American hemisphere has been over the centuries purely passive. We are at a level even lower than servitude, and by that very reason hindered from elevating ourselves to the enjoyment of freedom.... From the beginning we were plagued by a practice that in addition to depriving us of the rights to which we were entitled left us in a kind of permanent infancy with respect to public affairs....

The Americans... occupy no other place in society than that of servants suited for work or, at best, that of simple consumers, and even this is limited by appalling restrictions: for instance the prohibition against the cultivation of European crops or the sale of products monopolized by the king, the restriction against the construction of factories that don't even exist on the peninsula, exclusive privileges for engaging in commerce even of items that are basic necessities, the barrier between American provinces, preventing them from establishing contact, or communicating, or doing business with one another. In short, would you like to know the extent of our destiny? Fields for the cultivation of indigo, grain, coffee, sugar cane, cacao, and cotton, empty prairies for raising cattle, wilderness for hunting ferocious beasts, the bowels of the earth for excavating gold that will never

satisfy the lusts of that greedy nation.... Is this not an outrage and a violation of the rights of humanity?

We were... absent from the universe in all things relative to the science of government and the administration of the state. We were never viceroys, never governors, except in extraordinary circumstances; hardly ever bishops or archbishops; never diplomats; soldiers only in lower ranks; nobles, but without royal privileges. In short, we were never leaders, never financiers, hardly ever merchants....

From the foregoing, we can deduce certain consequences: The American provinces are involved in a struggle for emancipation, which will eventually succeed.... The idea of merging the entire New World into a single nation with a single unifying principle to provide coherence to the parts and to the whole is both grandiose and impractical. Because it has a common origin, a common language, similar customs, and one religion, we might conclude that it should be possible for a single government to oversee a federation of different states eventually to emerge. However, this is not possible, because America is divided by remote climates, diverse geographies, conflicting interests, and dissimilar characteristics.... Such a corporation might conceivably emerge at some felicitous moment in our regeneration....

When we are at last strong, under the auspices of a liberal nation that lends us its protection, then we will cultivate in harmony the virtues and talents that lead to glory; then we will follow the majestic path toward abundant prosperity marked out by destiny for South America; then the arts and sciences that were born in the Orient and that brought enlightenment to Europe will fly to a free Columbia, which will nourish and shelter them.

Document 17.4

Rights and Slavery

The language of “rights” resonated not only with women seeking equality and colonial subjects seeking independence but also with slaves demanding freedom. Clearly, the ideas and events of the French Revolution had sparked the massive slave uprising in Haiti in 1791 (see pp. 787–90). In the United States the language of the Declaration of Independence with its affirmation that “all

men are created equal” stood in glaring contrast to the brutal realities of slavery. That great contradiction in the new American nation was forcefully highlighted in a famous speech by Frederick Douglass. Born a slave in 1818, Douglass had escaped from bondage to become a leading abolitionist, writer, newspaper publisher, and African American spokesperson. He was invited to address an antislavery meeting in Rochester, New York, on July 4, 1852.

- On what basis does Douglass demand the end of slavery? How do his arguments relate to the ideology of the American Revolution?
- How would you describe the rhetorical strategy of his speech?
- What does Douglass mean when he says “it is not light that is needed, but fire”?
- In what ways does he argue that slavery has poisoned American life?
- Why, in the end, can Douglass claim “I do not despair of this country”? How would you evaluate the following assertion in the last paragraph: “There are forces in operation, which must inevitably work the downfall of slavery”? What forces was he referring to?

FREDERICK DOUGLASS

What to the Slave Is the Fourth of July?

1852

Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! . . .

But, such is not the state of the case. I say it with a sad sense of the disparity between us. I am not

included within the pale of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. . . . The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth [of] July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? . . .

Fellow-citizens; above your national, tumultuous joy, I hear the mournful wail of millions! . . . I shall see, this day. . . from the slave’s point of view. . . . I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! . . . Standing with God and the crushed and bleeding slave on this occasion, I will. . . dare to call in question and to denounce, with all the emphasis I can command, everything

Source: Frederick Douglass, “What to the Slave Is the Fourth of July?” <http://www.trincenter.com/historicalviews/4thjuly.htm>.

that serves to perpetuate slavery—the great sin and shame of America!

