



**Big Era Seven**  
**Industrialization and its Consequences**  
**1750 – 1914 CE**



**Landscape Teaching Unit 7.2**  
**The Atlantic Revolutions as a World Event**  
**1776 - 1830 CE**

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## Why this unit?

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In global terms the idea of liberty as popular **sovereignty** (the people as the source of the government's legitimacy) has some limited precedent in the past, for example, in the various ancient Greek city-states. In the eighteenth century, however, it was really brand new as an explicit idea. Enlightenment thinkers like John Locke and Montesquieu argued that political legitimacy rested with the people, not from monarchs who claimed they had received it from God. Once the idea of popular sovereignty was applied in the British North American colonies, its appeal spread around the world. Throughout the nineteenth century and into the twentieth, leaders in many countries struggled with the ideas and implementation of liberty, popular sovereignty, natural rights, and democracy. In some places these ideas prevailed, at least to some extent, while in others monarchy or other forms of authoritarian government reasserted themselves. Sometimes, as in the case of Haiti, the rhetoric of liberty was perpetuated, but it had little substance in the series of dictatorships that ruled the country.

This unit highlights two main ideas:

- One is that liberty and related ideas became a global, not just Western, issue in the course of the nineteenth century. These ideas do not “belong to the West” alone because in fact they were interpreted and struggled over in different ways depending on cultural contexts and circumstances.
- The other idea is that in relation to all of world history, the political changes in this period were new and seemed utterly bizarre to kings, queens, and aristocrats. They represented revolutionary new ways of thinking and acting worldwide.

The Atlantic world encompasses all the landmasses that border the Atlantic Ocean: Europe, North America, South America, the Caribbean Islands, and Africa. Historians who noted the convergence of political **revolutions** in the late eighteenth and early nineteenth centuries called these political shifts “the Atlantic revolutions.” For students of this period, it is important to recognize how much the revolutions inspired and affected each other. The American Revolution drew on ideas of the European Enlightenment. In turn, the success of that revolution in creating a modern republic deeply influenced the French, Haitian, and Latin American revolutionaries in separating themselves from perceived political oppression. Ultimately, we can see these revolutions as starting points for new attitudes about politics and society, moving subjects to begin to see themselves as citizens and slaves to seek freedom and equality with even more vigor. All of the revolutions shared the political goal of liberty, but their leaders applied the concept of political liberty differently in the United States., France, Haiti, Mexico, Venezuela, and other countries. The period of the Atlantic revolutions was a time of great but also diverse change.

This unit poses a series of problems for students. In the first lesson, they will read a brief background essay on the problems and issues that the leaders of the revolutions wanted to deal with, as well as some relevant excerpts from Enlightenment thinkers such as John Locke and Montesquieu. Then students will discuss how those problems and issues might be solved by implementing “liberty”, that is, political independence from the previous regime and the safeguarding of popular rights. The student discussion takes the form of a simulation of an

eighteenth-century coffeehouse, where these types of ideas were developed into revolutionary proclamations.

In the second lesson students will trace and compare timelines of each revolution to discover how each revolution influenced the one(s) that succeeded it. Students will be expected to discover how the attainment of liberty in the American revolution influenced the French, Haitian, and Latin American revolutions.

In the third lesson, students will compare excerpts from the leaders of many of the revolutions in the Atlantic world that show their understanding of the word “liberty.” Students also will be expected to use excerpts from several [constitutions](#) to determine how liberty was applied in each new country. In the last lesson students will look at the political rhetoric used by leaders of revolutions in Big Era Eight (1900-1950) to see how much lasting influence Atlantic revolutions had.

## Unit objectives

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*Upon completing this unit, students will be able to:*

1. Analyze how philosophers and revolutionaries defined liberty in the eighteenth and nineteenth centuries.
2. Trace and compare timelines of the main events of the revolutions.
3. Compare revolutionary leaders’ perception of liberty.
4. Identify the concept of liberty in constitutions.
5. Trace influences of the Atlantic revolutions on revolutions later in history.

## Time and materials

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This unit would best be done in a week of forty-five minute classes. If time is limited, any lesson can be done on its own. Materials required are included in the unit.

## Author

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Sharon Cohen teaches world history at Springbrook High School in Silver Spring, Maryland. She is a member of the Advanced Placement World History Test Development Committee and a founding member of the editorial board of World History Connected. She joined the World History for Us All development team in 2002.

## The historical context

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The revolutions of the late eighteenth and early nineteenth centuries should be taught as one unit because the political influences of the Enlightenment appear in all of them and because they significantly influenced one another. Moreover, new ideas of liberty and popular sovereignty began to spread around the world in the context of the emerging global economy.

