

Atlantic Revolutions, Global Echoes

1750–1914



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The Haitian earthquake of January 2010 not only devastated an already impoverished country but also reawakened issues deriving from that country's revolution against slavery and French colonial rule, which finally succeeded in 1804. Twenty-one years later, the French government demanded from Haiti a payment of 150 million gold francs in compensation for the loss of its richest colony and its "property" in slaves. With French warships hovering offshore, Haitian authorities agreed. To make the heavy payments, even after they were somewhat reduced, Haiti took out major loans from French, German, and North American banks. Repaying those loans, finally accomplished only in 1947, represented a huge drain on the country's budget, costing 80 percent of the government's revenue in 1915. Now in 2010, with the country in ruins, an international petition signed by over 100 prominent people, called on the French government to repay some \$17 billion, effectively returning the "independence debt" extorted from Haiti 185 years earlier. While the French government dismissed those claims, the issue provided a reminder of the continuing echoes of events from an earlier age of revolution.

THE HAITIAN REVOLUTION WAS PART OF AND LINKED to a much larger set of upheavals that shook both sides of the Atlantic world between 1775 and 1825. Haitians had drawn inspiration from the earlier North American and French revolutions, even as their successful overthrow of French rule helped shape the Latin American independence struggles that followed. These four closely related upheavals

Revolution and the Reversal of Class Roles: Three French female figures, representing from right to left the clergy, nobility, and commoners (Third Estate), show the reversal of class roles that the revolution generated. Now the commoner rides on the back of the noblewoman and is shown in a dominant position over the nun. (Réunion des musées nationaux/Art Resource, NY)

SEEKING THE MAIN POINT

What were the most important outcomes of the Atlantic revolutions, both immediately and in the century that followed?

reflect the new connections among Europe, Africa, North and South America, which took shape in the wake of Columbus's voyages and the European conquests that followed. Together, they launched a new chapter in the history of the Atlantic world, while the echoes of those revolutions reverberated in the larger world.

Atlantic Revolutions in a Global Context

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, and not only for the European/Atlantic world. From the early eighteenth century to the mid-nineteenth, many parts of the world witnessed political and social upheaval, leading some historians to think in terms of a “world crisis” or “converging revolutions.” By the 1730s, the Safavid dynasty that had ruled Persia (now Iran) for several centuries had completely collapsed, even as the powerful Mughal Empire governing India also fragmented. About the same time, the Wahhabi movement in Arabia seriously threatened the Ottoman Empire, and its religious ideals informed major political upheavals in Central Asia and elsewhere (see pp. 736–37). The Russian Empire under Catherine the Great experienced a series of peasant uprisings, most notably one led by the Cossack commander Pugachev in 1773–1774, which briefly proclaimed the end of serfdom before that rebellion was crushed. China too in the late eighteenth and early nineteenth centuries hosted a number of popular though unsuccessful rebellions, a prelude perhaps to the huge Taiping revolution of 1850–1864. Beginning in the early nineteenth century, a wave of Islamic revolutions shook West Africa, while in southern Africa, a series of wars and migrations known as the *mfecane* (the breaking or crushing) involved widespread and violent disruptions as well the creation of new states and societies.

Thus the Atlantic revolutions in North America, France, Haiti, and Latin America took place within a larger global framework. Like many of the other upheavals, they too occurred in the context of expensive wars, weakening states, and destabilizing processes of commercialization. But the Atlantic revolutions were distinctive in various ways compared to upheavals elsewhere. The costly wars that strained European imperial states—Britain, France, and Spain in particular—were global rather than regional. In the so-called Seven Years’ War (1754–1763), Britain and France joined battle in North America, the Caribbean, West Africa, and South Asia. The expenses of those conflicts prompted the British to levy additional taxes on their North American colonies and the French monarchy to seek new revenue from its landowners. These actions contributed to the launching of the American and French revolutions respectively.