For the present, it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that . . . while we are engaged in all manner of enterprises common to other men . . . , we are called upon to prove that we are men!

Would you have me argue that man is entitled to liberty? that he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? . . .

At a time like this, scorching irony, not convincing argument, is needed. . . . For it is not light that is needed, but fire. . . . [T]he conscience of the nation must be roused; . . . the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

What, to the American slave, is your 4th of July? I answer: a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices, more shocking and bloody, than are the people of these United States, at this very hour. . . .

Fellow-citizens! I will not enlarge further on your national inconsistencies. The existence of slavery in this country brands your republicanism as a sham, your humanity as a base pretence, and your Christianity as a lie. It destroys your moral power abroad; it corrupts your politicians at home. It saps the foundation of religion; it makes your name a hiss-

ing, and a byword to a mocking earth. It is the antagonistic force in your government, the only thing that seriously disturbs and endangers your Union. It fetters your progress; it is the enemy of improvement, the deadly foe of education; it fosters pride; it breeds insolence; it promotes vice; it shelters crime; it is a curse to the earth that supports it; and yet, you cling to it, as if it were the sheet anchor of all your hopes. Oh! be warned! be warned! a horrible reptile is coiled up in your nation's bosom; the venomous creature is nursing at the tender breast of your youthful republic; for the love of God, tear away, and fling from you the hideous monster, and let the weight of twenty millions crush and destroy it forever! . . .

Allow me to say, in conclusion. . . , I do not despair of this country. There are forces in operation, which must inevitably work the downfall of slavery. . . . While drawing encouragement from the Declaration of Independence, the great principles it contains, and the genius of American Institutions, my spirit is also cheered by the obvious tendencies of the age. Nations do not now stand in the same relation to each other that they did ages ago. No nation can now shut itself up from the surrounding world, and trot round in the same old path of its fathers without interference. . . . But a change has now come over the affairs of mankind. Walled cities and empires have become unfashionable. The arm of commerce has borne away the gates of the strong city. Intelligence is penetrating the darkest corners of the globe. It makes its pathway over and under the sea, as well as on the earth. Wind, steam, and lightning are its chartered agents. Oceans no longer divide, but link nations together. From Boston to London is now a holiday excursion. Space is comparatively annihilated. Thoughts expressed on one side of the Atlantic are distinctly heard on the other. The far off and almost fabulous Pacific rolls in grandeur at our feet. The Celestial Empire, the mystery of ages, is being solved. The fiat of the Almighty, "Let there be Light," has not yet spent its force.

Document 17.5

Rights in the Colonial World

The idea of rights did not long remain limited to the Atlantic world of Europe and the Americas. Much as that idea proved revolutionary in the colonial world of the Americas, so too did it have an impact in the new European colonial empires that took shape during the nineteenth century. As Western colonialism embraced much of Asia and Africa, such ideas gradually became familiar to at least a few people in those colonial societies. One example was Raden Adjeng Kartini, a young Javanese woman from an aristocratic family who had become fluent in Dutch, the language of the Netherlands, the colonial power that ruled her country. In 1899, at the age of twenty, she wrote a letter to a Dutch friend, describing the impact of European thinking on her own outlook and her own life.

- Although Kartini did not directly use the language of “rights,” what evidence in the letter suggests that she might have been influenced by the idea of human rights?
- What elements of European thinking are most compelling to Kartini?
- In what ways does her encounter with European thinking generate conflict or dissatisfaction with her own society? What else provokes her desire for change?
- Some Indonesians have celebrated Kartini as a pioneer of both feminism and nationalism. To what extent does this letter support that view?
- How would you compare Kartini’s thinking about women’s emancipation with that of Wollstonecraft?

