



REVOLUTION!

The Atlantic World Reborn

**A Resource Guide
for History Teachers
of Grades 6-12**

NEW-YORK
HISTORICAL
SOCIETY
MUSEUM & LIBRARY





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Letter from the President



Dear Educator:

The New-York Historical Society is proud to present this collection of educational materials and resources to accompany *Revolution! The Atlantic World Reborn*. The exhibition unveils the myriad connections that existed among the peoples and nations of the Atlantic world in the late-18th and early-19th centuries and the ways in which radical ideas of the era spread and led to 50 years of uprisings and revolutions. As the stories of the American, French and Haitian Revolutions, as well as abolition movements of the time, unfold, a truly global narrative emerges that traces how the meaning of liberty, equality and nationhood fundamentally changed over these 50 years and how they continue to affect the way we view the world. *Revolution!* is on view November 11, 2011 through April 15, 2012 at the newly renovated New-York Historical Society.

The content, lesson plans, and primary resources in these materials span nearly a century of history and were compiled for use by both teachers and students. The enclosed introduction to the exhibition and overview of the classroom materials provide a springboard for exploration of the lesson plans and resources. Elements within these classroom materials illustrate the ways in which the ideas of liberty, national identity and abolition evolved and spread over the course of the Age of Revolution. The Life Stories that are included provide a close personal look into the lives of both prominent and lesser-known individuals and the roles they played in the development of the history and culture of the Atlantic world.

The Education Division of the New-York Historical Society is committed to providing stimulating and useful materials and programming to enhance teaching and learning in the classroom. This collection of materials and resources has been designed both to complement and extend school visits to the exhibition and to help teachers and students from across the country and beyond address this largely unknown aspect of American and global history.

To learn more about school programs designed for *Revolution!* and all education programs at the New-York Historical Society, contact us at (212) 485-9293 or visit the Education Division online at www.nyhistory.org/education.

Sincerely,

Louise Mirrer, Ph.D.
President and CEO
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REVOLUTION! *The Atlantic World Reborn*

AN EXHIBITION AT THE NEW-YORK HISTORICAL SOCIETY



The materials on this disc augment the New-York Historical Society's groundbreaking exhibit *Revolution!*, which opened on November 11, 2011 in New-York Historical's newly redesigned gallery and exhibition spaces. On view through April 15, 2012, this path-breaking exhibition explores the enormous transformations in the world's politics and culture between the 1763 triumph of the British Empire in the Seven Years' War and the end of the Napoleonic Wars in 1815.

Revolution! compares three globally influential revolutions in America, France and Haiti. But while these revolutions have usually been told exclusively as chapters within national histories, in this exhibit the story of the 18th-century Atlantic revolutions is explained as a global narrative.

Opposing European imperial authorities, diverse men and women of the Atlantic world—natives of Africa, Europe and the Americas—fought with both pamphlets and armaments. Their first major outbursts in the American Revolution launched radical ideas throughout the West. These in turn drew many Britons to the antislavery crusade, then inspired a revolt against monarchy in France, and finally spawned the astonishing insurrection on the island of Saint-Domingue, leading to the world's only successful slave revolt and the founding of the first nation based on equality and emancipation, Haiti.

The exhibition features treasured paintings, drawings and prints from the New-York Historical Society as well as items from more than 70 collections in 18 countries, including Britain, France and the United States; historical documents, maps and manuscripts; audio-visual presentations and computer-interactive learning stations; and inventive and beautiful works of art commissioned for the exhibition.

Linking the attack on monarchism and aristocracy to the struggle against slavery, *Revolution!* shows how freedom, equality and the sovereignty of the people became universal goals. These activists invented the notions of human rights that still fire the desire for justice everywhere.

To arrange a class tour of the exhibit, visit www.nyhseducationdb.org or contact the Education Division at (212) 485-9293.

A beautifully illustrated exhibition catalog is available from the New-York Historical Society. It includes insightful essays by leading scholars in revolutionary history, edited by Professors Thomas Bender of NYU, Laurent Dubois of Duke University, and Richard Rabinowitz of American History Workshop, the curator and senior project historian of the exhibition.



How to Use this Guide



This disc contains the education materials that accompany the *Revolution! The Atlantic World Reborn* exhibition, including lesson plans, primary resources, Life Stories and more. Throughout, live links allow you to move easily within the materials, as well as to connect to the Web. The table of contents is the portal page and is easily reached from any page by clicking on the *Revolution! The Atlantic World Reborn* logo next to the page number.

Each unit is composed of several related lessons. These lessons do not need to be followed exactly, rather they can be used as a starting point and altered to fit your specific classroom needs. The materials are designed so that they can be viewed on screen, projected or printed.



Across the bottom of each lesson, you will see thumbnail images of the resources associated with that lesson. Clicking on the thumbnail will take you to the resource itself, or you can right-click on the thumbnail to open the resource in a new window. Click on the magnifying glass icon on the resource pages to view a clean, printable image of that resource. You can also use the table of contents to access the resources directly.



We hope you find these materials useful and enjoy exploring *Revolution! The Atlantic World Reborn*.

Introduction to the Materials on this Disc



The exhibition *Revolution! The Atlantic World Reborn* includes hundreds of documents, images, artifacts and interactive elements that tell the story of three interconnected revolutions and the powerful ideas that fueled them. It is a many-layered tale, full of fascinating people from every segment of society and the ideas that rolled back and forth across the Atlantic, gaining momentum, transforming, sparking political movements and political intrigue, engendering progress in one moment and bitter disappointment the next.

From this rich tapestry of artifacts and arguments, three powerful and interconnected themes emerge, which are the focus of the classroom materials provided here. The first is the idea that **liberty and equality** are fundamental human rights—a notion that is a first premise of any modern discussion, but which actually evolved over time and fueled the rhetoric of revolution. The second idea, emerging from the first, is that the power to govern fundamentally lies with the people who are governed; the concept of **national identity** grows from that notion. **Abolitionism**, the third major theme, grew in part from recognition that belief in equality is inherently contradictory to the idea of slavery.

These materials will help students

- become familiar with the historical period and major events of the Age of Revolution (approximately 1750 to 1825);
- understand some of the currents of intellectual history that were shaping those events;
- learn how “Big Ideas” are born, spread, and eventually transform the social and political landscape;
- develop their analytical skills and gain facility with texts by working with primary sources;

- gain proficiency in extracting underlying arguments and their implications from documents and images.
- analyze primary sources to understand the historical roots of ideas and attitudes that today are considered to be fundamental cultural assumptions; and
- gain insight into current-day cultural and political events through the historical lens of the Age of Revolution.

Most fundamentally, we hope the *Revolution!* exhibition and these classroom materials will encourage your students to see that history is not the story of the past, but rather an ongoing, living stream of intersecting ideas, events and personalities of which they are an inextricable part.

Each unit focuses on one of the major ideas that undergird the *Revolution!* exhibition—Liberty and Equality, National Identity, and Abolition—as they emerge, intersect and are forged in the events of the Age of Revolution. The curriculum explores the transformation, by arms and by ideas, of the political structure and the social order of the Atlantic world, and of our fundamental assumptions about the nature of society and the rights of human beings. The legacy of this era extends far beyond the half century of revolutions, and is still reverberating in the modern world.

For each unit, there is an introduction, a list of recommended materials, suggested classroom activities and discussion questions, as well as extensions and other topics to explore. Use these materials as a starting point—choose among them, shape them and add to them as is appropriate for your particular class. They are intended to enrich your history curriculum.

Introduction to the Materials on this Disk

continued



They will deepen and broaden your students' understanding of the implications of revolution, and provide context for learning and retaining the details of dates and events.

The disc contains materials that you can print as handouts or project from a computer, including a timeline you can post in your classroom, *Sources*—primary documents and images with short explanatory texts, and *Life Stories*—short biographies of people who represent different perspectives on the period. These materials will be used in the classroom activities. The people we profile in *Life Stories* are:

1. **Christopher Champlin**—Colonial merchant, ship owner and trader. Champlin represents the colonial economic perspective on the complicated politics of trade/slavery/economics in the Caribbean.
2. **Phillis Wheatley**—First published African American woman poet, she was captured in Africa and sold into slavery in Massachusetts. She was taught to read and write, was emancipated after her mistress died and lived through the American Revolutionary period. Her poetry was widely read in her lifetime, and is now seen as an early critique of slavery with an authentic voice.
3. **M.L.E. Moreau de Saint-Méry**—French colonialist who spent his life documenting the French sugar islands of the Caribbean. Much of what we know about pre-revolutionary Saint-Domingue comes from his work.

4. **Toussaint Louverture**—Leader of the Haitian Revolution, the most well-known figure of that era, former slave, military leader, economic reformer and writer of a constitution for Saint-Domingue before the final break with France.

5. **Thomas Clarkson**—White English abolitionist who helped orchestrate the campaign against slavery. Clarkson devoted his life to the anti-slavery movement and collected a huge amount of information about enslaved Africans and the slave trade as well as the cultural riches and economic potential of the continent of Africa.

Classroom Guide

Liberty and Equality

BACKGROUND



Today we often think of liberty, equality and basic human rights as innate and somehow “eternal”—part of the natural order. Though we know that the world often does not live up to these ideals, we assume them to be worthy and even universal standards toward which we should be moving. But this was not always the case. In fact, these very radical ideas of liberty and equality helped spark—and in turn were shaped by—a series of revolutionary moments. The three parts of this unit explore how the ideas of liberty and equality were transformed, the means by which those ideas spread and the enduring power they hold to the present day.

The first section investigates ideas of what “liberty” means, how these ideas were expressed in the period of the American Revolution and how they evolved through the French Revolution. Then students will look at the ways ideas spread in the 18th-century Atlantic world—in taverns and public gathering places; through pamphlets, posters, and other printed materials; and via the shipping and trading routes that crisscrossed the Atlantic world. Finally, students will closely examine the declarations of independence of America, France and Haiti, and the more recent Universal Declaration of Human Rights, to see the connections among these documents and the differences in their points of view.

Liberty and Equality

Changes in the Concept of Liberty

BACKGROUND

Ideas about liberty and freedom are very old, and can be found in the discussions of Aristotle and other philosophers throughout history. But those ideas did not always apply to everyone, or to every situation. What is the relationship between liberty and freedom? Are the most fundamental freedoms negative (freedom from...) or positive (freedom to...)? What is the connection—or the conflict—between the liberty of a nation and the liberty of individual persons? Which takes precedence?

In the American Declaration of Independence, the writers say “... men ... are endowed by their creator with certain inalienable Rights.” By the time of the French Declaration of the Rights of Man and Citizen, divinity has disappeared and these rights are described as part of the natural order, which must be acknowledged and protected in any legitimate government. By the 20th century, the language has evolved further, and the Universal Declaration of Human Rights declared the rights of human beings to be both natural and universal, and explicitly defined those rights and the duties of society to preserve them.

LESSON OBJECTIVES

Students will

- understand that the concepts of liberty and equality evolved, and did not always apply to everyone.
- gain skill in extracting ideas from original sources.
- consider the implications that the ideas of liberty and equality might have for forming a government.

ACTIVITIES

WHAT IS LIBERTY?

Have students work in small groups to read these four selections—from the U.S. Declaration of Independence, the Declaration of the Rights of Man and Citizen, the Universal Declaration of Human Rights, and the writings of Thomas Jefferson—and then discuss the questions that follow:

From the U.S. Declaration of Independence, 1776

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

it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

From the Declaration of the Rights of Man and Citizen, 1789

Article 1. *Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.*

Article 2. *The aim 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.*

Article 3. *The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.*

Article 4. *Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. . . .*

From the Universal Declaration of Human Rights, 1948

Article 1. *All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*

Article 2. *Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as*

race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3. *Everyone has the right to life, liberty and security of person.*

From the Writing of Thomas Jefferson

Liberty is to the collective body, what health is to every individual body. Without health no pleasure can be tasted by man; without liberty, no happiness can be enjoyed by society.

DISCUSSION QUESTIONS:

- How is liberty defined in each of these selections?
- In this selection, is the focus primarily on the rights of individuals, of groups or both? What in the language tells you this?
- Is the writer more concerned with “negative freedom” (freedom from...) or “positive freedom” (freedom to...)? What is the difference?
- Why is liberty important? ...to individuals? ...to nations?

MATERIALS:

Click below or right to link to resource pages.

- Declaration of the Rights of Man and Citizen
- Universal Declaration of Human Rights



- U.S. Declaration of Independence

Liberty and Equality

Changes in the Concept of Liberty

continued

DOCUMENTING THE IDEA OF LIBERTY

Sources:

- U.S. Declaration of Independence
- Declaration of the Rights of Man and Citizen

Divide the class in half, and have each half work in pairs to read one of the two documents and answer these questions, using quotations from the document as evidence:

- To whom is the document addressed? How do you know?
- Who is writing the document? How can you tell?
- What idea of freedom is expressed here? Freedom *from* what (or whom)? Freedom *for* what?
- What idea of equality is expressed here? How do you know?
- Do the ideas of liberty and equality apply to everyone? Who is included or excluded?

Have the class come back together and have groups present their findings.

QUESTIONS FOR FOLLOW-UP CLASS DISCUSSION

- Are the ideas in these two documents the same?
- What phrases or concepts appear in both?
- How do the documents differ? Do the differences make a difference?
- Can you tell how ideas in the documents might be reflected in the form of government each group would create?



EXTENSIONS: THE MEANINGS OF SYMBOLS—THE LIBERTY CAP

Materials:



Image: The Liberty Cap

Internet for research



Class discussion

Sometimes an image or symbol can capture an idea more quickly and powerfully than words. But symbols can also change their meanings. An example is the liberty cap. Read the explanatory text to the class, or have them read it, and then ask students to examine each of the images. Discuss these questions:

- Why do you think the liberty cap caught people's imagination?
- Why did its meaning change?

Research and write

Research other images that have changed their meaning over time. Students could either write a short paper or make a presentation to the class on this topic. There are many images students could choose, but here are a few suggestions to get them started:

- “Don’t Tread on Me” flag
- Swastika
- Confederate flag
- Columbia
- Peace symbol
- Heart

As they do their research, students should answer these questions:

- What is the image or symbol?
- What was its original form, and how was it used?
- Does it have a name? Did the name change? Why?
- Who adopted it as a symbol? Why?
- What did the symbol mean to those who adopted it?
- Did its meaning change? How?
- Did other groups use it for other purposes? Explain.
- Is it still in use? By whom? For what purposes?

Liberty and Equality

How Ideas Spread in the Age of Revolution

BACKGROUND

Ideas have power. They can catch the human imagination and frame the possibilities of the world in new ways. But ideas languish and die if they are not communicated from one human being to another. The methods and speed of communication have an effect on the power of new ideas. In the Atlantic world, several factors converged to enable ideas to spread rapidly across countries and cultures. By examining these paths of communication, we gain a greater appreciation of the complexity of the 18th-century Atlantic world and the explosive effect of the radical ideas of liberty, equality and nationhood.

Where do people meet to discuss, gossip, gripe, trade stories and try to understand what's going on? In the Atlantic colonies, one center of these activities was the local tavern. Perhaps more freely here than in church, the courthouse or the workplace, people in the taverns heard and expounded new ideas, and they debated what was right in a dozen languages and dialects.

The Atlantic world also had the highest literacy rate the world had yet seen. Newspapers, pamphlets and posters were printed and distributed widely. They were passed from hand to hand, and were often read aloud in public places like the tavern or the town square, so even those who could not read were exposed to the ideas they

contained. When important documents were drafted, they were quickly translated and printed in many languages, gaining an even wider international audience.