Furthermore, the Atlantic revolutions were distinctive in that they were closely connected to one another. The American revolutionary leader Thomas Jefferson was

A Map of Time

1775–1783	American Revolution
1780s	Beginnings of antislavery movement
1789–1799	French Revolution
1791–1803	Haitian Revolution
1793–1794	Execution of Louis XVI; French terror
1799–1814	Reign of Napoleon
1807	End of slave trade in British Empire
1810–1811	Hidalgo-Morelos rebellion in Mexico
1810–1825	Latin American wars of independence
1822	Brazil gains independence from Portugal
1848	Women's Rights Convention, Seneca Falls, New York
1861	Emancipation of serfs in Russia
1861–1865	Civil War and abolition of slavery in United States
1870–1871	Unification of Germany and Italy
1886–1888	Cuba and Brazil abolish slavery
1920	Women gain the vote in United States

the U.S. ambassador to France on the eve of the French Revolution. 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

■ Causation

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

Locke (1632–1704) had argued, the “social contract” between ruler and ruled 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. In the late eighteenth and early nineteenth centuries, these ideas were largely limited to the Atlantic world. While all of the Atlantic revolutions involved the elimination of monarchs, at least temporarily, across Asia and Middle East such republican political systems were virtually inconceivable until much later. There the only solution to a bad monarch was a new and better one.

In the world of the Atlantic revolutions, ideas born of the Enlightenment 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.”

A final distinctive feature of the Atlantic revolutions lies in their immense global impact, extending 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, to develop constitutions, 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 human equality articulated in these revolutions later found expression in feminist, socialist, and communist movements. 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. In 1989, a number of Chinese students, fleeing the suppression of a democracy movement in their own country, marched at the head of a huge parade in Paris, celebrating the bicentennial of the French Revolution. And in 2011, the Middle Eastern uprisings known as the Arab Spring prompted numerous comparisons with the French Revolution. The Atlantic revolutions had a long reach.

Comparing Atlantic Revolutions

But beneath their 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 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 16.1). It was the first in a series of upheavals that

■ Change

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



Map 16.1 The United States after the American Revolution

The union of the thirteen British colonies in North America created the embryonic United States, shown here in 1788. Over the past two centuries and more of anticolonial struggles, it was the only example of separate colonies joining together after independence to form a larger and enduring nation.

rocked the Atlantic world and beyond in the century that followed. But was it a genuine revolution? What, precisely, did it change?

By effecting a 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.

There were, however, real differences between Englishmen in England and those in the North American colonies. Within the 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 accorded deference by ordinary people. But the ready availability of land following the dispossession 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, who were only too pleased to harm the interests of their British rivals.

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

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,

■ Comparison
How did the French Revolution differ from the American Revolution?

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 male 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 16.1, pp. 812–14). 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 men 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 men and women, 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 16.1, p. 821) gave way to more radical measures, as internal resistance and foreign opposition produced a fear that the revolution might be overthrown. 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 16.2 and 16.3, pp. 822 and 823, 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 16.4, p. 824). What followed was the Terror of 1793–1794. Under the leadership of Maximilien Robespierre (ROHBS-pee-air) 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 for France. Unlike the Americans, who sought to restore or build on 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.

In terms of gender roles, the French Revolution did not create a new society, but it did raise the question of female political equality far more explicitly than the American Revolution had done. Partly this was because French women were active in the major events of the revolution. In July 1789, they took part in the famous storming of the Bastille, a large fortress, prison, and armory that had come to symbolize



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 Révolution Française, Vizille, France/ Bridgeman Art Library)

the oppressive old regime. In October of that year, some 7,000 Parisian women, desperate about the shortage of bread, marched on the palace at Versailles, stormed through the royal apartments searching for the despised Queen Marie Antoinette, and forced the royal family to return with them to Paris.