RADEN ADJENG KARTINI

Letter to a Friend

1899

I have longed to make the acquaintance of a “modern girl,” that proud, independent girl who has all my sympathy! . . . I do not belong to the Indian world, but to that of my pale sisters who are struggling forward in the distant West.

If the laws of my land permitted it, there is nothing that I had rather do than give myself wholly to the working and striving of the new woman in Europe; but age-long traditions that cannot be broken hold us fast cloistered in their unyielding arms. Some day those arms will loosen and let us go, but that time lies as yet far from us, infinitely far. It will come, that I know; it may be three, four generations after us. Oh, you do not know what it is to love this young, this new age with heart and soul, and yet to

Source: Raden Adjeng Kartini, *Letters of a Javanese Princess*, translated by Agnes Louise Symmers (Oxford: Oxford University Press, 1976), 3–7.

be bound hand and foot, chained by all the laws, customs, and conventions of one's land. All our institutions are directly opposed to the progress for which I so long for the sake of our people. Day and night I wonder by what means our ancient traditions could be overcome. For myself, I could find a way to shake them off, to break them, were it not that another bond, stronger than any age-old tradition could ever be, binds me to my world; and that is the love which I bear for those to whom I owe my life, and whom I must thank for everything. Have I the right to break the hearts of those who have given me nothing but love and kindness my whole life long, and who have surrounded me with the tenderest care?

But it was not the voices alone which reached me from that distant, that bright, that new-born Europe, which made me long for a change in existing conditions. Even in my childhood, the word "emancipation" enchanted my ears; it had a significance that nothing else had, a meaning that was far beyond my comprehension, and awakened in me an evergrowing longing for freedom and independence—a longing to stand alone. Conditions both in my own surroundings and in those of others around me broke my heart, and made me long with a nameless sorrow for the awakening of my country.

Then the voices which penetrated from distant lands grew clearer and clearer, till they reached me, and to the satisfaction of some who loved me, but to the deep grief of others, brought seed which entered my heart, took root, and grew strong and vigorous.

And now I must tell you something of myself so that you can make my acquaintance.

I am the eldest of the three unmarried daughters of the Regent of Japara, and have six brothers and sisters. What a world, eh? My grandfather... was a great leader in the progressive movement of his day, and the first regent of middle Java to unlatch his door to that guest from over the sea—Western civilization. All of his children had European educations.... We girls, so far as education goes, fettered by our ancient traditions and conventions, have profited but little by these advantages. It was a great crime against the customs of our land that we should be taught at all, and especially that we should leave the house every day to go to school. For the customs of our country forbade girls in the strongest manner ever to go outside

of the house. We were never allowed to go anywhere, however, save to the school, and the only place of instruction of which our city could boast, which was open to us, was a free grammar school for Europeans.

When I reached the age of twelve, I was kept at home—I must go into the "box." I was locked up, and cut off from all communication with the outside world, toward which I might never turn again save at the side of a bridegroom, a stranger, an unknown man whom my parents would choose for me, and to whom I should be betrothed without my own knowledge.... I went into my prison. Four long years I spent between thick walls, without once seeing the outside world.

How I passed through that time, I do not know.... But there was one great happiness left me: the reading of Dutch books and correspondence with Dutch friends was not forbidden. This—the only gleam of light in that empty, sombre time, was my all....

At last in my sixteenth year, I saw the outside world again. Thank God! Thank God! I could leave my prison as a free human being and not chained to an unwelcome bridegroom....

In the following year, at the time of the investiture of our young Princess [Queen Wilhelmina of the Netherlands], our parents presented us "officially" with our freedom. For the first time in our lives we were allowed to leave our native town, and to go to the city where the festivities were held in honour of the occasion. What a great and priceless victory it was! That young girls of our position should show themselves in public was here an unheard-of occurrence. The "world" stood aghast; tongues were set wagging at the unprecedented crime. Our European friends rejoiced, and as for ourselves, no queen was so rich as we. But I am far from satisfied. I would go still further, always further. I do not desire to go out to feasts, and little frivolous amusements. That has never been the cause of my longing for freedom. I long to be free, to be able to stand alone, to study, not to be subject to any one, and, above all, *never, never* to be obliged to marry.