The Atlantic world was dominated by sailing ships that crisscrossed the ocean carrying crew and passengers, manufactured goods, raw materials and slaves back and forth across the two sides of the Atlantic and into the Caribbean. But these shipping lanes were also channels of communication—newspapers and pamphlets traveled from one country to another; letters brought news of inventions, ideas, political issues of the day, insurrections and even revolutions; sailors told stories of what was happening on the far side of the sea. By tracing the shipping connections, we can begin to see the way ideas traveled as well.

LESSON AIMS

- How did ideas about liberty and equality spread through the Atlantic world?
- How did the spread of these ideas affect the politics of the Atlantic world?

LESSON OBJECTIVES

Students will

- understand how ideas spread in the Atlantic world.
- learn to use contemporary images as a source of information about an historical period.

- think about how communications affect the development and spread of ideas.

ACTIVITIES

Distribute copies of *Sea Captains Carousing in Surinam* or project it for the class to see.

Divide the picture vertically, roughly into quarters, and ask students to examine each section closely and describe what they see. Ask them to list each of the people in the painting.

- What can you tell about each one?
- For example, is the person black or white? Male or female? Rich or poor? Drunk or sober?
- How can you tell?
- How are they dressed?
- What do they seem to be doing?
- What makes you think that?

Lead a general discussion of the following questions:

- What kind of place does this tavern seem to be?
- What do you think the artist is trying to show?
- What adjectives would you use to describe the painting? The place? The people in the place?

After the class has closely examined the painting and completed this exercise, read them the description of the painting that accompanies it.

DISCUSSION QUESTIONS

- What is meant by the term “Atlantic world”?
- How did information flow in the Atlantic world?
- What difference does literacy make in helping ideas spread?
- What is the difference between information and opinion? How do you distinguish one from the other?
- How do ideas spread today? How is this the same or different from the 18th-century Atlantic world?

EXTENSIONS

Write a short essay on the topic: “How Facebook Is Like an 18th-Century Tavern”

Research and discussion. Communications are essential to rallying people around a cause. Ask students to research “flash mobs,” describe how they work and discuss their role in contemporary politics. How does this compare with the ways ideas were communicated and gained support in the 18th-century Atlantic world?

Design a poster or pamphlet inviting people in the American colonies to a rally for independence from England. Who are you trying to convince? What words would you emphasize? Where and how would you distribute your poster? Would you sign it? Why or why not?

MATERIALS:

Click below or right to link to resource pages.

- Internet access for research



• *Sea Captains Carousing in Surinam*

Liberty and Equality

Declarations of Independence

BACKGROUND

Since the United States declared its independence from Britain, more than 150 other nations have also proclaimed their intention to be free and independent nations. For the past 250 years, popular protests, cresting in waves of revolution, have transformed the politics of dozens of nations. The first Age of Revolution set the pattern. From the 1760s to the 1820s empires were torn apart and regimes were overturned in Europe and the Americas. Shock waves were felt in Africa and Asia as well. These revolutions created a new world: independent nations freed from colonial domination; republican governments (that is, governments by the people) in place of kingdoms; ex-slaves in charge of their own destiny.

Perhaps more important, the Age of Revolution instilled the idea that all human beings have rights, own their own labor and deserve to be treated with dignity.



LESSON AIM

What basic rights have people claimed in their declarations of independence?

LESSON OBJECTIVE

Students will analyze original sources to understand basic rights that people have claimed in their declarations of independence.

EXTENSIONS

Write your own declaration of independence.

- From whom are you declaring independence?
- For whom?
- Why?

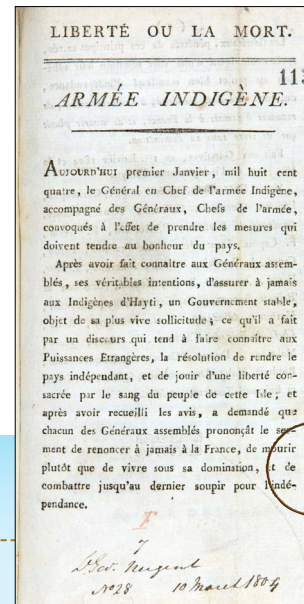
Research other nations' declarations of independence. Choose one, and compare it with the four documents you've already read. Answer the basic questions of who is declaring independence, from whom and why, and then look for words or phrases that are familiar. What underlying concept of liberty is expressed? Of equality? Of the role of government and of the people?

ACTIVITIES

IN-CLASS DISCUSSION OR WRITING ASSIGNMENT

Read all four documents provided below.

- Who is writing each?
- When?
- To whom?



Compare the four documents. Using the explanatory text following the transcription of the U.S. Declaration of Independence on page 45 as a model, describe the structure of each of the other three documents, using these questions as a guide:

- What rights are the authors claiming, and who enjoys those rights?
- By what authority are the authors of the document writing?
- What material is introductory? What material is the meat of the argument?
- Are the structures the same or different? In what way(s)?
- Are the claims the same or different? In what way(s)?
- What words or phrases appear in more than one of the documents? What does this tell you?

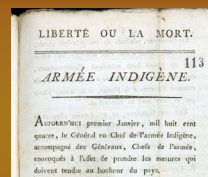
MATERIALS:

Click below or right to link to resource pages.

- Declaration of the Rights of Man and Citizen
- Universal Declaration of Human Rights



- U.S. Declaration of Independence



- Haitian Declaration of Independence

Classroom Guide

Forging National Identity—The Haitian Revolution

BACKGROUND



TOUSSAINT LOUVERTURE
Chef des Noirs Insurgés de Saint Domingue
A Paris chez Buis, vis-à-vis Saint de Beauvais, N° 20.

Toussaint Louverture Chef des noirs insurgés de Saint Domingue, hand-colored engraving, Paris, ca. 1802. John Carter Brown Library at Brown University.

The American Revolution is a story we think we know: though it was complex and lengthy, we see it as essentially a war of independence from Britain. The Haitian Revolution, by contrast, is a story we don't know. Haiti's revolution encompassed a complicated series of events, driven by many divergent and sometimes competing interests. It is a more difficult story to tell because it does not fit a simple narrative arc.

The revolution in Saint-Domingue, which ultimately produced the nation of Haiti, was a fight for autonomy and against tyranny, but also a fight to end slavery and secure liberty and equality for its people. The Haitian Revolution included a series of slave revolts, bloody insurgencies and guerrilla warfare; tangled strands of competing interests and loyalties; and battles among three major imperial nations—France, England and Spain—that were fighting for control of the colony's resources, interspersed with short periods of relative peace. The miracle is that from this boiling cauldron of violence and intrigue emerged a free and independent nation.

National identities take shape in the course of revolutions; they don't precede the revolution, they are forged in its fires. The revolution in Haiti was the logical outcome of the winds of radical ideas that blew across the Atlantic in the late 18th-century, but it also resulted in a sense of unique national identity. In achieving independence, Haiti not only threw off the tyranny of being ruled by another nation, it declared liberty and equality for every person and abolished slavery forever.

The complexity of the social and political realities of Saint-Domingue, the ferocity and violence of the revolution itself and the resulting new nation of Haiti provide a case study of national identity formation. As important, the story of Haiti is a critical yet all-too-often overlooked piece of the history of the development of the modern world.

Forging National Identity—The Haitian Revolution

Sugar!

BACKGROUND

The colony of Saint-Domingue was the richest in the world, supplying sugar, coffee, cotton, and indigo to the nations of Europe. These valuable commodities were grown on plantations that depended on the labor of enslaved Africans, who in turn were bought by the profits from the plantation, in a complex triangle of trade between Europe, Africa and the Americas. Saint-Domingue's wealth was great enough to change the course of world history. Without it, France's Louis XVI could not have dispatched forces to help Washington and Lafayette trap Cornwallis at Yorktown, securing the independence of the United States.

Saint-Domingue's stratified and complex society included hundreds of thousands of slaves from many different nations, with different languages and customs; a large free black population, many of whom owned land and slaves themselves; creoles, persons who had been born in the colony, many of mixed parentage; French colonists; and a poor white population known as *petits blancs*. There were 793 sugar plantations, over 3,000 that produced coffee, 789 devoted to cotton, 54 to cacao, and more than 3,000 that grew indigo (a plant used to produce blue dye).

Sugar was the single most valuable product of the colony, in part because sugar produced in the Caribbean was much cheaper than earlier sources in India and

other countries in Asia. Sugar, which had long been considered an expensive "spice" to be used sparingly, became a staple commodity. European consumption of sugar skyrocketed. In Britain, the average person consumed five times as much sugar in 1770 as they had early in the century, and 80 percent of the sugar consumed in Europe was produced in the West Indian colonies controlled by France and Britain.

But sugar production exacted a horrible human cost. It was a well-developed and skilled production process. It required technical sophistication and experience to extract and refine the sugar Europeans prized so highly. But sugar production fundamentally depended on the brutality of slave labor. By 1780, there were more than a half-million African slaves in Saint-Domingue, brought by ship through the dreaded Middle Passage across the Atlantic. Conditions were brutal and the work was hard and dangerous. Every year, thousands of slaves died and were replaced by new slaves brought from Africa.



LESSON AIMS

- Why were the sugar islands of the West Indies so important to their European colonizers?
- How do trade and resources shape political decisions and policies?

LESSON OBJECTIVES

Students will

- understand the importance of Saint-Domingue and the other islands of the West Indies to their European rulers.
- consider the role of trade and resources in political decisions and policy.
- hone observational skills and the ability to infer meaning from images and primary documents.

ACTIVITIES

PRIMARY SOURCE DISCUSSION:

The West India Atlas—Representations of the Caribbean

Divide the class into small groups, and give each a copy of the frontispiece of the West India Atlas. Ask them to examine the image carefully, and find each of these items in the engraving:

- the title of the volume
- a cherub
- rum and tobacco
- African people
- flamingos
- pineapples
- sugar cane
- a boat
- a Royal Navy ship

- a sea turtle
- a European man
- sugar or rum barrels
- coconuts
- bananas

After they have found all of the items, ask the students to discuss and record possible reasons that each of these images was chosen for the title page of the book.

- What do they represent?
- What do they say about these islands?
- What do they tell us about British attitudes toward the West Indies?

Have the groups come back together for a general discussion of what they have found and what they have learned about the importance of the West Indian colonies during the 18th century.

A Complex and Interconnected World

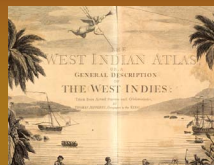
Read the *Life Stories* of Christopher Champlin and M.L.E. Moreau de St. Méry. Discuss the similarities and the differences between these two men's lives, and the roles they played in their societies.

- What do you think it would be like to be an American sea-merchant in the 18th century? A French Creole landowner in Saint-Domingue?
- How would their position in society shape their attitudes toward liberty? Revolution? Slavery?

continued on following page

MATERIALS:

Click images at right to link to resource pages.



• West India Atlas



• Christopher Champlin



• M.L.E. Moreau de St. Méry



Forging National Identity—The Haitian Revolution

Sugar!

continued

EXTENSIONS

Timeline

Have students research the major events of the Haitian Revolution and add them to the timeline in your classroom. What was happening in France, Spain and England at the same time?

Discussion

Foreign policy and decisions to fight wars have often been driven by specific resources as much as by principles. What other resources have shaped policies or started wars between countries? (Examples include gold, oil, fishing rights, diamonds and narcotics.) Why do you think one country would be willing to fight another over these things?



Maurin, *Toussaint L'Ouverture* (1838).
William L. Clements Library,
University of Michigan.

Forging National Identity— The Haitian Revolution

Revolution!

BACKGROUND

On Sunday, August 14, 1791, dozens of slave-drivers and other elite slaves gathered at LeNormand plantation, in the Northern Plain outside Le Cap. They plotted to destroy the cane fields, burn the cities and liberate the enslaved. A week later, at Bois Caïman (Alligator Woods), a nighttime *vodou* ritual sanctified their insurgency. Despite disagreements over the exact dates, participants, events and location of Bois Caïman, modern-day Haitians view it as the point of origin for their national identity—their Boston Tea Party and Storming of the Bastille rolled into one.

From that moment, two paths of revolution developed.

One was an armed struggle that lasted through 1803. Building on the experience of many with military backgrounds in Africa before their enslavement, the black army fought on. Often lacking weapons, food, uniforms, and good leadership, they defeated French, British and Spanish forces as well as other Saint-Domingue militias.

The second path was a social and cultural one. Though more difficult to document through archival records, this involved the development of a national religious form (*vodou*), a national language (*Kreyòl*), and a way of organizing communal and family space and work (the *lakou*). Without a shared ancestry, the Haitians created the first new peoplehood in the modern world.

LESSON AIM

- What were some of the issues that led to the slave revolt and revolution in Saint-Domingue?

LESSON OBJECTIVES

Students will

- gain a basic understanding of some of the issues leading to insurrection and revolution in Saint-Domingue.
- use primary sources and images to gain understanding of historical periods.



ACTIVITIES

Read and discuss the *Life Story* of Toussaint Louverture.

Haitian Coat of Arms

Closely examine the Haitian coat of arms as a class. What separate images does it contain? What is the significance of each? Note that the liberty cap, which sits in the top center, was removed during the brutal 20th-century dictatorships of Francois Duvalier and his son, Jean-Claude Duvalier. Why do you think that happened? Do you think the coat of arms includes a reference to the most important things about Haiti? Is anything missing?

Research the coats of arms of other nations and states. Do you recognize any of

the symbols they contain? Try creating a “coat of arms” for your ideal government. What elements would you include? Why?

Images of Toussaint Louverture

Toussaint Louverture was not only a leader of the Haitian Revolution, he became a symbol himself and embodied what the revolution meant to people on both sides of the conflict. For some, he was the hero who brought freedom; for others he represented slave revolts, danger and violence. Examine these images of Toussaint.

- What attributes are being highlighted in each?
- What comments is each artist making about Toussaint Louverture?

EXTENSIONS

Research—the Haitian Constitution

On the Internet, find and read the constitution written by Toussaint and presented to the French in 1801.

- What form of government does this constitution establish?
- Who has power?
- What is the role of France in this constitution?
- What explicit rights and responsibilities does the constitution describe?

• Haiti’s Constitution made Toussaint governor for life. Why do you think this was the case? Was it a good idea? Why might some people be more comfortable with the idea than other people?

• Who do you think is the “audience” for this document? The French? The people of Saint-Domingue? Other nations? What makes you think that?

Cartoons and Caricatures

Cartoonists and artists still use their talent and imagination to comment on political figures. From newspapers, magazines and the Internet, collect a number of representations of a famous person. What comments about the person is the artist making in the cartoon? What attributes or features are emphasized? Why? What can you tell about the artist’s opinions from the way the subject is portrayed?

MATERIALS:

Click images at right to link to resource pages.

- Internet access for research



• *Life Story*: Toussaint Louverture



• Images of Toussaint Louverture



• Haitian Coat of Arms

Forging National Identity— The Haitian Revolution

The Legacy of Revolution

BACKGROUND

News of events in Saint-Domingue ricocheted around the Atlantic world. The anti-slavery movement as well as the slave rebellions and insurrections were additional proof that the institution of slavery was unsustainable. For slaveholders, the images of the town of Cap François in flames and stories of bloody revolts and mass murders were terrifying and inspired them to increasingly draconian laws and repression. The burning of Cap François became a symbol of what would happen if slaves were allowed to congregate or rebel. For slaves themselves, the news of Toussaint's success inspired the belief that freedom might be possible, and that the ideals of the American and French Revolutions should apply to them as well.

There were many slave uprisings in the American South following the events in Saint-Domingue. One of the most famous was in Virginia in 1800, called Gabriel's Rebellion. It was led by a literate enslaved blacksmith who lived near Richmond and who had been allowed to "hire out" his own labor (i.e., work for wages that he was allowed to keep a portion of). There is good historical evidence that he was inspired by the rhetoric of both the American Revolution and Haiti's successful emancipation of slaves.