Backed by a few male supporters, women also made serious political demands. They signed petitions detailing their complaints: lack of education, male competition in female trades, the prevalence of prostitution, the rapidly rising price of bread and soap. One petition, reflecting the intersection of class and gender, referred to women as the “Third Estate of the Third Estate.” Another demanded the right to bear arms in defense of the revolution. Over sixty women’s clubs were established throughout the country. A small group called the *Cercle Social* (Social Circle) campaigned for women’s rights, noting that “the laws favor men at the expense of women, because everywhere power is in your hands.”⁸ The French playwright and journalist Olympe de Gouges appropriated the language of the Declaration of Rights to insist that “woman is born free and lives equal to man in her rights.”

But the assertion of French women in the early years of the revolution seemed wildly inappropriate and threatening to most men, uniting conservatives and revolutionaries alike in defense of male privileges. And so in late 1793, the country’s all-male legislative body voted to ban all women’s clubs. “Women are ill-suited for elevated thoughts and serious meditation,” declared one of the male representatives. “A woman should not leave her family to meddle in affairs of government.” Here was a conception of gender that defined masculinity in terms of exercising political power. Women who aspired to do so were, in the words of one revolutionary orator, “de-natured *viragos*” (domineering women), in short not really women at all.⁹ Thus French revolutionaries were distinctly unwilling to offer any political rights to women, even though they had eliminated class restrictions, at least in theory; granted religious freedom to Jews and Protestants; and abolished slavery. Nonetheless, according to a leading historian, “the French Revolution, more than any other event of its time, opened up the question of women’s rights for consideration” and thus laid the foundations for modern feminism.¹⁰

If not in terms of gender, the immediate impact of the revolution was felt in many other 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 committees, and ran for public office. Ordinary men and women, who had identified primarily with their local communities, 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 and endless possibilities. 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



Map 16.2 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.

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.¹¹

Elsewhere too the French Revolution evoked images of starting over. Witnessing that revolution in 1790, the young William Wordsworth, later a famous British romantic poet, imagined “human nature seeming born again.” “Bliss it was in that dawn to be alive,” he wrote. “But to be young was very heaven.”

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 (r. 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 for men 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 16.2, p. 791). 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. 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

■ Comparison

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

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 16.3, p. 795). 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* (peh-TEE blahnk), or poor whites. A third 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 resisted 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 challenged 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 world history, “the lowest order of the society—slaves—became equal, free, and independent citizens.”¹² 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



Waar door het leger der zwarten gemaakte van de wrecheden, van vader de Fransen hangden.

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, NYPL/Art Resource, NY)

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.”¹³ In defining all Haitian citizens as “black” and legally equal regardless of color or class, Haiti directly confronted elite preferences for lighter skin even as they disallowed citizenship for most whites. 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 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. So too did the enormous “independence debt” that the French forced on the fledgling republic in 1825, a financial burden that endured for well over a century (see p. 781). “Freedom” in Haiti came to mean primarily the end of slavery rather than the establishment of political rights for all. In the early nineteenth century, however, Haiti 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. Nor did the example of Haiti lead to successful independence struggles in the rest of the thirty or so Caribbean colonies. Unlike mainland North and South America, Caribbean decolonization had to await the twentieth century. In such contradictory ways did the echoes of the Haitian Revolution reverberate in the Atlantic world.

■ Connection

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

Spanish American Revolutions, 1810–1825

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 16.3). 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 (known as *creoles*) in the Spanish colonies 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 colonies win their independence almost 50 years later than those of British North America?

Spanish colonies had been long governed in a rather more authoritarian fashion than their British counterparts and were more sharply 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, notwithstanding 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 divided by class, race, and region. In North America, violence was directed almost entirely against the British and seldom spilled



Map 16.3 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.