### **Britain's Thirteen Colonies**

After the Seven Years' War (1756-1763) ended, Great Britain and France were both motivated to make their empires self-paying enterprises. Although in both countries there were calls for fiscal reforms at home, the impetus to revolution in the British colonies of North America can be seen in the increasing number of taxes, best exemplified by the Stamp Act. The Third Estate in France, that is, the great majority of the population that did not have the status of aristocrats or high Roman Catholic clergy, also felt the crunch of increasing taxes and dues. This oppression propelled them to seek greater representation in government. The free inhabitants of the French colony of Saint Domingue (later, Haiti) also sought a more equitable balance between taxes and representation, as did the creoles, that is, people of Spanish heritage born in the Americas, in Spain's empire.

By 1770, North American colonists resented the British government's new financial program as expressed in the Stamp Act and the Tea Act, so they rebelled using both nonviolent and violent ways. They were unsuccessful in their attempt to win their own representative institutions. Their physical attacks on the crown's officials, whom they tarred and feathered and whose houses they burned, gained more attention. The organized armed rebellion gained momentum after the dumping of the British East India Company's tea in Boston harbor. The Declaration of Independence in 1776 clarified the grievances of the colonists, who won their eight-year war partially through their guerilla tactics, French support, and help from some Native Americans. In 1789, the first written constitution was ratified by the individual states, unifying them into a single federal state and giving a new model of a political structure with a balance of power among three branches of government. The constitution also included a Bill of Rights based on British and Enlightenment ideas for protection of citizens' rights. These ideas spread to other parts of the Atlantic world. In the new United States of America, however, citizenship was by definition limited to males of European origin and some other men of property. Women, Native Americans, people from other parts of the world, and slaves received limited, if any, rights to participate in government.

### **France**

In France, popular discontent broke out in revolution in 1789, leading to the creation of a government that gave rights to a minority of the citizens. The violent and nonviolent protests against King Louis XVI's tax program mirrored the grievances of the North American colonists. The majority of the French population, labeled the Third Estate, refused to accept the heavy burden of increased taxes and insisted on creating a constitution to regulate the government, including the king. The elite comprising the First and Second Estates—that is, the aristocracy and the high clergy—strongly resisted the changes and encouraged monarchs of neighboring countries to help them fight against the new constitutional monarchy. The French Declaration of the Rights of Man issued in 1791 and the constitution for the new French Republic, established after the king was executed for treason, were inspired by the documents of the American revolution. Some of the key figures of the American experiment, including Thomas Jefferson and Benjamin Franklin, were in France at that time.

Once Napoleon Bonaparte took over France in 1799 as head of the French military, the European wars that had started during the revolution, expanded more. Napoleon insisted that his new law

code, giving suffrage and political rights to men of all economic groups across Europe, be implemented in the territories he conquered. The revolutionary model for political change continued to enlarge, but the extension of rights to all residents of the Atlantic world did not keep pace. Napoleon, like his North American counterparts, valued the profits derived from slave labor, especially in the sugar-producing plantations on Saint Domingue. He sought to roll back the changes the French revolution wrought in the Caribbean.

### **Haiti**

Although the inhabitants of the French colony of Saint Domingue desired full rights as citizens of the French empire, the new French government did not clearly offer them those rights in the early years of the revolution. Slaves were at first denied any rights, but free blacks who were property owners sought and eventually were granted equality. The leaders of the French Republic had mixed ideas, and Napoleon decided that Saint Domingue was an essential economic tool for further imperial expansion. Under the leadership of Toussaint L'Ouverture and others of African heritage, an armed rebellion succeeded in freeing the colony from French control and led to the creation of Haiti, the second independent republic in the Americas. Most of the white colonists moved their assets to North America or British-controlled islands so they could continue their slave-enhanced lifestyle. The British and Spanish governments attempted to gain control of the island during the confusion of war but also at times helped the rebellion, which was carried out mostly by newly-freed slaves.

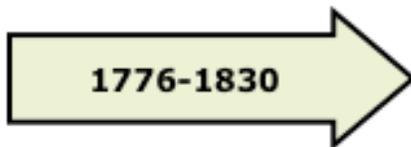
### **Latin America**

In the Spanish colonies of Latin America, the tensions between the elite and the masses reflected issues similar to those of other Atlantic revolutions. Talk among the elite born in the Americas mirrored the concerns over the economic exploitation and the political indifference of the Spanish government. Latin American revolutionary leaders traveled throughout the Atlantic world, gaining insights into Enlightenment ideas and military strategies. One of them, Simón Bolívar, learned directly from the revolutionaries in North America, France, and Haiti. The Haitians also gave his cause financial support, an ironic twist given Bolívar's belief that only creoles should have political power in the new republics created in South America. Despite disagreements over the territorial boundaries of the new republics, most of Latin America was independent by the 1830s.