LESSON AIM

- How did the Haitian Revolution affect other slave-owning societies?

LESSON OBJECTIVE

Students will understand some of the impact of the Haitian Revolution outside Haiti, especially in the slave-holding states of the American South.

ACTIVITIES

The Image of Saint-Domingue

One of the enduring legacies of the Haitian Revolution was the fear it struck in the hearts of slaveholders in the United States.

Show your class the drawing of Lincoln writing the Emancipation Proclamation and ask them to find all of the elements in the drawing that reveal the political position of the artist. Note in particular the image of the revolt in Saint-Domingue that hangs on the wall behind Lincoln.

- What is the artist saying about Lincoln? About slavery?
- Why did he choose these particular images to make his point?



Gabriel's Rebellion

Using reliable websites or other sources, gather additional information about Gabriel's Rebellion of 1800. Write a short paper that includes answers to the following questions:

- Who was Gabriel? How did he come to be the leader of a rebellion?
- What connections can you find between Gabriel's actions and the American and Haitian Revolutions?
- Was the rebellion successful?
- What were the long term results of the rebellion?

The Underground Railroad—Turning Ideas about Liberty and Equality into Actions

In the decades following the Haitian Revolution, the laws of American slavery grew even harsher. Some states passed laws making it illegal for slaves to learn to read, to travel or to hire out their own labor. Runaway slaves were recaptured by slave hunters who received a reward for their return and many free blacks were captured and sold back into slavery. The Fugitive Slave Act of 1793 was strictly enforced, punishing those resisting the recapture of a fugitive slave.

But the desire for freedom was powerful. At the same time slavery was becoming more repressive, anti-slavery sentiment was growing stronger, fueled in part by images of the brutal recapture of people who made a run for freedom. People, both black and

white, began helping slaves make their way to freedom. A loosely connected network of waystations developed across the states that spanned the border between north and south, from lower New England to Iowa, where fugitive slaves escaped. Most runaways headed toward Canada, but some found freedom in northern and western portions of the United States or abroad. Known as the Underground Railroad, these passages to freedom took on a near-mythic quality, as stories of successful escapes began to circulate.

DISCUSSION QUESTIONS:

- Why do you think the Haitian Revolution made slave owners pass stricter laws?
- Why were slaveholders afraid of having slaves learn to read?
- How does access to information empower people?
- Some people claim that things often get much worse before they begin to get better. Do you think this is true? How might that explain the development of the Underground Railroad?
- Can you think of other examples of people taking risks to help people who are oppressed or escaping from threats to their lives? Why might people put their own lives in danger to help others?

MATERIALS:

Click images at right to link to resource pages.

- Internet access for research



- Lincoln Writing the Emancipation Proclamation

Classroom Guide

Abolition

BACKGROUND



Revolutionary rhetoric about liberty, equality and human rights had an important by-product—growing public awareness of the dissonance between the talk of liberty and freedom and the reality that millions of people were held in slavery. Liberty for a nation without liberty for individual people seemed an immoral and unsustainable contradiction.

This idea sparked the anti-slavery movement, especially in England, where a concerted international effort emerged to bring about fundamental social change. Through a coordinated campaign of information, images, propaganda and social activism, the balance was tipped against this centuries-old institution, and though it took a bloody civil war to finally end slavery in the United States, the momentum and public opinion created by the abolitionists helped enable this radical social transformation both in the U.S. and in other countries around the world.

Phillis Wheatley, *Poems, on Various Subjects, Religious and Moral* (London, 1773). New-York Historical Society Library.

Abolition

How the Campaign against Slavery Was Waged

BACKGROUND

After the American Revolution, the anti-slavery movement gained new momentum, especially in England. It was rooted in the fundamental idea that if liberty was, in fact, an inalienable right, there could be no moral basis for the continued enslavement of some human beings by others. Slavery was seen as an immoral institution, totally antithetical to the rhetoric of liberty and equality that had fueled the revolutions and that swept across the Atlantic world. The loss of the American colonies, which still held slaves, made it easier for the British to take the moral high ground and position itself as the beacon of enlightenment and liberty in the world.

But slavery was also a well-established economic fact, and much of the business of the Atlantic world depended upon it in one way or another. Moral argument was not enough to abolish it, so the campaign was waged on multiple fronts: economic arguments showed the actual cost of slavery, detailed presentations of the facts made the horrors of the slave trade public knowledge, and emotional stories and images fueled public sentiment against the inhuman brutality of slavery.

Speeches, pamphlets, images, public meetings, demonstration and legislative maneuverings were all part

of the strategy. The anti-slavery movement was a popular campaign to win the minds of ordinary people as well as those in positions of power, so it can be seen as one of the first multi-pronged, multi-media public relations campaigns in history.



LESSON AIMS

- How did anti-slavery activists gain support for their cause?

LESSON OBJECTIVES

Students will explore some of the ways the abolitionists promoted their cause and understand the power of images in waging the battle against slavery.

ACTIVITIES

Read the material about Thomas Clarkson. Carefully examine the image of the African Box.

- What was the African Box? What was in it? How did Clarkson use it? Why might this have been an effective tool?
- If you were doing a campaign for a cause today, what tools would you use?

The Slave Ship *Brookes*

Thomas Clarkson also commissioned the image of the slave ship *Brookes*. Look closely at the image, and describe what it shows.

- How are the people represented? How many decks are there on the ship? Where is the food? Where are the slaves? Where are the sailors? How many are there?
- What kind of image is this? (Dispassionate? Scary? Cold? Horrifying? Reassuring?)
- Why do you think this image became so powerful in the anti-slavery movement?
- What do you think it represents today? (Bob Marley used it on the cover of his album *Survival*, so the *Brookes* is still sailing!)

DISCUSSION QUESTIONS

- Why do some images capture the imagination, while others do not?
- The African Box and the *Brookes* were both used by Thomas Clarkson in his campaign against slavery. Are they equally effective? Why or why not? Do they carry the same message? Do they appeal to the same kinds of people? Why do you think so?
- The image of the *Brookes*, and the image of the kneeling African in chains with the phrase “Am I Not a Man and a Brother” appeared in many different forms—prints, sculptures, even brooches and cufflinks. Does that increase their power or does it diminish it? Why?
- What examples of images can you think of that have helped define an idea or a movement. Did the image appear in different places in different forms? If so, what forms, and how did they differ? Do different versions of the same image wield the same power? Is that power intellectual or emotional? Why do you think so?

EXTENSION

The Voice of a Black Woman

Materials: *Life Story*—Phillis Wheatley

Read Phillis Wheatley’s biography, and discuss her poem. Some see her poetry as thoroughly European. Others see a hidden critique of slavery. What do you think?

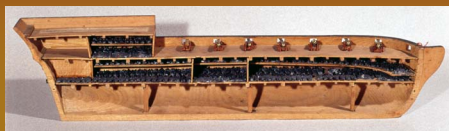
What is this poem about? Why do you think she uses the word “sable” to describe her skin color? To whom does the word “Christian” refer?

MATERIALS:

Click images at right to link to resource pages.



• Thomas Clarkson and the African Box

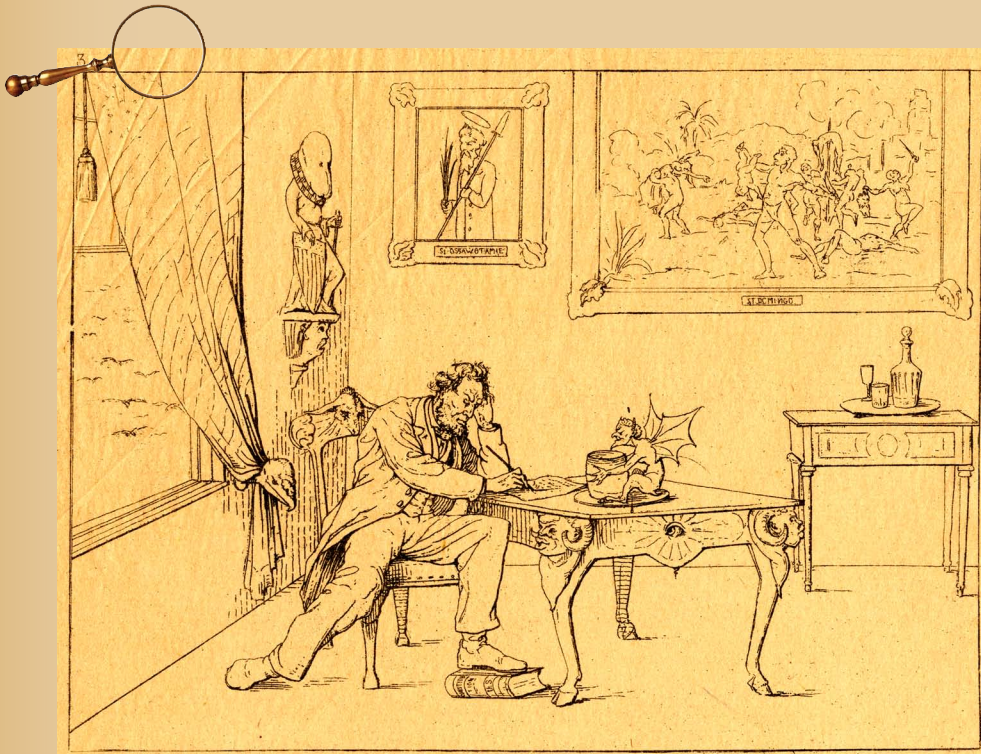


• Slave Ship *Brookes*

Classroom Guide

Legacies of the Age of Revolution

BACKGROUND



Adalbert Volck, *Writing the Emancipation Proclamation*, from the *Confederate War Etching* series published under the name V. Blada, etching, (Baltimore, 1862–64). New-York Historical Society.

The results of revolution are never pure; there is all too frequently a gap between the ideals that drive a political movement and the realities of governance that follow. Fragile new states have often been co-opted by strong leaders, and the ideals under which nations are formed are less than perfectly incorporated into the new society. Nonetheless, the ideas that were born from the flames of the Revolutionary Era continue to shape our world and our aspirations for what that world could be. This unit explores some of the enduring legacies of the Age of Revolution. The topics are varied, but they are all rooted in a fundamental idea that liberty and equality—the touchstones of the Age of Revolution—are inherent rights of human beings, and that as individuals and as groups, part of our human endeavor is to create a world in which these are actual conditions, not just dreams.

In this unit, students will explore some of the ways people continue to be inspired by the ideals spawned in the Age of Revolution, including:

- New York as a symbol of freedom to waves of immigrants, with particular attention to large community of Haitians who have moved to New York;
- the Underground Railroad, which enabled thousands to escape the bonds of slavery, and became an enduring symbol of the human yearning for freedom and the courage of those who work to assure freedom for others;
- the growth and rhetoric of the international human rights movement;
- the development of Non-Governmental Organizations (NGOs) as powerful agents of change, and the emergence of “Civil Society” as a leading international proponent of liberty, human rights and self-determination.

Legacies of the Age of Revolution

Let Freedom Ring

BACKGROUND

In people's continual search for freedom and opportunity, in the way we talk about what it means to be human and even in the ways we try to effect changes in society today, the revolutions continue.



LESSON AIM

- How did the ideals and events of the Age of Revolution continue to resonate after the wars were over?

LESSON OBJECTIVES

Students will

- understand that the effects of the Age of Revolution can be seen long afterward.
- improve Internet research skills.
- strengthen their ability to make logical inferences and connections from historical materials.

ACTIVITIES

Haitian Immigration to New York

For many, the image of *Liberty Enlightening the World* is a symbol of the possibility of freedom and liberty. The statue, popularly called the Statue of Liberty, welcomed immigrants from many lands to New York City. Among them are more than 150,000 Haitians, some of whom came directly to New York, while others first came to other parts of the country.

Have students research the Haitian immigration to New York.

- How many people from Haiti live in New York City?
- When did they come?
- What was happening in Haiti when people began coming to New York?
- Why do you think they came?

DISCUSSION QUESTIONS

- How is the Haiti of today different from the island Moreau describes?
- What is the economic situation in Haiti today?
- How are the ideals of the Haitian Declaration of Independence being met in modern Haiti? How are they not being met?
- How do Haitians in New York maintain connections with Haiti?

The Underground Railroad

Some abolitionists went far beyond rhetoric, legislation and a campaign to sway public opinion. Acting on their beliefs that liberty and equality are fundamental human rights, and that slavery is an evil institution, they became involved in the Underground Railroad—a loosely connected network of people, places and passages to freedom that assisted thousands of fugitive slaves in their quest for freedom.

Though it saved many lives, perhaps the greatest power of the Underground Railroad was as a symbol of freedom. The *idea* of the Underground Railroad caught the imagination of all those who heard of it—enslaved and free alike. In songs, movies, literature and history, the Railroad became (and remains) a symbol of the human yearning for freedom and the bravery of those who seek it.

Research the Underground Railroad

- What was the Underground Railroad?
- When did it “run”? Who ran it? Who rode it?

- How effective was it in helping people escape from slavery? Why?
- In what ways is the Underground Railroad a metaphor?
- Find some songs or movies that incorporate the Underground Railroad. What ideas and understanding do they express of freedom? Liberty? Equality?

DISCUSSION QUESTIONS

- Why do you think the Underground Railroad became such a powerful symbol? What is it about the idea of a “railroad” that is so compelling?
- What do you think Southern slaveholders thought about the Underground Railroad? In their minds, how do you think images of the Railroad might have connected to images of Saint-Domingue? Why?

The International Human Rights Movement

Ask students to research organizations that are involved in the international human rights movement. Choose one to research and answer the following questions about it:

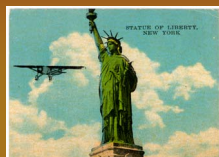
- What is the name of the organization?
- Where is it located? Does it have branches in other places? If so, where?
- What particular human rights issues does it address? Where?
- Look at the organization's mission statement (usually found on its website). Is any of the language the organization uses familiar to you?

continued on the following page

MATERIALS:

Click images at right to link to resource pages.

- Internet access for research



• Statue of Liberty

Legacies of the Age of Revolution

Let Freedom Ring

continued

- What does the organization say about the rights that every human should enjoy?
- Does it focus on positive rights and freedoms (freedom to...) or on negative ones (freedom from...)?
- Can you find connections between the issues this organization addresses and the questions asked during the Age of Revolution?

Non-Governmental Organizations (NGOs)

Research

In the last several decades, a great deal of the work of protecting human rights and freedom, as well as delivering goods and services that used to be the primary responsibility of national governments, has been undertaken by organizations known as non-governmental organizations, or NGOs. Though they do not have voting rights or enforcement powers, some NGOs have become very powerful voices in the United Nations, and they help shape policy and programs in many parts of the world. Use reliable Internet sources to answer these questions about NGOs:

- How effective do NGOs seem to be as guardians of liberty and equality? Provide evidence to support your answer.
- Who benefits from their work?
- Who are their critics and what are their arguments?

Select one NGO, and see if you can answer these questions about it:

- What is the name of the organization?
- Where is it located? Does it have branches in other places? If so, where?
- What specific issues does it focus on?
- Where does it get its funding?
- Look at the organization's mission statement (usually found on its website). Is any of the language the organization uses familiar to you?
- Can you find connections between the issues this organization addresses and the questions being debated during the Age of Revolution?

The peoples' candidate for president, Abraham Lincoln.
New-York Historical Society Library.



EXTENSIONS

Ask your students to research the “Arab Spring,” and then discuss how these events might be connected to the material they have studied about the Age of Revolution.

- What images are used in these liberation movements?

- What definitions of liberty and freedom are driving these movements?
- What communications methods are the demonstrators using?
- Why do governments try to shut down the Internet when there is social upheaval? Does it work?
- What do you think will be achieved by these revolutions and demonstrations?
- Will they succeed? Why? Are they doomed to failure? Why?