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 extensive 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 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.¹⁴ This was no easy task, because many creole whites and mestizos saw themselves as Spanish and because great differences of race, culture, and wealth divided 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 influenced 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.”¹⁵

Nor did women as a group gain much from the independence struggle, though they had participated in it in various ways. Upper-class or wealthy women gave and raised money for the cause and provided safe havens for revolutionary meetings. In Mexico, some women disguised themselves as men to join the struggle, while numerous working-class and peasant women served as cooks and carriers of supplies in a “women’s brigade.” A considerable number of women were severely punished for their disloyalty to the crown, with some forty-eight executed in Colombia. Yet,

after independence, few social gains attended these efforts. Argentine General San Martín accorded national recognition to a number of women and modest improvement in educational opportunities for women appeared. But Latin American women continued to be wholly excluded from political life and remained under firm legal control of the men in their families.

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.”¹⁶ (See Document 16.2, pp. 814–15, 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 Chapter 17, pp. 853–59). 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.



Simón Bolívar

Among the heroic figures of Spanish American independence movements, none was more significant than Simón Bolívar, 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)

SUMMING UP SO FAR

Compare the North American, French, Haitian, and Spanish American revolutions. What are the most significant categories of comparisons?

Echoes of Revolution

The repercussions of the Atlantic revolutions reverberated far beyond their points of origin and persisted long after those upheavals had been concluded. Britain's loss of its North American colonies, for example, fueled its growing interest and interventions in Asia, contributing to British colonial rule in India and the Opium Wars in China. Napoleon's brief conquest of Egypt opened the way for a modernizing regime to emerge in that ancient land and stimulated westernizing reforms in the Ottoman Empire (see pp. 944–46). During the nineteenth century, the idea of a “constitution” found advocates in Poland, Latin America, Spanish-ruled Philippines, China, the Ottoman Empire, and British-governed India.

Within Europe, which was generally dominated by conservative governments following Napoleon's final defeat, smaller revolutionary eruptions occurred 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. More generally, the American and French revolutions led sympathetic elites in Central Europe and elsewhere to feel that they had fallen behind, that their countries were “sleeping.” As early as 1791, a Hungarian poet gave voice to such sentiments: “O you still in the slave's collar . . . And you too! Holy consecrated kings . . . turn your eyes to Paris! Let France set out the fate of both king and shackled slave.”¹⁷

Beyond these echoes of the Atlantic revolutions, three major movements arose to challenge continuing patterns of oppression or exclusion. Abolitionists sought the end of slavery; nationalists hoped to foster unity and independence from foreign rule; and feminists challenged male dominance. Each of these movements bore the marks of the Atlantic revolutions, and although they took root first in Europe and the Americas, each came to have a global significance in the centuries that followed.

The Abolition of Slavery

■ Change

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

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 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.”¹⁸ 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 16.3, pp. 816–17, for the views of the U.S. abolitionist Frederick Douglass.)

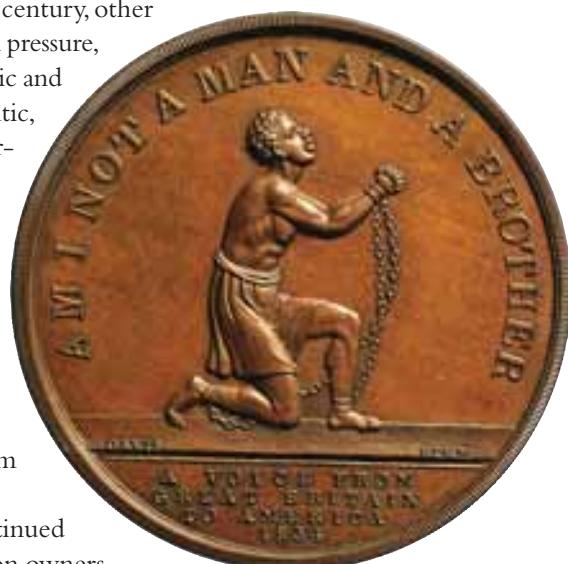
The actions of slaves themselves likewise hastened the end of slavery. The dramatically successful Haitian Revolution was followed by three major rebellions in the British West Indies, all of which were harshly crushed, in the early nineteenth century. They demonstrated clearly that slaves were hardly “contented,” and the brutality with which the revolts were suppressed appalled British public opinion. Growing numbers of the British public came to believe that slavery was “not only morally wrong and economically inefficient, but also politically unwise.”¹⁹

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, and boycotts of slave-produced sugar. Frequent public meetings 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 (zahr) 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

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 at Art Resource, NY)



vigorously resisted the onslaught of abolitionists. So did slave traders, both European and African, who together shipped 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?”²⁰ (See Document 14.4, pp. 707–09.) 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).