But we *must* marry, must, must. Not to marry is the greatest sin which the [Muslim] woman can commit; it is the greatest disgrace which a native girl can bring to her family.

And marriage among us—Miserable is too feeble an expression for it. How can it be otherwise, when the laws have made everything for the man and nothing for the woman? When law and convention both are for the man; when everything is allowed to him?

Love! what do we know here of love? How can we love a man whom we have never known? And how could he love us? That in itself would not be possible. Young girls and men must be kept rigidly apart, and are never allowed to meet.

Using the Evidence: Claiming Rights

1. **Making comparisons:** In what different ways does the idea of “rights” find expression in these five documents? Which documents speak more about individual rights and which focus attention on collective rights? What common understandings can you identify?
2. **Considering ideas and circumstances:** Historians frequently debate the relative importance of ideas in shaping historical events. What impact do you think the ideas about rights expressed in these documents had on the historical development of the Atlantic world and beyond? And what specific historical contexts or conditions shaped each writer’s understanding of “rights”?
3. **Connecting past and present:** Read the Universal Declaration of Human Rights, adopted by the United Nations in 1948 (<http://www.un.org/Overview/rights.html>). To what extent does this document reflect the thinking about rights spelled out in the French declaration of 1789? What additional rights have been added to the more recent document? How might you account for the changes?

Visual Sources

Considering the Evidence: Representing the French Revolution



The era of the French Revolution, generally reckoned to have lasted from 1789 to 1815, unfolded as a complex and varied process. Its first several years were relatively moderate, but by 1792 it had become far more radical and violent. After 1795 a reaction set in against the chaos and upheaval that it had generated, culminating in the seizure of power in 1799 by the successful general Napoleon Bonaparte. Nor was the revolution a purely French affair. Conservative opposition in the rest of Europe prompted prolonged warfare, and French efforts under Napoleon to spread the revolution led to a huge French empire in Europe and much resistance to it (see pp. 784–87).

All of this provoked enormous controversy, which found visual expression in paintings, cartoons, drawings, and portraits. The five visual sources that follow suggest something of the changing nature of the revolution and the varied reactions it elicited.

Like all major social upheavals, the French Revolution unleashed both enormous hopes and great fears, largely depending on an individual's position in French society. That society was divided into three legal orders, or estates—the clergy, the nobility, and the commoners. The first two of these estates, the most highly privileged groups of French society, together represented only about 2 percent of the population and were exempt from major forms of taxation in addition to holding much of the country's landed wealth. This generated considerable resentment among the commoners (the third estate) and was a critical motor of the revolution. Nonetheless, in the early stages of the revolution (1789–1791), many people hoped that France could become a constitutional monarchy with a far more limited role for the king and that the three estates could work together in harmony. The high point of this hope for social and national unity occurred during the Festival of the Federation, a massive military pageant featuring troops from all over the country. Watched by close to a million spectators, the festival took place on July 14, 1790, exactly one year after the storming of the Bastille, a large fortress, prison, and armory that had come to symbolize the oppressive old regime. Soldiers swore an oath of allegiance to the king and the National Assembly. Speakers gave public thanks for “this inseparable bond between all the French, regardless of sex, age, station in life or occupation.”²⁵



Visual Source 17.1 The Early Years of the French Revolution: “The Joyous Accord” (The Bridgeman Art Library)

Visual Source 17.1, entitled “The Joyous Accord,” represents this phase of the revolution as it depicts the interaction of members of the three estates. The text reads: “Then Messieur we drink to the health of our good King and the Fatherland, that we may be in agreement, at least this for life. And that virtue may be our guide and we will taste together the true pleasures of life.”

- What changes during the first year of the French Revolution does this image reveal? Consider the activity portrayed in the painting and the posture of the three figures. What continuities with the past does it also suggest?
- How does it portray the ideal of national unity?
- How are the representatives of the three estates distinguished from one another?
- Notice the peasants hunting in the background. Keep in mind that before the revolution peasants who hunted on the estates of the nobility were subject to harsh punishment or even death. Why do you suppose the artist chose to include them in the painting?