Glossary

(These terms appear often on the New York State Regents' Exams)



Albany Plan of Union. A plan, proposed by Benjamin Franklin 1754, to unite Britain's North American colonies under a central government. Although the plan was not adopted, it represented the first important attempt to envision the colonies as an entity separate from Britain.

Cash crop. A crop, such as tobacco, sugar, indigo or cotton, grown for sale into market for profit instead of for subsistence. Plantations and large farms throughout the Americas specialized in the growing and cultivation of cash crops.

Common Sense. A pamphlet published by Thomas Paine in 1776 which attacked the idea of a monarchy and hereditary privilege. It sold as many as 150,000 copies and demanded a complete break with Britain and establishment of a strong union of the colonies.

Declaration of Independence. Document adopted by the Second Continental Congress on July 4, 1776 that formally declared the American colonies a separate, independent nation. It also asserted the unalienable rights of "Life, Liberty, and the pursuit of Happiness."

Enlightenment. A philosophical movement of the 18th century that stressed the importance of reason and rejected blind obedience to authority and tradition.

Great Awakening. The most important event in American religion during the 18th century, the Great Awakening was a series of emotional religious revivals that spread across the colonies in the 1730s and 1740s. The first experience shared by large numbers of colonists, it contributed to the growth of a common American identity.

Jamestown. An English settlement in Virginia that was settled in 1607. It was the second English colonization effort in North America (Roanoke was the first), and it survived in part because the soil could support the planting and cultivation of tobacco.

Joint stock company. A company where investors pool their wealth together for a common purpose and then distribute shares of stock. This was a way to minimize an individual's personal loss when trying to establish new colonies in the Atlantic world.

Locke, John. A British philosopher whose emphasis on human beings' natural rights to life, liberty and property and commitment to religious toleration had a powerful influence on the American revolutionaries.

Mayflower Compact. Signed by 41 male passengers aboard the Mayflower, this document was one of the first charters of government that clearly stated that legitimate political authority flows from the people.

Mercantilism. An economic policy that sought to enrich a country by restricting imports and increasing exports. According to this policy, government should establish colonies to provide raw materials and serve as a market for finished goods.

Middle Passage. The transit of enslaved Africans from Africa's west coast to the New World. It was called the Middle Passage because it was the second leg in a three-part voyage—from Europe to Africa, from Africa to the New World and from the New World to Europe.

Montesquieu. A French Enlightenment political philosopher who put forth the idea of the separation of powers, a key component of the "balance of powers" as found in the United States Constitution.

New Netherland. A Dutch colony established by the Dutch West India Company in 1621. The Dutch surrendered control of New Netherland to the British, who renamed it New York, in 1664.

"No Taxation without Representation." A popular saying during the Revolutionary era in America, identifying the colonists' insistence that they could not be taxed unless they had direct representation in the British Parliament.

Parliament. The legislative assembly in Great Britain; separated into two houses: the House of Commons and the House of Lords. Parliament passed the acts of taxation that would enrage American colonists in the years leading up to the American Revolution.

Peter Zenger Trial. A trial which, in 1735, helped establish the principle of freedom of the press. Zenger, a German immigrant, published a newspaper critical of New York's royal governor. The governor had Zenger tried for seditious libel. English law defined any criticism of a public official—true or false—as libel. But Zenger's attorney persuaded the jury that Zenger had printed the truth and that the truth is not libelous.

Proclamation of 1763. The British declaration that lands west of the Appalachian Mountains, past where American colonists had already settled, were closed to settlement by the colonists. Although the British issued the Proclamation to prevent further hostility with Native Americans, the American colonists were angered because this limited their access to land.

Puritans. A group of Protestants who relocated to the Massachusetts Bay Colony in

large numbers (around 20,000) between 1629 and 1640. Puritans differ from other Protestant groups because they wished to separate from the Anglican Church (the Church of England).

Quakers (The Society of Friends). A religious group that believed in the complete equality of all people. Quakers were among the first people to actively oppose slavery in the Atlantic world.

Salutary Neglect. The longstanding tradition of non-enforcement for Parliamentary acts in the American colonies. Once the British enforced laws, like taxes, American colonists protested.

Stono Rebellion. This 1739 uprising in South Carolina was the largest slave revolt in the British North American colonies before the American Revolution. Some sixty enslaved Africans killed between 40 and 50 whites before the rebellion was put down. Most of the survivors were executed; others were sold into slavery in the Caribbean.

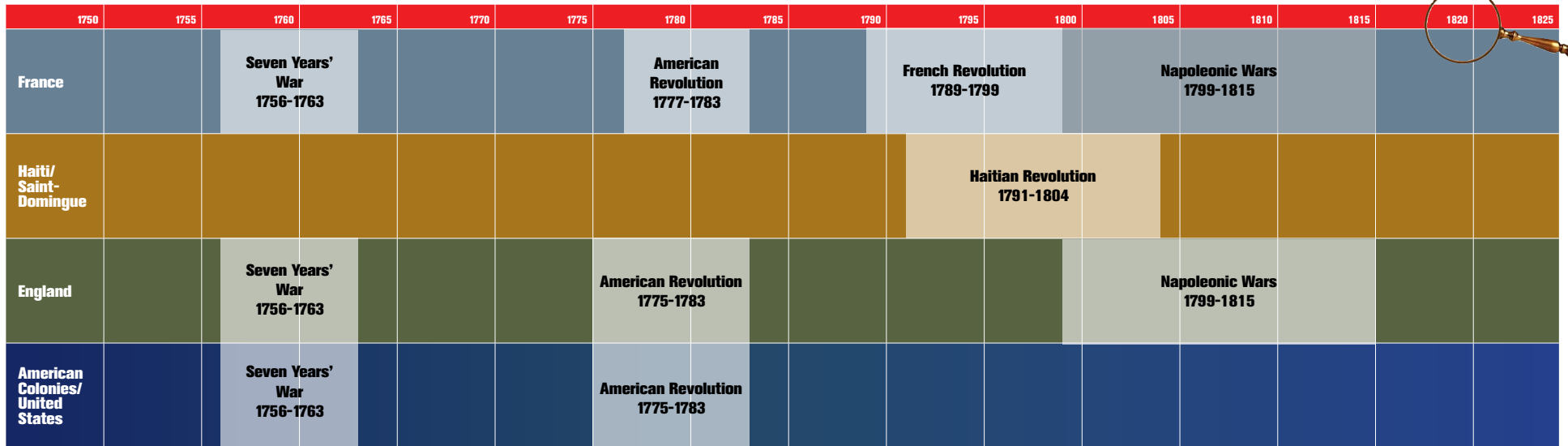
Sugar Act. This 1764 act of Parliament imposed duties on foreign refined sugar as well as on wines, coffee, textiles, and indigo imported into the colonies. It also expanded the customs service. This was Britain's first attempt to raise revenues from the American colonies to help pay off the debt from the Seven Years' War.

Transferable stock. A share in a company that can be bought and sold.

Triangular Trade. The name for the system of trade that occurred between Africa, the Americas and Europe during the 16th, 17th and 18th centuries. It included the importation of slaves to and the extraction of raw materials from the Americas.

Virginia House of Burgesses. The first elected assembly of English settlers in British North America; first met in Jamestown in 1619.

Timeline of the Age of Revolution



American Revolution
French Revolution
Haitian Revolution

- 1492** Christopher Columbus “discovers” the New World
- 1607** The English establish a settlement at Jamestown
- 1697** The Treaty of Ryswick grants the western third of the island of Hispaniola to France. France renames it Saint-Domingue
- 1761** The Society of Friends, better known as Quakers, prohibits owning slaves
- 1763** The Seven Years’ War, known as the French and Indian War in America, ends
- 1765** The British Parliament enacts the Stamp Act aiming to raise funds for defense of the British colonies in North America.
- 1767** After withdrawing the Stamp Act, Parliament imposes the Townshend Acts on colonists
- 1770** The Boston Massacre results in the death of five protesters
- 1773** Phillis Wheatley’s *Poems on Various Subjects* is published
Boston Tea Party occurs
- 1774** Martial law declared in Boston; Harbor closed
- 1775** Battles at Lexington and Concord
King George III officially declares the American colonies to be in a state of rebellion
Lord Dunmore, governor of Virginia, offers freedom to slaves who fight for the Crown

- 1776** The Declaration of Independence is adopted
Washington crosses the Delaware, wins Battle of Trenton
- 1777** American forces win the First Battle of Saratoga, convincing the French to form an alliance with them
- 1780** Pennsylvania adopts a gradual emancipation law
- 1781** British General Lord Cornwallis surrenders to George Washington at Yorktown
- 1783** The Treaty of Paris is signed
British Quakers submit an anti-slavery petition to Parliament
- 1788** The U.S. Constitution is ratified
- 1789** King Louis XVI summons the States-General, hoping to solve dire financial problems
Fall of the Bastille and the beginning of the French Revolution
Declaration of the Rights of Man and Citizen is adopted
Outbreak of the Paris mob; creation of a liberal monarchical constitution
Olaudah Equiano’s *The Interesting Narrative of the Life of Olaudah Equiano, or Gutava Vassa, The African, Written by himself*, is published in England
Whites and free men of color lead the first revolts in Saint-Domingue
- 1790** The U.S. Census counts 694,280 slaves in the nation (18% of the total population)

- King Louis XVI accepts the new French Constitution; growing power of the clubs, including the Cordeliers and Jacobins; reorganization of Paris
- 1791** “Night of Fire,” a well-organized slave revolt, occurs in Saint-Domingue
Start of the slave rebellion in Saint-Domingue
- 1792** France abolishes the monarchy and declares itself a republic
Louis XVI of France is arrested and taken into custody
- 1793** The U.S. Congress passes its first fugitive slave law
Eli Whitney invents the cotton gin, making it easier to separate seeds from the cotton boll
Execution of Louis XVI
France declares war against Britain, the Netherlands and Spain
Execution of Marie Antoinette and 31 Girondist deputies
The Cult of Reason abolishes the worship of God
- 1794** France abolishes slavery in its colonies, granting citizenship to all men
- 1795** Convention dissolved and the Directory begins
- 1799** New York State passes a gradual emancipation law, after 20 years of legislative debate
Constitution of the Year VIII in France establishes Napoleon Bonaparte as First Consul

- 1801** A new constitution for Saint-Domingue, still supposedly attached to France, is drafted by a committee appointed by Toussaint Louverture
- 1802** Napoleon sends an army to regain control of Saint-Domingue
Toussaint Louverture is captured, then transported and imprisoned in France
Napoleon orders the reinstatement of slavery on Saint-Domingue
- 1803** The Louisiana Purchase is negotiated between the U.S. and France
Toussaint Louverture dies in a dungeon at Fort Joux in the French Alps
The Battle of Vertières is the last victory of the Haitians over the French
- 1804** Jean-Jacques Dessalines declares Haiti an independent nation on January 1
Napoleon declares himself emperor of France
- 1806** Jean-Jacques Dessalines, self-appointed emperor of Haiti, is assassinated
- 1807** Britain ends its participation in the slave trade
- 1808** The U.S. Congress bans the importation of slaves
- 1817** New York state passes a law that will free all slaves in 1827
- 1861-65** The American Civil War pits the North against the South
- 1865** The Thirteenth Amendment abolishes slavery in the United States
- 1888** Brazil abolishes slavery, eliminating slavery from the Western hemisphere



1763 Colonial Possessions



BRITISH EMPIRE

The 13 American colonies, Canada, East Florida and West Florida (along the shore of the Gulf of Mexico), Ireland, the Bahamas and the islands of Barbados, Jamaica, Nevis and St. Kitts, forts along the West African Coast, the former Spanish colonies of Gibraltar and Minorca and Bengal in India

FRENCH EMPIRE

Saint-Domingue (the western third of the island of Hispaniola), Guadeloupe, Martinique and a number of small islands in the Caribbean, the islands of Saint-Pierre and Miquelon near Newfoundland, Goree on the West African Coast, Mauritius, the Seychelles and a number of possessions in India

DUTCH EMPIRE

Much of present-day Indonesia, Cape Town on the South African coast and the Dutch Antilles (including Aruba and Curacao)

PORTUGUESE EMPIRE

Brazil, East Timor and small colonies in India and Macau

SPANISH EMPIRE

New World mainland: All of Mexico and Central America; all of South America except Brazil; the area that would become California, Nevada, New Mexico, Texas and Utah, as well as parts of Arizona, Colorado, Kansas and Wyoming

West Indies: Cuba, the part of Hispaniola that would become the Dominican Republic, Puerto Rico, Jamaica, Cayman Islands and Trinidad

East Indies: Philippine Islands and the Mariana Islands



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Common Core State Standards - Reading Standards for Literacy in History/Social Studies

COMMON CORE STATE STANDARDS - READING STANDARDS FOR LITERACY IN HISTORY/SOCIAL STUDIES

Key Ideas and Details: 1) Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text; 2) Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas ; 3) Analyze how and why individuals, events, or ideas develop and interact over the course of a text.

Grades 6-8 students:

	L1	L2	L3	L4	L5	L6	L7	L8	L9
Cite specific textual evidence to support analysis of primary and secondary sources.		X	X	X	X	X		X	
Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.		X	X	X	X	X		X	
Identify key steps in a text's descriptions of a process related to history/social studies (e.g., how a bill becomes law; how interest rates are raised or lowered)									

Grades 9-10 students:

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.		X	X	X	X	X		X	
Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.		X		X	X	X		X	X
Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.	X			X				X	X

Grades 11-12 students:

Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.		X	X	X		X		X	
Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.		X		X	X	X	X	X	X
Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.		X	X	X					

Craft and structure: 4) Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone; 5) Analyze the structure of texts, including how specific sentences, paragraphs, and larger portions of the text (e.g., a section, chapter, scene, or stanza) relate to each other and the whole; 6) Assess how point of view or purpose shapes the content and style of a text.

Grades 6-8 students:

	L1	L2	L3	L4	L5	L6	L7	L8	L9
Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.		X		X				X	
Describe how a text presents information (e.g., sequentially, comparatively, causally).		X		X					
Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).	X	X	X	X	X		X	X	

Grades 9-10 students:

Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social studies.		X		X				X	
Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.	X	X		X					
Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.		X		X				X	

Common Core State Standards - Reading Standards for Literacy in History/Social Studies

continued

Grades 11-12 students:

Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines faction in Federalist No. 10).		X		X					
Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.		X		X					
Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence				X				X	

Integration of Knowledge and Ideas: 7) Integrate and evaluate content presented in diverse formats and media, including visually and quantitatively, as well as in words; 8) Delineate and evaluate the argument and specific claims in a text, including the validity of the reasoning as well as the relevance and sufficiency of the evidence; 9) Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

Grades 6-8 students:

	L1	L2	L3	L4	L5	L6	L7	L8	L9
Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.	X	X	X		X	X	X	X	X
Distinguish among fact, opinion, and reasoned judgment in a text.		X		X			X	X	X
Analyze the relationship between a primary and secondary source on the same topic.	X				X		X	X	

Grades 9-10 students:

Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.									
Assess the extent to which the reasoning and evidence in a text support the author's claims.				X			X		
Compare and contrast treatments of the same topic in several primary and secondary sources.				X			X	X	

Grades 11-12 students:

Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.			X		X	X	X	X	
Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.							X	X	
Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.	X	X					X	X	X

Range of Reading and Level of Text Complexity: 10) Read and comprehend complex literary and informational texts independently and proficiently.