■ Change

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

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 “nothing but freedom.”²¹

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

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

In the Islamic world, where slavery had long been practiced and elaborately regulated, the freeing of slaves, though not required, was strongly recommended as a mark of piety. Some nineteenth-century Muslim authorities opposed slavery altogether on the grounds that it violated the Quran's ideals of freedom and equality. But unlike Europe and North America, the Islamic world generated no popular grassroots anti-slavery movements. There slavery was outlawed gradually only in the twentieth century under the pressure of international opinion.

Nations and Nationalism

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 external enemies. In 1793, the revolutionary government of France declared a mass conscription (*levée en masse*) with a 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.²²

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

■ Explanation

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

Snapshot Key Moments in the Growth of Nationalism

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

common experience, not simply common subjects of a ruling dynasty. It was a novel form of political loyalty.

Europe's modern transformation also facilitated nationalism, 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 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 imagined and presented as a reawakening of older linguistic or cultural identities, and it certainly drew on the songs, dances, folktales, historical experiences, and collective memories of earlier cultures (see Map 16.4).

Whatever its precise origins, nationalism proved to be an infinitely flexible and enormously powerful idea in nineteenth-century Europe 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 Euro-



Map 16.4 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.

pean 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.

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



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. (Princes Czartoryski Foundation)

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. 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

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.”²³ 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 (see Chapter 15, pp. 746–47). 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. “Who made man the exclusive judge,” she asked, “if woman partake with him of the gift of reason?”

■ Significance

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

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.²⁴ (See Document 16.4, pp. 818–19.) 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 became 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, excising 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



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)

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 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, particularly in France, based their claims 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."²⁵

PORTRAIT

Kartini, Feminism and Nationalism in Java

The ideas of the European Enlightenment and the Atlantic revolutions resonated deeply in the life of a remarkable young Javanese woman named Kartini during the late nineteenth century when her country was part of the Dutch East Indies (now Indonesia).²⁶ Born in 1879 into a large aristocratic Javanese family, young Kartini attended a Dutch elementary school where she learned the Dutch language and observed the relative freedom of her European classmates, in sharp contrast to the constraints and ritualized interactions of her own family. At the age of twelve, in keeping with Javanese Muslim custom, Kartini was abruptly removed from her school. For the next four years, she never left her home.

Through her father, a high official in the Dutch colonial administration who much admired Western education, Kartini still had access to Dutch books, and later, she was tutored by several Europeans, including one woman with strong socialist and feminist leanings. She also read widely on her own and began an extensive correspon-



Kartini (Royal Tropical Institute)

dence, largely with Dutch friends in the Netherlands, which lasted until her death. By the time she was twenty, Kartini had acquired an impressive Western education and a network of relationships with prominent Europeans both in the Netherlands and in Java.

From her letters, we learn something of Kartini's thinking. In light of her exposure to Europeans and European thought, she found the absolute subordination of Javanese women completely unacceptable. The seclusion of girls, the total separation of the sexes, the absence of educational opportunities—all this drove her almost to despair. "Are fine women of no use to civilization?"

she asked. But it was the prospect of a traditional high-class Javanese marriage that she found most appalling. Her husband would be "a stranger, an unknown man, whom my parents would choose for me . . . without my knowledge." During the wedding ceremony, she would be expected to prostrate herself before the bridegroom and kiss his feet as a sign of her future submission. Even then, she would be only one of several wives. "Do you understand

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,

now,” she wrote to a Dutch confidante, “the deep aversion I have for marriage?”