What continues to surprise historians is the rapid shift from calls for reform to violent revolution in the Atlantic world. The creation of republics using violence to separate themselves from their monarchs was very different from earlier acts of protest. New social, political, and economic structures were created that continue to exist today. Big Era Eight was indeed the beginning of what we know as the modern world.

## **This unit in the Big Era Timeline**

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## *Lesson 1*

### *Definitions of Liberty*

#### **Preparation**

Read the brief background essay in Student Handout 1.1 to identify the problem, as well as the conditions that the leaders of the revolutions wanted to change.

Read relevant excerpts from the two Enlightenment thinkers, John Locke and Baron de Montesquieu, in Student Handout 1.2 to identify the way they defined liberty.

#### **Activities**

Students create a coffeehouse where they will discuss how those problems and issues might be solved with “liberty”, that is, political independence from the previous regime.

Have students read Student Handouts 1.3-1.7 and then break into groups of no more than five. They should discuss the following questions in their coffeehouses. If possible, serve a beverage to simulate the atmosphere of an eighteenth-century coffeehouse.

- What were the complaints against the existing governments?
- To what extent did the revolutionaries use Enlightenment writings in defending their causes, especially with regard to the word “liberty?”
- If you were a colonist in Boston, would you argue for revolution after the Stamp Act? What considerations would affect your opinion?
- If you were a lawyer in Paris, would you argue for revolution after the Estates General began to meet? What considerations would affect your opinion?
- If you were a peasant from the region of Dourdogne, would you argue for revolution after the Estates General began to meet? What considerations would affect your opinion?
- If you were a free person of color who owned a plantation on Saint Domingue, would you argue for revolution after the French Declaration of the Rights of Man were published? What considerations would affect your opinion?
- If you were a lawyer in Mexico, would you argue for revolution after Father Hidalgo called for the overthrow of the Spanish crown? What considerations would affect your opinion?

After the coffeehouses, discuss as a whole class:

- What were some of the common complaints against the existing governments? What were some of the key differences?
- What other sources might help you see the commonalities among the different revolutions?

- What caused some of the differences in understanding the definitions or interpretations of the word liberty?
- Why might the definition of liberty be used for revolutionary rhetoric in the Atlantic revolutions?
- How likely do you think that these discussions will lead to a violent overthrow of the ruling government? Why or why not?
- Do you think everyone agreed with each other in the coffeehouses in the eighteenth century? What different points of view were expressed in the coffeehouses? What kind of arguments did women or men from minority groups make?

### **Assessment**

Have students write a brief analysis of how revolutionary the rhetoric of the coffeehouses was. In other words, did the discussions lead to plans for overthrowing the regime?

## Lesson 1

### *Student Handout 1.1—Problems and Issues in the Atlantic World*

The main issue for those who led the revolutions in the Atlantic world of the late eighteenth and early nineteenth centuries was unreasonable exploitation of economic resources of less powerful people by more powerful people. While the governments of both Great Britain and France may have needed more money to finance their military operations, the people who were asked to pay resented the new taxes or new labor obligations. The cause of the British and French government's indebtedness was in part the Seven Years' War (1756-1763), which was fought between France and Great Britain over land in North America, the Caribbean, West Africa, and the Indian subcontinent. In its global scope, the Seven Years' War is considered the first world war, and it is fitting that one consequence was the common dissatisfaction with the way the British and French governments then chose to pay off their war debts. Specifically, in the British colonies in North America, the problem was the Stamp Act. In France it was the new taxes requested by Louis XVI. The other financial burden that angered the subjects of the European powers was the *exclusif*, a mercantile policy that restricted colonists to trade exclusively with the colonial power.

It is lucky for historians that most of the grievances were put into print. The American colonists published pamphlets and newspaper articles attacking the new taxation policies. The French peasants recorded their complaints in the *cahiers de doléances* (lists of grievances) solicited by the king. The ideas of the **bourgeoisie**, or propertied middle class, appeared in pamphlets, newspapers, and books. The inhabitants on Saint Domingue also had their local newspapers and pamphlets, as well as books from France and the newly founded United States. Finally, the South Americans copied their predecessors by using printing presses, as well as public lectures and coffeehouses.