Grades 6-8 students:

	L1	L2	L3	L4	L5	L6	L7	L8	L9
By the end of grade 8, read and comprehend history/social studies texts in the grades 6-8 text complexity band independently and proficiently.	X	X	X	X	X	X	X	X	X

Grades 9-10 students:

By the end of grade 10, read and comprehend history/social studies texts in the grades 9-10 text complexity band independently and proficiently.	X	X	X	X	X	X	X	X	X
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Grades 11-12 students:

By the end of grade 12, read and comprehend history/social studies texts in the grades 11-12 text complexity band independently and proficiently.	X	X	X	X	X	X	X	X	X
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Common Core State Standards - Writing Standards for Literacy in History/Social Studies



COMMON CORE STATE STANDARDS - WRITING STANDARDS FOR LITERACY IN HISTORY/SOCIAL STUDIES

Types and Purposes: 1) Write arguments to support claims in an analysis of substantive topics or texts using valid reasoning and relevant and sufficient evidence; 2) Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

Grades 6-8 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Write arguments focused on discipline-specific content.			X				X		X
Write informative/explanatory texts, including the narration of historical events, scientific procedures, or technical processes.		X	X	X			X		X

Grades 9-10 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Write arguments focused on discipline-specific content.			X				X		X
Write informative/explanatory texts, including the narration of historical events, scientific procedures, or technical processes.		X	X	X			X		X

Grades 11-12 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Write arguments focused on discipline-specific content.			X				X		X
Write informative/explanatory texts, including the narration of historical events, scientific procedures, or technical processes.		X	X	X			X		X

Production and Distribution of Writing: 4) Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience; 5) Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach; 6) Use technology, including the Internet, to produce and publish writing and to interact and collaborate with others.

Grades 6-8 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.		X	X	X			X		X
With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.			X	X			X		X
Use technology, including the Internet, to produce and publish writing and present the relationships between information and ideas clearly and efficiently.		X	X	X	X	X	X		X

Grades 9-10 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.		X	X	X			X		X
Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.			X	X			X		X
Use technology, including the Internet, to produce, publish, and update individual or shared writing products, taking advantage of technology's capacity to link to other information and to display information flexibly and dynamically.		X	X	X	X	X	X		X

Grades 11-12 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.		X	X	X			X		X
Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.			X	X			X		X
Use technology, including the Internet, to produce, publish, and update individual or shared writing products in response to ongoing feedback, including new arguments or information.		X	X	X	X	X	X		X



Common Core State Standards - Writing Standards for Literacy in History/Social Studies

continued

Research to Build and Present Knowledge: 7) Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation; 8) Gather relevant information from multiple print and digital sources, assess the credibility and accuracy of each source, and integrate the information while avoiding plagiarism.

Grades 6-8 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.		X	X	X	X		X		X
Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.		X	X	X	X		X		X
Draw evidence from informational texts to support analysis, reflection, and research.		X	X	X			X		X

Grades 9-10 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.		X	X	X	X		X		X
Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the usefulness of each source in answering the research question; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and following a standard format for citation.		X	X	X	X		X		X
Draw evidence from informational texts to support analysis, reflection, and research.		X	X	X			X		X

Grades 11-12 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.		X	X	X	X		X		X
Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the specific task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.		X	X	X	X		X		X
Draw evidence from informational texts to support analysis, reflection, and research.		X	X	X			X		X

Range of Writing: 10) Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of tasks, purposes, and audiences.

Grades 6-8 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.		X	X	X			X		X

Grades 9-10 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.		X	X	X			X		X

Grades 11-12 students:	L1	L2	L3	L4	L5	L6	L7	L8	L9
Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.		X	X	X			X		X



New York State Social Studies Standards - History of the United States and New York

NEW YORK STATE SOCIAL STUDIES STANDARDS - HISTORY OF THE UNITED STATES AND NEW YORK

Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, era, themes, developments, and turning points in the history of the United States and New York.

Key Idea 1: The study of New York State and United States history requires an analysis of the development of American culture. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
explore the meaning of American culture by identifying the key ideas, beliefs, and patterns of behaviors, and traditions that help define it and unite all Americans;	x	x		x			x		x
interpret the ideas, values, and beliefs contained in the Declaration of Independence and the New York State Constitution, and United States Constitution, Bill of Rights, and other important historical documents.		x		x			x	x	x

Commencement:	L1	L2	L3	L4	L5	L6	L7	L8	L9
analyze the development of American culture, explaining how ideas, values, beliefs, and traditions have changed over time and how they unite all Americans.		x		x			x		x

Key Idea 2: Important ideas, social and cultural values, beliefs, and traditions from New York State and United States history illustrate the connections and interactions of people and events across time and from a variety of perspectives. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
investigate key turning points in New York State and United States history and explain why these events or developments are significant.		x		x			x	x	x

Commencement:	L1	L2	L3	L4	L5	L6	L7	L8	L9
develop and test hypotheses about important events, eras, or issues in New York State and United States history, setting clear and valid criteria for judging the importance and significance of these events, eras, or issues.							x		x

Key Idea 3: The study about the major social, political, economic, cultural, and religious developments in New York State and United States history involves learning about the important roles and contributions of individuals and groups. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
describe how ordinary people and famous historic figures in the local community, state, and the United States have advanced the fundamental democratic values, beliefs and traditions expressed in the Declaration of Independence, the New York State and United States Constitutions, the Bill of Rights, and other important historic documents.				x				x	x

Commencement:	L1	L2	L3	L4	L5	L6	L7	L8	L9
research and analyze the major themes and developments in New York State and United States history (e.g., colonization and settlement; Revolution and New National Period; immigration; expansion and reform era; Civil War and Reconstruction; the American labor movement; Great Depression; World Wars; contemporary United States);		x							x

understand the interrelationships between world events and developments in New York State and the United States (e.g., causes for immigration, economic opportunities, human rights abuses, and tyranny versus freedom).	x	x	x	x	x		x	x	x
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Key Idea 4: The skills of historical analysis include the ability to: explain the significance of historical evidence, weigh the importance, reliability, and validity of evidence, understand the concept of multiple causation, and understand the importance of changing and competing interpretations of different historical developments. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
consider the sources of historic documents, narratives, or artifacts and evaluate their reliability;		x	x	x			x	x	x
describe historic events through the eyes and experiences of those who were there.			x				x	x	x



New York State Social Studies Standards - World History

continued

NEW YORK STATE SOCIAL STUDIES STANDARDS - WORLD HISTORY

Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in world history and examine the broad sweep of history from a variety of perspectives.

Key Idea 1: The study of world history requires an understanding of world cultures and civilizations, including an analysis of important ideas, social and cultural values, beliefs, and traditions. This study also examines the human condition and the connections and interactions of people across time and space and the ways different people view the same event or issue from a variety of perspectives. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
interpret and analyze documents and artifacts related to significant developments and events in history.		x	x	x	x	x	x	x	x
Commencement:									
define culture and civilization, explaining how they developed and changed over time. Investigate the various components of cultures and civilizations including social customs, norms, values, and traditions; political systems; economic systems; religions and spiritual beliefs; and socialization or educational practices;		x		x		x	x		x
understand the broad patterns, relationships, and interactions of cultures and civilizations during particular eras and across eras.		x		x		x	x	x	x

Key Idea 2: Establishing time frames, exploring different periodizations, examining themes across time and within cultures, and focusing on important turning points in world history help organize the study of world cultures and civilizations. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
develop timelines by placing important events and developments in world history in their correct chronological order;	x				x				
study about major turning points in world history by investigating the causes and other factors that brought about change and the results of these changes.	x	x		x	x	x	x	x	x
Commencement:									
distinguish between the past, present, and future by creating multiple-tier timelines that display important events and developments from world history across time and place;	x				x				
analyze evidence critically and demonstrate an understanding of how circumstances of time and place influence perspective;		x	x	x	x	x	x	x	x
investigate key events and developments and major turning points in world history to identify the factors that brought about change and the long-term effects of these changes.	x	x		x	x	x	x	x	x

Key Idea 3: Study of the major social, political, cultural, and religious developments in world history involves learning about the important roles and contributions of individuals and groups. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
investigate the roles and contributions of individuals and groups in relation to key social, political, cultural, and religious practices throughout world history;	x			x	x	x	x	x	x
interpret and analyze documents and artifacts related to significant developments and events in world history.		x	x	x	x	x	x	x	x
Commencement:									
analyze the roles and contributions of individuals and groups to social, political, economic, cultural, and religious practices and activities;		x	x	x	x	x	x	x	x
examine the social/cultural, political, economic, and religious norms and values of Western and other world cultures.		x	x	x	x	x	x	x	x



New York State Social Studies Standards - World History, Geography and Economics

continued

Key Idea 4: The skills of historical analysis include the ability to investigate differing and competing interpretations of the theories of history, hypothesize about why interpretations change over time, explain the importance of historical evidence, and understand the concepts of change and continuity over time. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
explain the literal meaning of a historical passage or primary source document, identifying who was involved, what happened, where it happened, what events led up to these developments, and what consequences or outcomes followed;		x	x	x	x		x	x	
analyze different interpretations of important events and themes in world history and explain the various frames of reference expressed by different historians;		x					x		
view history through the eyes of those who witnessed key events and developments in world history by analyzing their literature, diary accounts, letters, artifacts, art, music, architectural drawings, and other documents;			x				x	x	
investigate important events and developments in world history by posing analytical questions, selecting relevant data, distinguishing fact from opinion, hypothesizing cause-and-effect relationships, testing these hypotheses, and forming conclusions.		x		x	x	x	x	x	x
Commencement:									
identify historical problems, pose analytical questions or hypotheses, research analytical questions or test hypotheses, formulate conclusions or generalizations, raise new questions or issues for further investigation;		x				x	x	x	x
interpret and analyze documents and artifacts related to significant developments and events in world history;		x	x	x	x	x	x	x	x
plan and organize historical research projects related to regional or global interdependence.		x				x	x		x

GEOGRAPHY

Students will use a variety of intellectual skills to demonstrate their understanding of the geography of the interdependent world in which we live—local, national, and global—including the distribution of people, places, and environments over the Earth’s surface.

Key Idea 2: Geography requires the development and application of the skills of asking and answering geographic questions; analyzing theories of geography; and acquiring, organizing, and analyzing geographic information. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
use a number of research skills (e.g., computer databases, periodicals, census reports, maps, standard reference works, interviews, surveys) to locate and gather geographical information about issues and problems.	x				x				

ECONOMICS

Students will use a variety of intellectual skills to demonstrate their understanding of how the United States and other societies develop economic systems and associated institutions to allocate scarce resources, how major decision-making units function in the U.S. and other national economies, and how an economy solves the scarcity problem through market and nonmarket mechanisms.

Key Idea 1: The study of economics requires an understanding of major economic concepts and systems, the principles of economic decision making, and the interdependence of economies and economic systems throughout the world. Students will:

Intermediate:	L1	L2	L3	L4	L5	L6	L7	L8	L9
understand how people in the United States and throughout the world are both producers and consumers of goods and services.			x						



Resources

The Liberty Cap



Images and symbols are often taken from one context, slightly reinterpreted, and used to visually support and strengthen a new argument in a different era. An example is the liberty cap, which revolutionaries in America and in France adopted as a symbol of their fight for freedom from tyranny. The caps originated in ancient Rome, where slaves who had won their freedom wore Phrygian caps, a soft conical cap with the top pulled forward.

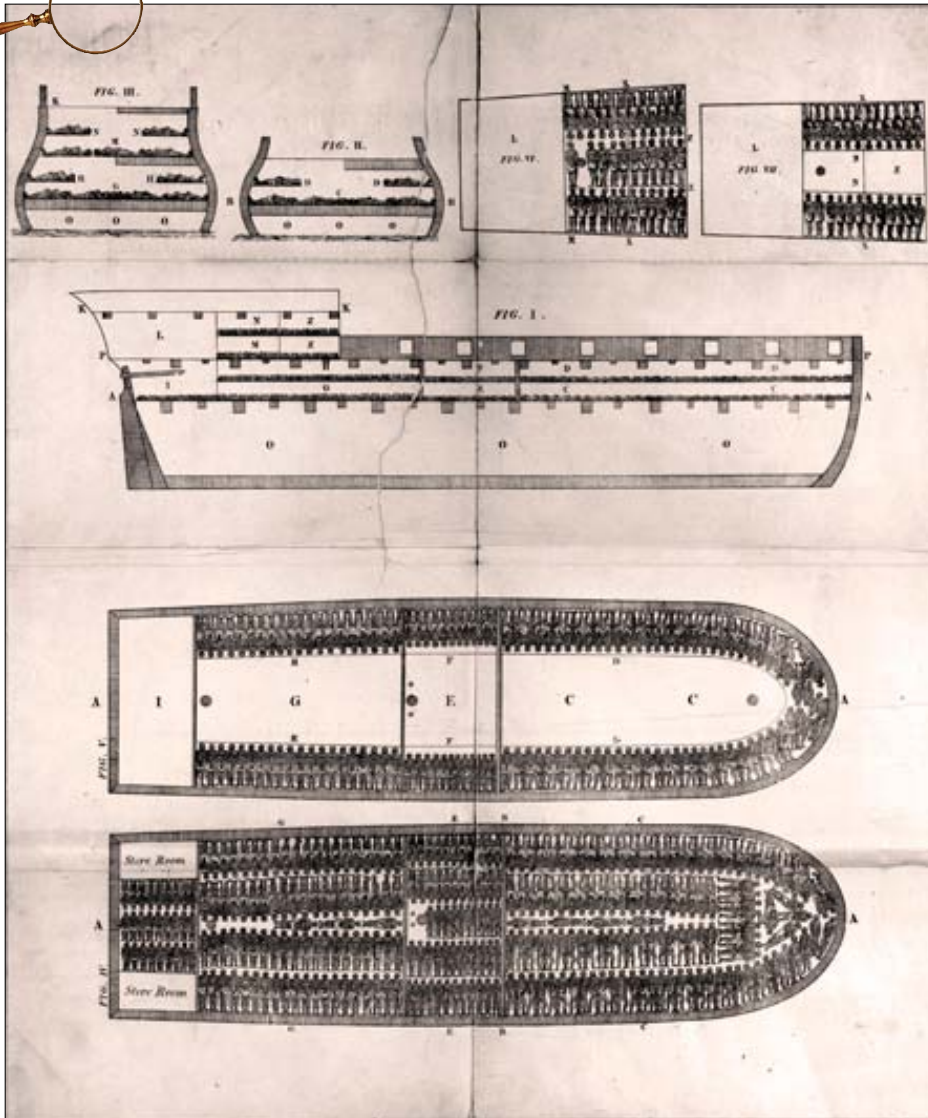
There are many classical sculptures of former Roman slaves wearing these caps, and the symbol of the cap was adopted by revolutionaries in both America and France as an emblem of their struggles for freedom. Referred to as the “liberty cap,” it stood in sharp contrast to the jeweled crown of the monarchy and was seen in political cartoons and drawings on both sides of the Atlantic. Wooden images of the cap were mounted on poles, called liberty poles, and were carried in political demonstrations. The liberty cap had a long life as a symbol of revolutionary zeal and the ideals of freedom. In 1824, around the half-century celebration of the American Revolution, the Marquis de Lafayette came back to visit the United States and liberty poles were carried again in welcoming parades to revive the memory of the revolution. The cap is found on the national flags of Haiti and several Latin American countries, and on the state flags of New York and New Jersey, as well as on many coins and medals.

The liberty cap’s political message shifted once more after the revolution, when it again became specifically associated with the idea of freedom from slavery. By 1840 it had become an important image of the abolitionist movement. Secretary of War Jefferson Davis (who became president of the Confederate States of America during the Civil War) refused to allow sculptor Thomas Crawford to include a liberty cap on his *Statue of Freedom*, which sits atop the U.S. Capitol. Some of Abraham Lincoln’s campaign materials in his bid for the presidency included the image of the liberty cap. But the French people’s great gift to the United States, *Liberty Enlightening the World* (the Statue of Liberty) does not incorporate the symbol. By the time the statue was created in France the meaning associated with the cap had shifted again, and it was no longer the wholly positive symbol it had been for the French. Therefore Lady Liberty stands in New York Harbor wearing a regal crown rather than a revolutionary cap.