Kartini was equally outraged by particular features of Dutch colonial rule, especially its racism. Conscious of her membership in a “despised brown race,” she deplored the need for “creeping in the dust” before Europeans. Javanese generally were not supposed to speak Dutch with their colonial masters, as if “Dutch is too beautiful to be spoken by a brown mouth.” And yet, for Kartini, it was Dutch education and its universal Enlightenment values—“freedom, equality, fraternity,” as she put it, echoing the slogan of the French Revolution—that would lead to Javanese emancipation from both Dutch and Javanese oppression. “Europe will teach us to be truly free,” she wrote.

Nonetheless, Kartini openly embraced much of her own culture—its art, music, and poetry; its regard for the dead; its hospitality to the poor; its spiritual depth—and she certainly did not seek to transform Javanese into “half-Europeans.” But she did believe that “contact with another civilization” and modern European education in particular would enable Javanese “to develop the fine qualities that are peculiar to their race.” “Emancipation is in the air,” she declared in early 1901.

Kartini’s fondest hope was to contribute to that emancipation by studying in the Netherlands and then opening a school for girls in Java. But these grand dreams were

thwarted by opposition from her own family, from Javanese officials, and from much of the Dutch colonial bureaucracy. Java’s leading newspaper denounced her intentions as “outrageous,” and local gossip had it that she simply wanted to marry a European and become a Europeanized woman. A backup plan to study in the colonial capital of Batavia likewise came to naught with a sudden announcement in mid-1903 that her father had arranged for her to be married to a much older and polygamous man of her social class. Kartini was devastated. “My crown has fallen from my head. My golden illusions of purity and chastity lie shattered in the dust. . . . Now I am nothing more than all the rest.”²⁷

Despite Kartini’s feeling that she was “done with all personal happiness,” she determined to make her marriage a model for the future, actually meeting her husband before the wedding and extracting from him a written promise that she could continue with her plans to create a school for girls. But she soon became pregnant, and four days after the birth of her son in 1904, she died at the age of twenty-five. As her writings subsequently became known in Indonesia, Kartini came to be regarded as a pioneer of both feminist and nationalist thinking, and a number of “Kartini schools” were established in her memory.

Question: In what ways was Kartini’s life shaped by living at the intersection of Javanese and European worlds?

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 believe that education and a higher status for women strengthened the nation in its struggles for development and independence and therefore deserved support. (See Portrait of Kartini, above, 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

Long after the dust had settled from the 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 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 favored classes to accommodate changes that threatened those unjust privileges. It was persistent injustice that made revolution necessary and perhaps inevitable.

To their victims, critics, and opponents, revolutions appeared in a quite different light. 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 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 the Atlantic revolutions as well as to those that followed in Russia, China, and elsewhere in the twentieth century.

Second Thoughts

What's the Significance?

North American Revolution, 785–87
French Revolution, 787–91
Declaration of the Rights of Man and Citizen, 788
Napoleon Bonaparte, 791–92
Haitian Revolution, 792–94
Spanish American revolutions, 794–98

abolitionist movement, 798–801
nationalism, 801–05
Vindication of the Rights of Woman, 805
Elizabeth Cady Stanton, 806
maternal feminism, 807
Kartini, 808–09

LearningCurve
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Online Study Guide
bedfordstmartins.com/strayer

Big Picture Questions

1. 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?
2. “The influence of revolutions endured long after they ended and far beyond where they started.” To what extent does this chapter support or undermine this idea?
3. Did the Atlantic Revolutions fulfill or betray the goals of those who made them? Consider this question in both short- and long-term perspectives.
4. **Looking Back:** To what extent did the Atlantic Revolutions reflect the influence of early modern historical developments (1450–1750)?

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.

David Armitage and Sanjay Subrahmanyam, eds., *The Age of Revolutions in Global Context* (2010). A recent collection of scholarly essays that seeks to explore revolutions within a global framework.

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.

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/>. 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. 745–48), 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 women and slaves? 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.²⁸

Document 16.1

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. 788–89). It has long 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 on 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, constituting 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....