Despite the hope for harmony, many soon came to see the revolution as a sharp reversal of class roles. Visual Source 17.2, which depicts the three estates of old France as female characters, illustrates this perception of the revolution. The woman on the far right represents the clergy, the one in the middle portrays the nobility, and the figure holding the baby stands for the commoners.

- What different impressions of the revolution are conveyed by Visual Sources 17.1 and 17.2?
- How might you interpret the meaning of the caption, which reads: “I really knew we would have our turn.”



Visual Source 17.2 A Reversal of Roles: The Three Estates of the Old Regime (Réunion des musées nationaux/Art Resource, NY)



Visual Source 17.3 Revolution and Religion: “Patience, Monsignor, your turn will come.” (Musée de la Révolution française, Vizille, France, mfr 89.186)

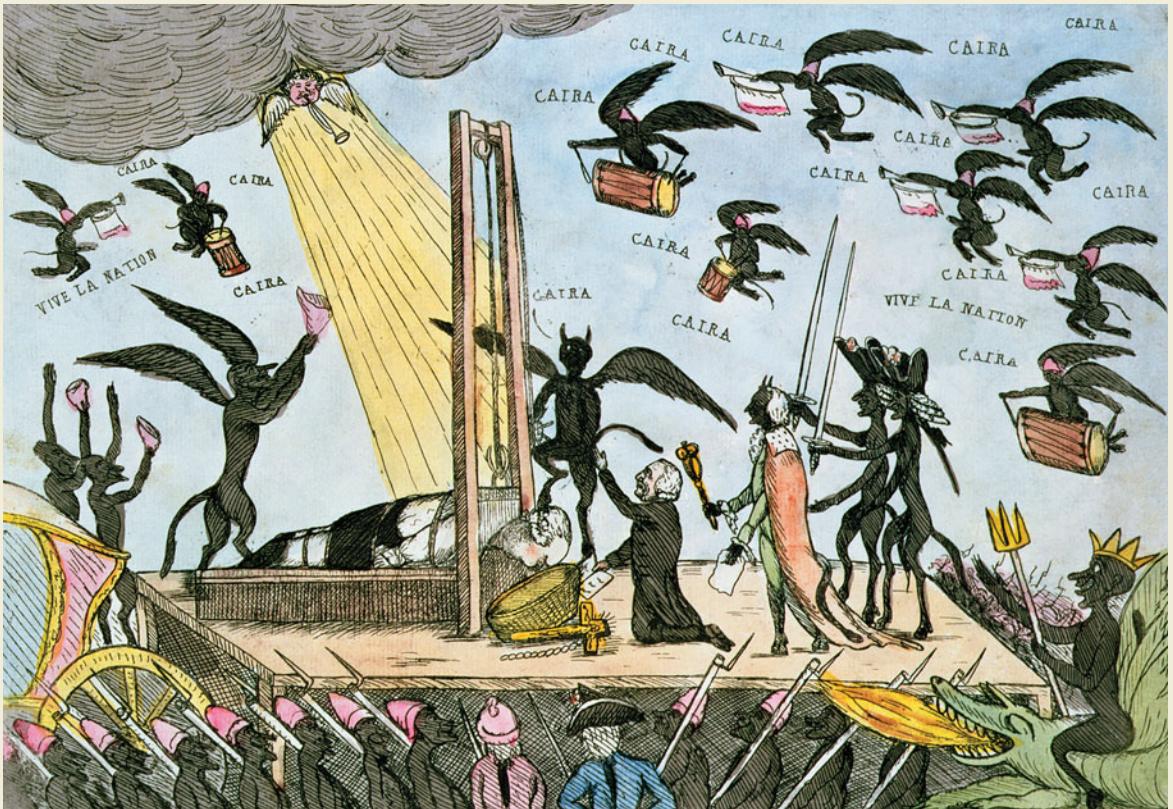
- Compare this image with the opening picture of Chapter 17 on page 778. What changes had occurred in the relationship of the classes? How does the woman representing the third estate in Visual Source 17.2 differ from her counterpart in the earlier image?
- Notice that the woman representing the third estate in this image holds a distaff, a tool used for spinning, as well as a child. What does this suggest about the roles of women in the new order? How might Mary Wollstonecraft (Document 17.2, pp. 808–09) respond to this image?