Liberty Cap. ca. 1824. Courtesy of Robert and Kathy Booth.

Resources

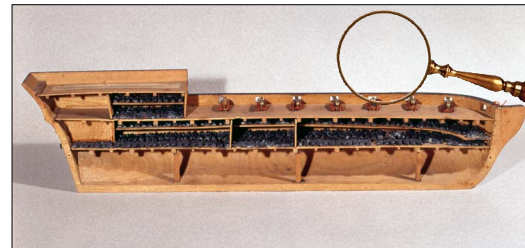
Brookes Slave Ship Images



Thomas Clarkson, *Plan and Sections of a Slave Ship*, engraving (1808). New-York Historical Society.

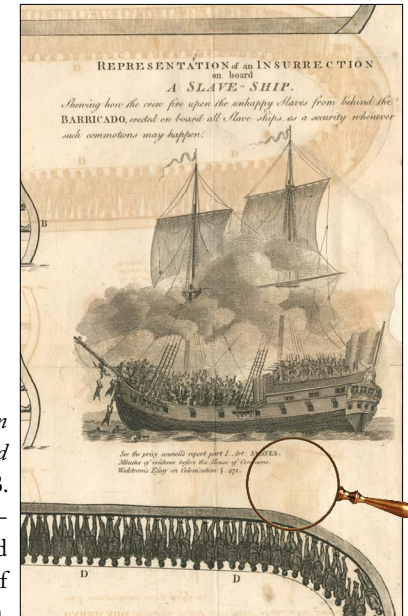
This 1789 engraving of the slave ship *Brookes*, which shows captives packed closely together on the lower decks, became one of the most powerful propaganda weapons of the campaign against slavery. Thomas Clarkson (1760-1846), one of the chief strategists of the abolitionists campaign, ordered this schematic drawing from a naval architect in order to show that a ship of this size could legally carry 454 slaves, though on at least one voyage the *Brookes* had carried 609. The campaign against slavery brilliantly combined economic, philosophical, moral and emotional arguments for abolition. This clear and explicit schematic drawing, which conveyed the brutal practicality of the slave trade, was coupled with the more emotional appeal of stories like “The Sorrows of Yamba,” a poem that personalized the horrors of slavery in the tale of a mother separated from her children.

Originally published by an anti-slavery group in Plymouth, England, and quickly reproduced in London, Paris and Philadelphia, the image of the *Brookes* became an icon of the anti-slavery campaign, and indeed an image of the worst of humanity. Long after slavery was legally abolished, the image of the *Brookes* continues to evoke an imaginative understanding of the cold-blooded evil of which people are capable. It has been reproduced many times in dozens of different media, from three-dimensional models of the ship to silver brooches, children’s books, posters and even the cover of Bob Marley’s album *Survival*.



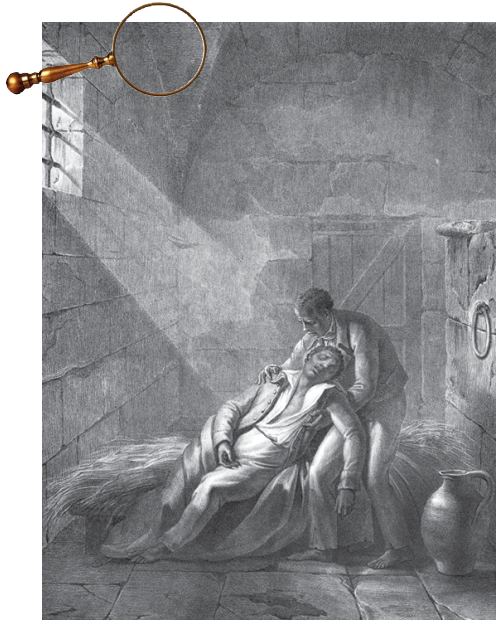
Cross-section of a model of a slave ship, late 18th century (wood), French School, (18th century) / Bibliotheque de L’Arsenal, Paris, France / Archives Charmet / The Bridgeman Art Library International.

Representation of an Insurrection on board a Slave Ship, detail of *Plan and Sections of a Slave Ship*, in Carl B. Wadstrom, *An Essay on Colonization...*, engraving (1789; reprinted London, 1794). Library Company of Philadelphia.

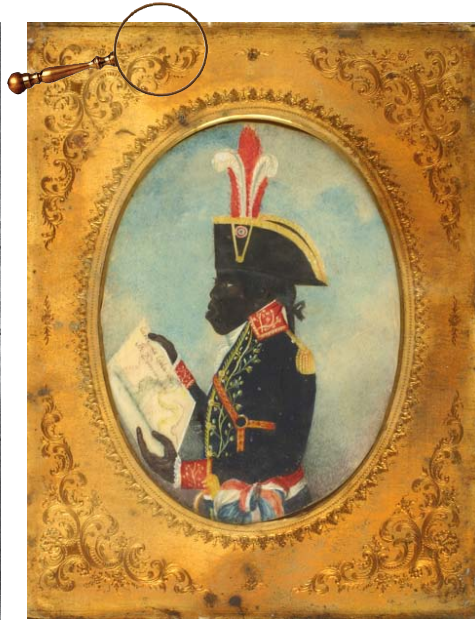


Resources

Images of Toussaint Louverture



François de Villain, *Toussaint L'Ouverture meurt dans la prison . . .*, lithograph, ca. 1822. Prints and Photographs Division, Library of Congress.



Unknown artist, *Dominique Toussaint L'Ouverture*, 1743-1803, watercolor on ivory, after lithograph by Nicholas Maurin. New-York Historical Society.

Although Toussaint Louverture is perhaps the most well-known person of the Haitian Revolution, there are no portraits of him that were drawn or painted from life. So every image we have of him—and there are dozens—is solely an act of imagination, and reflects the point of view of the artist. All images of people provide some clues as to what the creator of the image is trying to convey about his or her subject. Clothing, objects in the frame, the way the subject is sitting or standing all tell us something. But this is even *more* the case with portraits created from imagination. Toussaint Louverture was an ex-slave of African descent, a military strategist, a nation-builder, a politician and a statesman. For some, he is the embodiment of the dream of freedom and equality; for others, he represents their worst nightmare.

Here are four very different images, all of the same person. What attributes are being highlighted in each? What comments is each artist making about Toussaint Louverture?



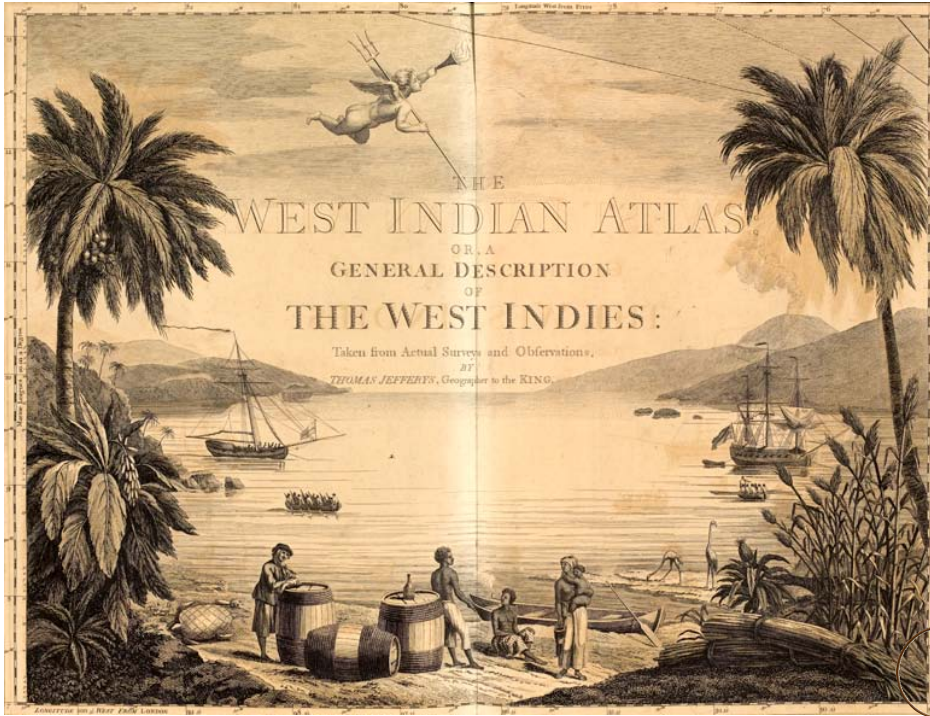
Toussaint Louverture Chef des noirs insurgés de Saint Domingue, hand-colored engraving, Paris, ca. 1802. John Carter Brown Library at Brown University.



Parsons and Williamson, after drawing by Langet, *Toussaint L'Ouverture, Governor of St. Domingo*, engraving (London, 1802). Photographs and Prints Division, Schomburg Center for Research in Black Culture, New York Public Library, Astor, Lenox and Tilden Foundations.

Resources

West India Atlas



Thomas Jefferys, *The West-India Atlas . . .*, engraving (London, 1794). The Lionel Pincus and Princess Firyal Map Division, The New York Public Library, Astor, Lenox and Tilden Foundations.

This atlas of the Atlantic Ocean and each of the Caribbean Islands was compiled by Thomas Jefferys, Geographer to the King, and published in London. The maps document details of the sugar industry, slave life, roads, trade routes and even individual homes and estates. The atlas was used by ships' navigators, sailors, traders and others, and was updated in six succeeding editions until 1818.

Thomas Jefferys was an engraver, not a geographer or cartographer, so he did not draw all the maps in this atlas himself. He compiled and re-engraved many of the most important map images of his day, especially maps of North America. His designation "Geographer to the King" meant that he was a trusted supplier of maps to the government, not that he held a salaried position. It did, however, provide him access to a lot of information and maps that he was able to use in creating his publications. Many maps that were updated and published even after his death were attributed to him because they used his original engraving plates.

Resources

Sea Captains Carousing in Surinam

In the 18th century, the tavern was a place where news was shared, opinions exchanged and people from all parts of the world and walks of life came to drink, eat, make deals and discuss the ideas and events of the day. There were taverns in every city and seaport of the Atlantic world. In 1759, there were 287 such public houses in New York City alone—one for every 55 residents! This painting by John Greenwood illustrates the tavern as something like the “social networking site” of its day—where all kinds of people met for fun, business and entertainment; created new identities for themselves; encountered and promoted new ideas; and aired their gripes. The tavern gives us a snapshot of life in the Atlantic colonies.

The painting shows a bawdy scene in a tavern in Paramaribo, on the Caribbean coast of South America. Rhode Island merchants frolic after concluding their business of trading Yankee beef cattle and horses for sugar and molasses to distill into rum.

The pipe-smoker seated at the table is Captain Nicholas Cooke, future governor of Rhode Island. To the immediate right of him is Esek Hopkins, a notorious slave-ship captain and later the first commander-in-chief of the Continental Navy. Next is Esek's brother Stephen, a signer of the Declaration of Independence. Their tropical high jinks did not jeopardize their later careers in business and government.



John Greenwood, *Sea Captains Carousing in Surinam*, oil on canvas, ca. 1752-58. Saint Louis Art Museum, Museum Purchase. The earliest genre painting in American art.



Resources

Haitian Coat of Arms

On the Haitian coat of arms, military weapons recall the nation's war for independence and broken chains memorialize the end of slavery. A Phrygian cap, or liberty cap, has sat atop the palm tree ever since the design was adopted in 1807, except for the years of the Duvalier dictatorships (1957- 1986). The current version includes the motto "L'union fait la force" ("Unity is strength"), instead of "Liberté Égalité."



Haitian Coat of Arms.

The Statue of Liberty



Postcard of the Statue of Liberty (postmarked 1930). New-York Historical Society Library.

Liberty Enlightening the World

Popularly known as the Statue of Liberty, this iconic 305-foot monument stands proudly in New York Harbor. The statue was originally proposed as a gift from the French people to the people of America. It was intended to celebrate the centennial of the Declaration of Independence and the strong friendship between France and the United States that began with France's support for the colonists in the American Revolution. The monument became a joint project between the people of the two nations, with France contributing the statue itself, and the US providing the base on which she stands. It was actually dedicated 10 years after the centennial, in 1886.

Like the ideas of freedom, liberty and equality, Lady Liberty's meaning has shifted several times. The idea for the statue was born in a conversation at a dinner party given by Édouard René Lefèbvre de Laboulaye. He was a French intellectual, and an abolitionist, who was one of the leaders of the group known as the "Liberals," who were trying to establish a French republican government. They had tremendous admiration for the American system of constitutional government, and discussed the idea of creating a monument to that idea in time for the centennial of the U.S. Declaration of Independence. One of the guests at that dinner was Frédéric Auguste Bartholdi, the sculptor who designed the statue.

Over her lifetime, Lady Liberty has represented many different things to various groups of people. Her creators saw her as a monument to the ideals of liberty and government by and for the people. When Joseph Pulitzer took on the cause of raising money for the pedestal, he emphasized the importance of common citizens over the wealthy and powerful elite. In his newspaper *The New York World*, Pulitzer printed the name of every person who gave money toward the project, no matter how small the contribution. Black newspapers also raised funds for the project, describing the statue as symbolic of the end of slavery in America. In 1903, a poem by Emma Lazarus was added to the base of the monument, cementing Lady Liberty's role as the symbol of liberty and freedom for all oppressed peoples who came to America seeking a new life: "Give me your tired, your poor, / Your huddled masses, yearning to breathe free...."



Resources

Gibson Map

Maps are snapshots of a single moment in time, and they embody a political and social point of view. When you carefully study a map, you can tell a great deal about the perspective of the map maker, as well as the territory that is being represented. When the Seven Years' War (called the French and Indian War in America) ended with the Treaty of Paris in 1763, there were new boundaries to British, French and Spanish control of the Caribbean and North America.

This map, created by John Gibson and printed in London in 1777, shows the demarcation of national control established by the Treaty of Paris. The Mississippi River became the border be-

tween British and French possessions in North America; Florida became British; and the British took over the islands of St. Lucia, Dominica, Tobago, Grenada, St. Vincent and the Grenadines, and they retained their rights to harvest mahogany in Spanish Belize.