1. 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.

12. The safeguard of the rights of man and the citizen requires public powers. These powers are

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

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 16.2

Rights and National Independence

The “rights of man” could be mobilized 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 also revolted. Among the most prominent political and military leaders of that struggle was Simón Bolívar (1783–1830), born in Caracas, Venezuela, and hailing 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 spir-

its 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....

[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.

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.

Document 16.3

Rights and Slavery

The language of “rights” resonated not only with 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. 792–94). 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. In a famous speech, Frederick Douglass forcefully highlighted that great contradiction in the new American nation. 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”? What are the “forces in operation, which must inevitably work the downfall of slavery”?

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

Source: Frederick Douglass, “What to the Slave Is the Fourth of July?,” July 5, 1852, <http://www.pbs.org/wgbh/aia/part4/4h2927t.html>.

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. . . . This Fourth [of]

July is yours, not mine.... You may rejoice, I must mourn.

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 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 slav-

ery 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 hissing, 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 16.4

The Rights of Women

But did the “rights of man” include women? During the French Revolution, 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.”²⁹ 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.”³⁰

Throughout the nineteenth century, such debates echoed loudly across Europe, North America, and beyond. Among the most well-known and eloquent appeals for the rights of women came from the American feminist leader Elizabeth Cady Stanton (1815–1902) in an 1892 address to a U.S. congressional committee. She was urging then, as she had for decades, an amendment to the Constitution giving women the right to vote. The success of that effort occurred only in 1920, almost two decades after Stanton died.

- What kind of rights was Stanton seeking for women? Do you think she was advocating a reform of gender relations or a more revolutionary transformation?
- How might you summarize in your own words her argument as to why women should have such rights?
- How might women and men with other points of view have argued with Stanton?

ELIZABETH CADY STANTON

The Solitude of Self

1892

The point I wish plainly to bring before you on this occasion is the individuality of each human soul.... In discussing the rights of woman, we are to consider, first, what belongs to her as an individual, in a world of her own....

Elizabeth Cady Stanton, *Solitude of Self* (1892). <http://www.wfu.edu/~zulick/340/solitude.html>.

The strongest reason for giving woman all the opportunities for higher education, for the full development of her faculties . . . ; for giving her the most enlarged freedom of thought and action; a complete emancipation from all forms of bondage, of custom, dependence, superstition; from all the crippling influences of fear, is the solitude and personal responsibility of her own individual life. The

strongest reason why we ask for woman a voice in the government under which she lives; in the religion she is asked to believe; equality in social life, where she is the chief factor; a place in the trades and professions, where she may earn her bread, is because of her birthright to self-sovereignty; because, as an individual, she must rely on herself. No matter how much women prefer to lean, to be protected and supported, nor how much men desire to have them do so, they must make the voyage of life alone. . . . It matters not whether the solitary voyager is man or woman. . . . Alike amid the greatest triumphs and darkest tragedies of life we walk alone. . . .

In [old] age, when the pleasures of youth are passed, children grown up, married and gone, the hurry and hustle of life in a measure over, when the hands are weary of active service, when the old arm-chair and the fireside are the chosen resorts, then men and women alike must fall back on their own resources. . . .

If from a lifelong participation in public affairs a woman feels responsible for the laws regulating our system of education, the discipline of our jails and

prisons, the sanitary conditions of our private homes, public buildings, and thoroughfares, an interest in commerce, finance, our foreign relations, in any or all of these questions, her solitude will at least be respectable. . . .

Seeing then that the responsibilities of life rests equally on man and woman, that their destiny is the same, they need the same preparation for time and eternity. The talk of sheltering woman from the fierce storms of life is the sheerest mockery, for they beat on her from every point of the compass, just as they do on man, and with more fatal results, for he has been trained to protect himself, to resist, to conquer. . . . Whatever the theories may be of woman's dependence on man, in the supreme moments of her life he cannot bear her burdens. . . .