In its more radical phase, the French Revolution witnessed not only serious class conflict but also a vigorous attack on the Catholic Church and on Christianity itself. The Church was brought under state control, and members of the clergy were required to swear an oath of allegiance to the revolution. The revolutionary government closed many church buildings or sold them to the highest bidder. The government also seized church property to finance France’s wars. For a time, revolutionaries tried to establish a Cult of Reason to replace the Christian faith. This de-Christianization policy also involved the closure of monasteries and efforts to force priests to abandon their vocation and even to marry. Visual Source 17.3 suggests some of the reasons why ardent revolutionaries were so opposed to the supernatural religion in general and the Catholic Church in particular.

- How does this visual source reflect the outlook of the Enlightenment? (See pp. 742–44.)

- What criticisms of the Church are suggested by this image? Why is the bishop on the left portrayed as a fat, even bloated, figure? What is the significance of efforts to “squeeze” the priests? Based on their dress, what class do you think the pressmen represent?
- The caption reads: “Patience, Monsignor, your turn will come.” What do you imagine was the reaction of devout Catholics to such images and to the policies of de-Christianization?
- In what ways do Visual Sources 17.1, 17.2, and 17.3 reflect the principles of the Declaration of the Rights of Man and Citizen (Document 17.1, pp. 806–08)?

Attacks on the church and religion in general were among the actions of the Revolution that prompted fear, outrage, and revulsion, both within France and in the more conservative societies of Europe. So too was the execution of Louis XVI and Marie Antoinette, as well as the widespread violence of the Terror. Visual Source 17.4, a British political cartoon, conveys this highly critical, indeed horrified, outlook on the French Revolution. Captioned “Hell Broke



Visual Source 17.4 An English Response to Revolution: “Hell Broke Loose or The Murder of Louis” (Musée de la Révolution française, Vizille, France/The Bridgeman Art Library)

Those conquests also aroused much resentment and resistance, which by 1815 brought an end to both Napoleon and the European empire he had created. Visual Source 17.5, a German caricature of Napoleon, illustrates that resistance in visual form. It was created in late 1813 by the German artist J. M. Voltz to mark a major defeat of Napoleon's forces at Leipzig in October of that year. The caption reads: "Triumph of the Year 1813. To the Germans for the New Year 1814." This image was widely reproduced throughout French-occupied Europe in an effort to stimulate further resistance.

- What do the figures embedded in Napoleon's gnarled face represent?
- Notice the Russian-style fur hat with bear claws extending into Napoleon's head. Given the recent Russian military defeats of Napoleon's forces, what do you think this represents?
- How do you understand the hand extending from Napoleon's neck as an epaulet (military insignia worn on the shoulder)?
- What is the meaning of the map depicted on his uniform? The crosses show the location of other defeats for Napoleon's forces. Notice also the red collar, said to represent the blood of Napoleon's many victims.
- How does this German critique of the French Revolution, created in 1813, differ from the British criticism in Visual Source 17.4, which is dated to 1793?

Using the Evidence: Representing the French Revolution

1. **Considering political art as evidence:** Based on these five visual sources, together with those in the text itself, what are the advantages and limitations of political or satirical art in understanding a complex phenomenon such as the French Revolution?
2. **Making comparisons:** In what different ways was the French Revolution portrayed in these visual sources? How might you account for those differences? Consider issues of class, nationality, religious commitment, time period, and gender.
3. **Defining the French Revolution:** Based on these visual sources, what was revolutionary about the French Revolution? And what earlier patterns of French life persisted?
4. **Identifying opponents of the revolution:** Based on these visual sources and the text narrative, which groups of people likely opposed the revolution? Why?