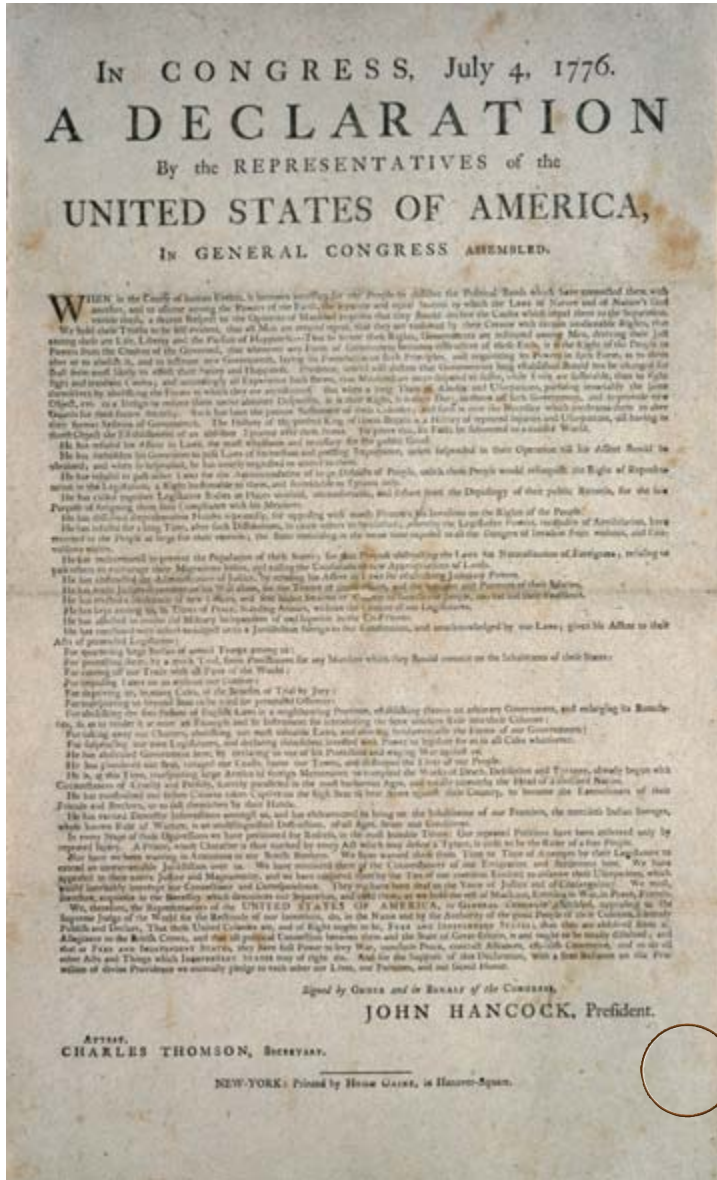
But the political situation represented here did not last long. Over the next half-century three major revolutions, economic pressures, trading partnerships and the difficulties of actually policing or controlling such a far-flung empire resulted in a very different distribution of land and power.



John Gibson, *A new map of the whole continent of America divided into North and South and West Indies, ... as settled by the definitive treaty of peace, concluded at Paris Feby. 10th 1763...*, hand-colored engraving (London, 1777). William L. Clements Library, University of Michigan.



United States Declaration of Independence



Declaration of Independence (New York: Hugh Gaine, 1776). The first New York printing; New-York Historical Society.

The United States Declaration of Independence

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America, in General Congress assembled.

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security—Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.





Resources

United States Declaration of Independence

Continued

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences:

For abolishing the free System of English Laws in a neighbouring Province, establishing therein

an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our Brittish brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish



Resources

United States Declaration of Independence

Continued

and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

The Declaration of Independence is four documents in one:

1. Its first and last paragraphs announce the separation of the North American colonies from Great Britain.
2. Its second paragraph explains the principles by which a body of equal citizens consents to be governed. These universal principles transcend traditional English rights. It was only in the 1820s that Americans focused their readings of the Declaration on Jefferson's ringing words about equality.
3. The largest portion of the Declaration describes, with the passion of a campaign speech, the horrors brought upon the colonists by King George III. For a decade after 1764, Americans had asserted their loyalty to the king and blamed Parliament for the rift between Britain and America. But now they were prepared to break with the head of state, not simply with the laws passed in his name.
4. Finally, recognizing the Declaration's treasonous character, the signers record their mutual obligation to the cause.



Resources

Haitian Declaration of Independence

Continued

Native citizens, men, women, girls, and children, let your gaze extend on all parts of this island: look there for your spouses, your husbands, your brothers, your sisters. Indeed! Look there for your children, your suckling infants, what have they become? ... I shudder to say it...the prey of these vultures.

Instead of these dear victims, your alarmed gaze will see only their assassins, these tigers still dripping with their blood, whose terrible presence indicts your lack of feeling and your guilty slowness in avenging them. What are you waiting for before appeasing their spirits? Remember that you had wanted your remains to rest next to those of your fathers, after you defeated tyranny; will you descend into their tombs without having avenged them? No! Their bones would reject yours.

And you, precious men, intrepid generals, who, without concern for your own pain, have revived liberty by shedding all your blood, know that you have done nothing if you do not give the nations a terrible, but just example of the vengeance that must be wrought by a people proud to have recovered its liberty and jealous to maintain it let us frighten all those who would dare try to take it from us again; let us begin with the French. Let them tremble when they approach our coast, if not from the memory of those cruelties they perpetrated here, then from the terrible resolution that we will have made to put to death anyone born French whose profane foot soils the land of liberty.

We have dared to be free, let us be thus by ourselves and for ourselves. Let us imitate the grown child: his own weight breaks the boundary that has become an obstacle to him. What people fought for us? What people want to gather the fruits of our labor? And what dishonorable absurdity to conquer in order to be enslaved. Enslaved? ... Let us leave this description for the French; they have conquered but are no longer free.

Let us walk down another path; let us imitate those people who, extending their concern into the future, and dreading to leave an example of cowardice for posterity, preferred to be exterminated rather than lose their place as one of the world's free peoples.

Let us ensure, however, that a missionary spirit does not destroy our work; let us allow our neighbors to breathe in peace; may they live quietly under the laws that they have made for themselves, and let us not, as revolutionary firebrands, declare ourselves the lawgivers of the Caribbean, nor let our glory consist in troubling the peace of the neighboring islands. Unlike that which we inhabit, theirs has not been drenched in the innocent blood of its inhabitants; they have no vengeance to claim from the authority that protects them.

Fortunate to have never known the ideals that have destroyed us, they can only have good wishes for our prosperity.

Peace to our neighbors; but let this be our cry: "Anathama [*sic*] to the French name! Eternal hatred of France!"

Natives of Haiti! My happy fate was to be one day the sentinel who would watch over the idol

to which you sacrifice; I have watched, sometimes fighting alone, and if I have been so fortunate as to return to your hands the sacred trust you confided to me, know that it is now your task to preserve it. In fighting for your liberty, I was working for my own happiness. Before consolidating it with laws that will guarantee your free individuality, your leaders, who I have assembled here, and I, owe you the final proof of our devotion.

Generals and you, leaders, collected here close to me for the good of our land, the day has come, the day which must make our glory, our independence, eternal. If there could exist among us a luke-warm heart, let him distance himself and tremble to take the oath which must unite us. Let us vow to ourselves, to posterity, to the entire universe, to forever renounce France, and to die rather than live under its domination; to fight until our last breath for the independence of our country.

And you, a people so long without good fortune, witness to the oath we take, remember that I counted on your constancy and courage when I threw myself into the career of liberty to fight the despotism and tyranny you had struggled against for 14 years. Remember that I sacrificed everything to rally to your defense; family, children, fortune, and now I am rich only with your liberty; my name has become a horror to all those who want slavery. Despots and tyrants curse the day that I was born. If ever you refused or grumbled while receiving those laws that the spirit guarding your fate dictates to me for your own good, you would deserve the fate of an ungrateful people. But I reject that awful idea; you will sustain the liberty that you cherish and support the leader who commands you. Therefore vow before me to live free and independent, and to prefer death to anything that will try to place you back in chains. Swear, finally, to pursue forever the traitors and enemies of your independence.

Done at the headquarters of Gonaives, the first day of January 1804, the first year of independence.

The Deed of independence

Native Army

Today, January 1st 1804, the general in chief of the native army, accompanied by the generals of the army, assembled in order to take measures that will insure the good of the country;

After having told the assembled his true intentions, to assure forever a stable government for the natives of Haiti, the object of his greatest concern, which he has accomplished in a speech which declares to foreign powers the decision to make the country independent, and to enjoy a liberty consecrated by the blood of the people of this island; and after having gathered their responses has asked that each of the assembled generals take a vow to forever renounce France, to die rather than live under its domination, and to fight for independence until their last breath.

The generals, deeply moved by these sacred principles, after voting their unanimous attachment to the declared project of independence, have all sworn to posterity, to the universe, to forever renounce France, and to die rather than to live under its domination.



Declaration of the Rights of Man and Citizen

(translation)

Approved by the National Assembly of France, August 26, 1789

The representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities and of the corruption of governments, have determined to set forth in a solemn declaration the natural, unalienable, and sacred rights of man, in order that this declaration, being constantly before all the members of the Social body, shall remind them continually of their rights and duties; in order that the acts of the legislative power, as well as those of the executive power, may be compared at any moment with the objects and purposes of all political institutions and may thus be more respected, and, lastly, in order that the grievances of the citizens, based hereafter upon simple and incontestable principles, shall tend to the maintenance of the constitution and redound to the happiness of all. Therefore the National Assembly recognizes and proclaims, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:

Articles:

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.
5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law.
6. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all, whether it protects or punishes. All citizens, being equal in the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.
7. No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. Any one soliciting, transmitting, executing, or causing to be executed, any arbitrary order, shall be punished. But any citizen summoned or arrested in virtue of the law shall submit without delay, as resistance constitutes an offense.
8. The law shall provide for such punishments only as are strictly and obviously necessary, and no one shall suffer punishment except it be legally inflicted in virtue of a law passed and promulgated before the commission of the offense.
9. As all persons are held innocent until they shall have been declared guilty, if arrest shall be deemed indispensable, all harshness not essential to the securing of the prisoner's person shall be severely repressed by law.
10. No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.
11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law.
12. The security of the rights of man and of the citizen requires public military forces. These forces are, therefore, established for the good of all and not for the personal advantage of those to whom they shall be intrusted.
13. A common contribution is essential for the maintenance of the public forces and for the cost of administration. This should be equitably distributed among all the citizens in proportion to their means.
14. All the citizens have a right to decide, either personally or by their representatives, as to the necessity of the public contribution; to grant this freely; to know to what uses it is put; and to fix the proportion, the mode of assessment and of collection and the duration of the taxes.
15. Society has the right to require of every public agent an account of his administration.
16. A society in which the observance of the law is not assured, nor the separation of powers defined, has no constitution at all.
17. Since property is an inviolable and sacred right, no one shall be deprived thereof except where public necessity, legally determined, shall clearly demand it, and then only on condition that the owner shall have been previously and equitably indemnified.

This document outlines the fundamental philosophical underpinnings of the French Revolution, including belief in the natural and universal rights of man to liberty and equality, and the nature of the relationship between the nation and its people. It declares that all French citizens are endowed with fundamental rights, though it is silent on the rights of women and does not specifically address the issue of slavery. The commission that drafted this document argued about how long or detailed the document should be, finally deciding to publish the 17 articles on which they fully agreed as a short and powerful declaration. It was slightly revised four years later, but remains a powerful statement of fundamental human rights.



United Nations Universal Declaration of Human Rights

Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly,

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.



Resources

United Nations Universal Declaration of Human Rights

(continued)

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from nonpolitical crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21.

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right to equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.



Resources

United Nations Universal Declaration of Human Rights

(continued)

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

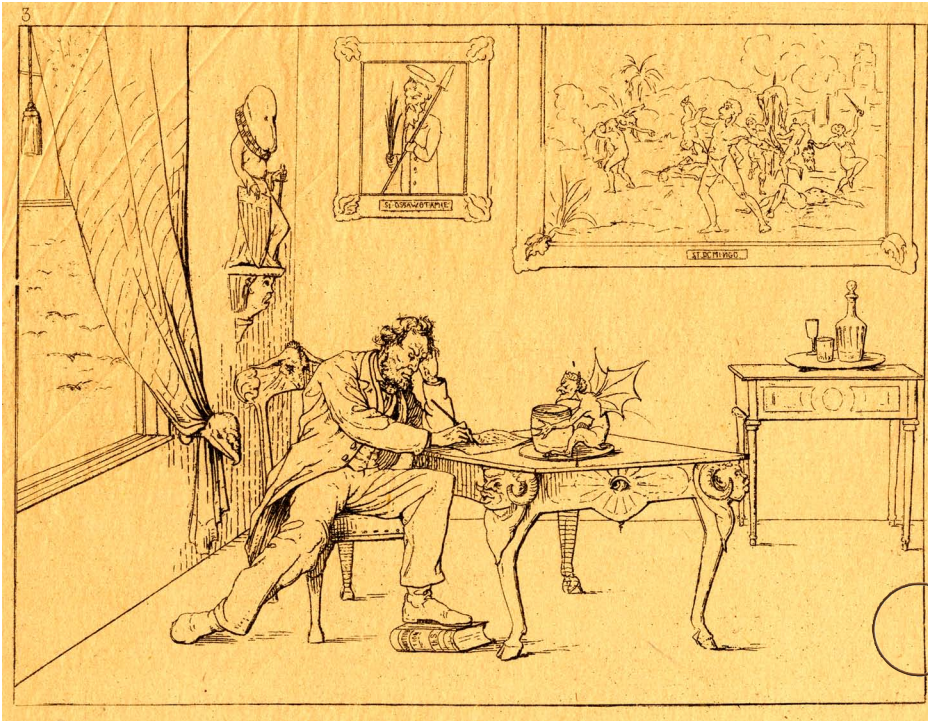
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

This document was written just after World War II and passed as a resolution by the United Nations. It is different from the other declarations in several important ways: First, it is not the declaration of one nation claiming independence from the tyranny of another nation or its ruler. Second, it does not have the power of enforceable law behind it. Rather, it is a document of moral persuasion; that is, rather than legal sanctions, it is used to bring moral and political pressure upon all its signers to live up to the ideals it describes.

The declaration is rooted in the assumption that certain rights derive simply from the fact of being a human being, not from the particular political system in which those human beings live. Like the national declarations of independence, it describes the dreams and ideals of the people who drafted it, and of those who signed it. Reality often falls short of these ideals, but documents such as this one serve to remind people of the kind of society they believe in and will work to achieve.

Resources

Abraham Lincoln Writing the Emancipation Proclamation



Adalbert Volck, *Writing the Emancipation Proclamation*, from the *Confederate War Etchings* series published under the name V. Blada, etching, (Baltimore, 1862-64). New-York Historical Society.

In Europe and in America, caricatures and cartoons have long been used to express political opinions. As arguments about ending slavery heated up, artists and political cartoonists frequently took on the topic and expressed strong views with their drawings. Adalbert Johann Volck, a Bavarian-born dentist from Baltimore, was one of the most fiercely anti-Lincoln caricaturists in America. This image of President Lincoln writing the Emancipation Proclamation, which freed the slaves in the Confederate territories still in rebellion, is one of his most famous cartoons. Notice that Lincoln is portrayed as trampling the Constitution as he writes the document with ink from an inkpot with a devil beside it. On the wall behind him is a portrait of the abolitionist John Brown with a halo above his head, and a picture of the revolt in Saint-Domingue.

Life Stories

Toussaint Louverture (1743–1803)



Unknown artist, *Dominique Toussaint L'Ouverture*, 1743–1803, watercolor on ivory, after lithograph by Nicholas Maurin. New-York Historical Society.

One of the most fascinating leaders of the Haitian Revolution, and perhaps the best known, is Toussaint Louverture. Born a slave but given his freedom at around age 30, he worked as a coachman and a manager on the Breda plantation near Cap Français. He was able to read and write in both French and Kreyòl, having been taught

by his godfather, Pierre Baptiste (whom some historians believe may actually have been his father). Toussaint was 56 years old when the French Revolution broke out, and over the course of the next 10 years he played three major—and very different—roles in the history of Haiti. He was a military leader who united the revolutionary forces of the whole island of Saint-Domingue and led them to victory. He was an economic developer who instituted the plans for rebuilding Haiti's ravaged economy. And finally, as a statesman, he created the first constitution of the new country. In each of these roles, he was both successful and controversial.

Toussaint's military career began as a lieutenant in the insurgent forces, and he wore a Spanish uniform in his initial military campaigns. Spain had offered support to the cause of the insurgents, offering them armaments and the

backing of the Spanish king. But after the French made a proclamation of general emancipation of slaves, Toussaint switched uniforms and continued to fight, now as a Frenchman, helping drive the Spanish and the British out of Saint-Domingue and secure it as a French possession. So, in the first phase of his career, he led a united group of insurrectionists to victory and established Saint-Domingue as a colony of free men, but still under French control.