[T]here is a solitude, which each and every one of us has always carried with him, more inaccessible than the ice-cold mountains, more profound than the midnight sea; the solitude of self. Our inner being, which we call ourself, no eye nor touch of man or angel has ever pierced. . . . Who, I ask you, can take, dare take, on himself the rights, the duties, the responsibilities of another human soul?

Using the Evidence: Claiming Rights

- 1. Making comparisons:** In what different ways does the idea of “rights” find expression in these four documents and in the Portrait? 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. Imagining a conversation:** How might the authors of these four documents have responded to one another? What points of agreement might they share? What differences might arise in a conversation among them?
-

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. 791–92).

All of this provoked enormous controversy, which found visual expression in paintings, cartoons, drawings, and portraits. The four 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. Nonetheless, in the early stages of the revolution (1789–1791), many people believed that France could become a constitutional monarchy with a far more limited role for the king and that the three estates—clergy, nobility, and commoners—could live together in harmony. Visual Source 16.1, entitled “The Joyous Accord,” represents this phase of the revolution as it depicts the peaceful 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?



Visual Source 16.1 The Early Years of the French Revolution: “The Joyous Accord” (The Bridgeman Art Library)

- 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 16.2, entitled “The Awakening of the Third Estate,” illustrates this stage of the revolution. In the foreground are male figures representing the three estates of old France. While a member of the Third Estate breaks his chains and takes up arms, members of the clergy and nobility recoil in horror. In the background is the Bastille, the fortress/prison and symbol of the old regime, which was seized by a crowd in July 1789 and subsequently demolished. Also displaying this reversal of class roles is the painting on page 780. Here three female figures symbolize the three estates, with the Third Estate, holding a child, now riding on the back of the nobility and in a superior position to that of the clergy. The caption reads: “I really knew we would have our turn.”

- What different impressions of the revolution are conveyed by these images as compared to that of Visual Source 16.1?



Visual Source 16.2 A Reversal of Roles: The Three Estates of Revolutionary France (Musée de la ville de Paris, Musée Carnavalet, Paris/Giraudon/The Bridgeman Art Library)

- What particular fears might animate the horror with which the clergy and nobility greet the awakening of the Third Estate?
- Notice that the woman representing the Third Estate in the chapter-opening 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?

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



Visual Source 16.3 Revolution and Religion: “Patience, Monsignor, your turn will come.” (©Musée Carnavalet/Roger-Viollet/The Image Works)

France’s wars. For a time, revolutionaries tried to establish a Cult of Reason to replace the Christian faith. This attack on the Church also involved the closure of monasteries and efforts to force priests to abandon their vocation and even to marry. Visual Source 16.3 suggests some of the reasons that 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. 745–46.)
- 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 16.1, 16.2, and 16.3 reflect the principles of the Declaration of the Rights of Man and Citizen (Document 16.1, pp. 812–14)?

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 16.4, a British political cartoon, conveys this highly critical, indeed horrified, outlook on the French Revolution. Captioned “Hell Broke Loose,” it depicts the execution of Louis XVI and was printed shortly after his death in January 1793. The flying demonic figures in the image are repeating popular slogans of the revolution: “Vive la nation” (“Long live the nation”) and “Ca ira” (“That will go well,” or more loosely, “We will win”).

- What is the significance of the demons and dragons in the cartoon? Notice how the soldiers at the bottom of the image are portrayed.
- What meaning would you attribute to the caption, “Hell Broke Loose”? What disasters might critics of the revolution have imagined coming in its wake?
- How do you understand the beam of light from heaven that falls on Louis XVI?
- Why was regicide regarded with such horror in England in the 1790s?



Visual Source 16.4 An English Response to Revolution: “Hell Broke Loose or The Murder of Louis” (Musée de la Révolution française, Vizille, France/The Bridgeman Art Library)

Using the Evidence: Representing the French Revolution

1. **Considering political art as evidence:** Based on these four 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?
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