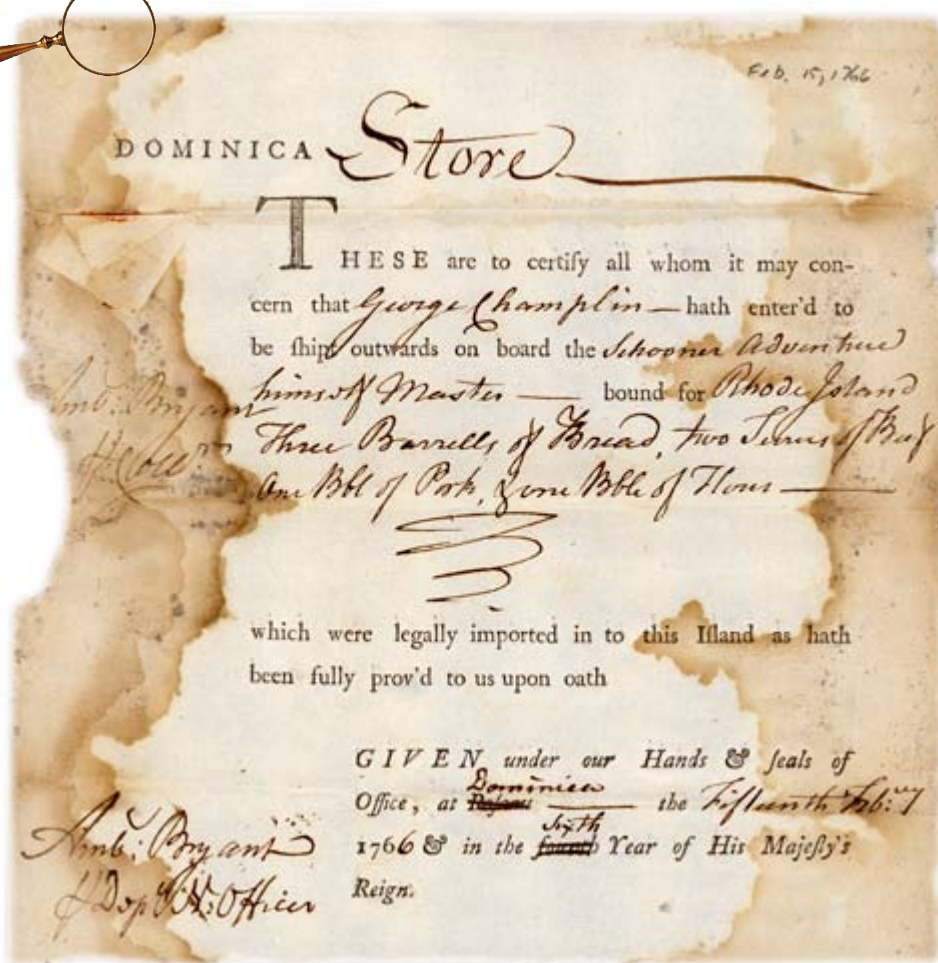
After the British were ousted from the island and slavery was abolished, the economy was in a shambles, and Toussaint began playing his second major role in the history of Haiti—as an economic developer. He knew that to make Saint-Domingue viable and stable, he had to quickly restore its economy. The sugar plantations were key to that plan, so Toussaint passed laws that required workers to return to the plantations. It wasn't slavery, but it was forced wage-labor. However, there began to be growing concerns in Saint-Domingue that slavery itself might be reinstated to assure the continuity of sugar production.

In his third role, as constitution giver, Toussaint called a constitutional convention, though the colony was still under French control, and in 1801, he unilaterally presented the resulting constitution to the French. The document explicitly declared slavery illegal, made Catholicism the official religion, detailed specific rights of governance in the colony, claimed increased independence from France, and made Toussaint himself governor for life.

In 1802, Napoleon ordered Toussaint to be captured and thrown into prison in France, where he died a year later. The revolution continued, and finally, on the first of January in 1804, the new governor, Jean-Jacques Dessalines, proclaimed the independence of the former colony of Saint-Domingue, and renamed it Haiti, the name used by the Taino Amerindian people.

Life Stories

Christopher Champlin (1731–1805)



“Manifest of goods brought into Dominica on the schooner Adventure, 2/15/1766.” February 15, 1766. Courtesy of the Rhode Island Historical Society.

Christopher Champlin and his brother George were Rhode Island merchants, ship owners, and financiers in the second half of the 18th century. They came from a wealthy, well-educated, and influential Rhode Island family. Their papers reveal a good deal about the Atlantic sea trade: what was sold to whom and at what price, what repairs were needed to the sailing ships, and how complicated and interconnected were the colonies of the Atlantic, the countries that governed them, and the African slave trade that supported them.

Rhode Island was one of the linchpins of the so-called “Triangle Trade” and Newport, Rhode Island, was a primary port. Shipping merchants like the Champlins carried cargoes of slaves from Africa to the colonies, brought

sugar, rum and other produce from the Caribbean to New England and Europe, and transported manufactured goods to Africa to buy more slaves—with a tidy profit at every turn.

The Champlins also owned a plantation in Narragansett County, growing grain and raising beef that could be packed in barrels for sale to West Indian planters and to other sea captains. They owned slaves who worked on the plantation and served on their ships. In 1775, Christopher Champlin established a very successful bank in Rhode Island, which helped provide financing for these lucrative trading ventures. George Champlin was on the Board. Both brothers were supporters of the American Revolution, and George was a member of the Continental Congress.

Life Stories

Phillis Wheatley (1753–1784)



Phillis Wheatley, *Poems, on Various Subjects, Religious and Moral* (London, 1773). New-York Historical Society Library.

Phillis Wheatley was captured in Africa and sold into slavery when she was about seven years old. She was purchased in Boston as a house servant by a tailor named John Wheatley. She probably came from what is now Senegal, and was transported to colonial America by ship through the Middle Passage. It is possible that she was able to read and write Arabic before she was enslaved. In any event, it quickly became

clear that she was bright and capable, and within 16 months of arriving at the Wheatley home, she was able to read and write in English. Her tutor was the Wheatley's daughter Mary. At age 12, Phillis

learned Latin and Greek as well, and began writing poetry. Clearly Phillis's situation was exceptional for an African slave. She was treated kindly, allowed to learn to read and write and encouraged to develop her talents. Nonetheless, she was still a slave, and she was sometimes displayed as something of a phenomenon to the Boston friends of her owners. A book of her poetry was published in England in 1772, which

makes her the earliest published African American female poet. It was so unusual to have such a literate woman slave that the publishers were worried that the book might be considered a hoax. Therefore, the book included a "statement of authenticity" from 18 prominent Bostonians. In addition, her owner, John Wheatley, provided a testament that was included in the publication:

Phillis was brought from Africa to America, in the Year 1761, between Seven and Eight Years of Age. Without any Assistance from School Education, and by only what she was taught in the Family, she, in sixteen Months Time from her Arrival, attained the English Language, to which she was an utter Stranger before, to such a Degree, as to read any, the most difficult Parts of the Sacred Writings, to the great Astonishment of all who heard her. As to her WRITING, her own Curiosity led her to it; and this she learnt in so short a Time, that in the Year 1765, she wrote a LETTER to the Rev. Mr. Occom, the Indian Minister, while in England. She has a great Inclination to learn the Latin Tongue, and has made some Progress in it. This Relation is given by her Master who bought her, and with whom she now lives. John Wheatley. Boston, Nov. 14, 1772.

Phillis was emancipated when her mistress died, in 1774, and subsequently married and had three chil-

dren. With the American Revolution, the world around her changed rapidly, and she did not publish more poetry. She died at age 31.

Some have judged her poetry as being too conventional and thoroughly European, and disparage Phillis for not more directly criticizing the slave-owning society in which she lived; others are tolerant of the limitations imposed on her by the circumstances of her life and see veiled references in her poems to her situation as a slave. Here is one of her more famous poems:

*'Twas mercy brought me from
my Pagan land
Taught my benighted soul to
understand
That there's a God, that there's a
Saviour, too:
Once I redemption neither
sought nor knew.
Some view our sable race with
scornful eye,
'Their colour is a diabolic die.'
Remember, Christians, Negros,
black as Cain,
May be refin'd and join th'
angelic train.*

Life Stories

M. L. E. Moreau de St. Méry (1750–1819)



James Sharples, *Médéric-Louis-Élie Moreau de Saint Méry*, 1798. Image copyright © The Metropolitan Museum of Art / Art Resource, NY.

Much of what we know about pre-revolutionary Haiti, then known as the French colony of Saint-Domingue, comes from the life's work of one person: Moreau de St. Méry. An educated man, filled with Enlightenment ideals and a true citizen of the Atlantic, Moreau believed that the problems of governing the island colonies stemmed from

the fact that the administrators and governments that ruled them knew virtually nothing about the lands and the peoples they were trying to govern. So he set out to compile a comprehensive account of the history and culture of the Caribbean.

Moreau was born in Martinique into an important Creole family. (Creole is the term for people who were born in the French colonies, rather than having moved there from France.) When he was 19, he went to Paris to study law. After a few years, he returned to Saint-Domingue, where he married, practiced law and became an important person in the colony. For nearly 10 years, he collected materials on the history, industry, environment, peoples, and culture of French Saint-Domingue and Spanish Santo Domingo.

Working with fellow members of the Cercle des Philadelphes, a scientific society in Cap François, the cultural capital of the colony, and undoubtedly discussing his project with fellow freemasons in the colony, Moreau gathered a huge amount of detailed material. Like other educated men of the Enlightenment, he believed that knowledge would lead to better governance, and he was determined to provide the information and understanding that would enable the owners of the colonies to govern them more justly and effectively.

But while he was writing history, Moreau himself was caught up in the tide of historical events, and his work nearly vanished. In 1788, he was in Paris gathering material from the Colonial Archives. As he was preparing his work for publication, the French Revolution broke out, and in the aftermath, a warrant was issued for Moreau's arrest. Leaving everything behind, he fled for his life and ended up in Philadelphia, the capital of the newly formed United States and a hotbed of political ideas and

intellectual ferment. Friends sent his boxes of notes and research materials to him by sailing ship—a risky mode of delivery. His papers could easily have been lost at sea, stolen, or simply thrown overboard to make room for more valuable cargo.

As it was, the place Moreau describes in his six-volume work no longer existed by the time his books were published. The Haitian Revolution freed the slaves, established Haiti as an independent nation dedicated to the liberty and equality of all its citizens, and utterly transformed the world he had known in Saint-Domingue. So rather than enabling colonial government to improve, Moreau's work preserved our knowledge of a world that completely disappeared in the flames of revolution. Without his work, we would know far less about the history, economics and culture of the wealthy pre-revolutionary Caribbean colonies, and about the sugar plantations, coffee growers and complex slave-labor system upon which they depended.

Life Stories

Thomas Clarkson (1760–1846)



Charles Turner, after Alfred Edward Chalon, *Thomas Clarkson*, mezzotint, ca. 1807. Photograph and Prints Division, Schomburg Center for Research in Black Culture, New York Public Library, Astor, Lenox and Tilden Foundations.

Thomas Clarkson was one of the architects of the British anti-slavery movement, and was instrumental in gaining the passage of two major pieces of legislation: the Abolition of the Slave Trade Act in 1807, which made trading slaves illegal, and the 1833 Slavery Abolition Act, which gave slaves their freedom.

The anti-slavery movement was Clarkson's life's work, but his passion for this cause was almost accidental—or fate, depending on your point of view—in that it emerged from a writing assignment at school. As a student at Cambridge University in England, he entered an essay contest on the topic “Is it right to make men slaves against their will?” Though he had not previously thought much about the question, he was a diligent student, and began to do research on the issue. Among the books he read was one by Anthony Benezet about the slave trade in Guinea, published by the Society of Friends (Quakers). Clarkson won the essay contest, and was asked to read it aloud to the University Senate. On his way home on the train, he said he had a revelation from God that he should spend his life working to abolish the slave trade.

Clarkson was a member of the Church of England, and the oldest son of the headmaster of the school in the town of Wisbech, where he was born. His father was a dedicated and religious man who spent many hours visiting the poor and the sick. He died when Thomas was six years old, leaving very large shoes for his son to fill. After attending both the local grammar school and



Clarkson's African Box, with assorted objects, ca. 1785–1820. Wisbech and Fenland Museum, Wisbech, England.

then St. Paul's School, Thomas won a place at St John's College at Cambridge, where he obtained a degree in math and intended to study to become a clergyman. His work on the slavery essay, and his revelation on the train, changed the course of his life.

He became friends with many of the Quakers who were involved in the abolition movement, including Benezet's former assistant, William Dillwyn, who taught him the history of the anti-slavery movement in England, particularly the work of the Quakers. In 1787, Clarkson and others formed the Society for the Abolition of Slave Labor, which launched a broad campaign to raise awareness of the moral, economic and social arguments against slavery.

The Society used pamphlets, slogans, visual aids and dramatic demonstrations and speeches to

Life Stories

Thomas Clarkson (1760–1846)

continued



Antislavery token: Am I Not a Man and a Brother? copper, England, ca. 1800. New-York Historical Society.

get their message across. Among these were three items that had a powerful and widespread effect. The society used a wax seal with an image of a chained African man and the words “Am I Not a Man and a Brother?” to close its correspondence. The image of the kneeling African soon appeared in leaflets, medals, snuffboxes, and even cufflinks. Much like a campaign button, the compelling image became an icon of the message that slavery must be abolished.

A second important campaign tool was a schematic drawing of the slave ship *Brookes*, which Clarkson commissioned to show the crowded and inhumane

conditions of slave ships crossing the Middle Passage from Africa to the Caribbean. The stark, matter-of-fact architectural drawing made the point more powerfully than emotional rhetoric ever could, and the image was also reproduced many times, in many different media. It, like the medallions of the chained, kneeling African, became a ubiquitous image of the inhumanity of the African slave trade. (See Sources: *Brookes Slave Ship Images*.)

Clarkson’s third contribution to the anti-slavery campaign was his so-called African Box. After interviewing many sailors in the docks at Bristol and Liverpool who were involved in the slave trade, and looking at the arts, textiles, produce and souvenirs they had brought back from Africa, Clarkson became convinced that, in addition to the moral arguments for abolishing slavery, there were very strong economic arguments to be made

against slavery. On the negative side, he used numbers and analysis to show that slavery was actually quite costly in practical monetary terms, in loss of seamen’s lives and in the number of slaves who died in the Middle Passage and from the harsh conditions on the sugar plantations; on the positive side, he argued that Africa had tremendous economic potential and a complex and vital economy, and that England could make a more fruitful economic connection with Africa by developing it as a source of raw materials and goods, and as a market for manufactured goods from England. In his speeches, Clarkson used his African Box, filled with the crafts, plants and natural resources of Africa as a kind of visual aid to demonstrate Africa’s economic potential.

In the middle years of his life, Clarkson and his wife became friendly with the English Romantic poet William Wordsworth, who

often visited them in their home in Bury St Edmonds. When the 1807 Abolition of the Slave Trade Act finally passed, Wordsworth wrote this sonnet in his honor:

Sonnet, To Thomas Clarkson, On the final passing of the Bill for the Abolition of the Slave Trade, March, 1807.

*Clarkson! it was an obstinate Hill to climb:
How toilsome, nay how dire it was, by Thee
Is known,—by none, perhaps, so feelingly;
But Thou, who, starting in thy fervent
prime,
Didst first lead forth this pilgrimage sub-
lime,
Hast heard the constant Voice its charge
repeat,
Which, out of thy young heart’s oracular seat,
First roused thee.—O true yoke-fellow of
Time
With unabating effort, see, the palm
Is won, and by all Nations shall be worn!
The bloody Writing is for ever torn,
And Thou henceforth wilt have a good Man’s
calm,
A great Man’s happiness; thy zeal shall find
Repose at length, firm Friend of human
kind!*