Many Enlightenment publications influenced the trends of thought. For this lesson you will look at excerpts from just two authors, Locke and Montesquieu. In their books, these philosophers supported the need for liberty when either political or economic pressures by monarchs were too great to bear. Most importantly, the idea of political liberty developed into a belief in freedom as a natural right. The Enlightenment thinkers believed that humans were born with the ability to think and act for themselves, as in Locke's words: "Liberty, it is plain, consists in a power to do, or not to do; to do, or forbear doing, as we will." How then did the transition from grievances to demands for liberty happen?

How did abstract ideas lead to the violent overthrow of **governments**? There are events unique to the birth of each revolution, but to get the broadest view, in all the revolutions we will analyze the influence of the political ideal of liberty. We will see how the revolutionaries understood the freedom to choose their own type of government and how that government might protect the natural rights of life, liberty, and property. Most of the revolutions resulted in republics, where the succeeding governments were selected through elections. In the case of France and Haiti, however, imperial or authoritarian systems subsequently were put into place, giving the executive branches much more power perhaps than intended by the revolutionaries who

overthrew the previous regimes. What will emerge most clearly is that these revolutions led to dramatic new ways in which political change was understood and implemented.



### French Revolution Poster

French History Timeline, created by the University of North Carolina at Greensboro,  
<http://www.uncg.edu/rom/courses/dafein/civ/timeline.htm>.

## Lesson 1

### *Student Handout 1.2—Excerpts from Locke and Montesquieu*

#### Locke

John Locke was an English philosopher who trained first as a doctor but gained an important post as an advisor to Britain's Lord Chancellor, the Earl of Shaftesbury. From his insider government position, Locke was able to observe in 1688 the bloodless change in power from the reign of James II to the limited monarchy of William and Mary. Locke recorded his ideas in the book *Two Treatises on Government*. It explained how natural law leads to governments' existing to protect natural rights.

Liberty, it is plain, consists in a power to do, or not to do; to do, or forbear doing, as we will.

Source: Brian Tierney, Donald Kagan, and L. Pierce Williams, ed., *Great Issues in Western Civilization*, Vol. 2 (New York: Random House, 1976), 94.

The following is a brief paraphrase of John Locke's ideas on revolution also expressed in his book *Two Treatises on Government* (1689):

All people have the natural rights of life, liberty, and property. The power of government comes from the people and the duty of the government therefore is to protect those natural rights. If the government fails in its duty to protect those rights, then the people have the right to overthrow the government, by force if necessary.

Source: Brian Tierney, Donald Kagan, and L. Pierce Williams, ed., *Great Issues in Western Civilization*, Vol. 2 (New York: Random House, 1976), *passim*.

#### Montesquieu

A French thinker, Charles de Secondat, Baron de Montesquieu, published his book *The Spirit of Laws* in 1748 on the various types of governments in the world: republics, monarchies, and dictatorships. He found that special circumstances, such as climate, could affect the form of government in a particular region. Most famously, though, he argued that governmental powers should be separated into executive, legislative, and judicial branches and balanced to guarantee individual rights and freedom.

It is true that, in democracies, the people seem to act as they please; but political liberty does not consist in an unlimited freedom. In governments, that is, in societies directed by laws, liberty can consist only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.

We must have continually present to our minds the difference between independence and liberty. Liberty is a right of doing whatever the laws permit; and, if a citizen could do what they forbid, he would be no longer possessed of liberty, because all of his fellow citizens would have the same power.

Source: Brian Tierney, Donald Kagan, and L. Pierce Williams, ed., *Great Issues in Western Civilization*, Vol. II (New York: Random House, 1976), 142-3.

**Lesson 1*****Student Handout 1.3—Stamp Act, British Parliament, 1765***

An act for granting and applying certain stamp duties, and other duties, in the British colonies and plantations in America, towards further defraying the expenses of defending, protecting, and securing the same; and for amending such parts of the several acts of parliament relating to the trade and revenues of the said colonies and plantations, and direct the manner of determining and recovering the penalties and forfeitures therein mentioned.

Source: Edmund Morgan, ed., *Prologue to Revolution : Sources and Documents on the Stamp Act Crisis, 1764-1766* (Chapel Hill : University of North Carolina Press, 1959), 35.

Patrick Henry was one of the many colonial voices in North America urging resolutions against the Stamp Act. In a speech to Virginia's Colonial Legislature on March 23, 1775 he argued that:

We have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne! ... I know not what course others may take; but as for me, give me liberty or give me death!

Source: Henry, Patrick. "Speech before the Virginia House of Burgesses", in L. Carroll Judson, *The Sages and Heroes of the American Revolution* (Port Washington, N.Y.: Kennikat Press, 1970), 157.

## Lesson 1

### *Student Handout 1.4—“Cahiers de Doléances”*

In 1789, King Louis XVI convened the Estates General to get approval for changing the economic structure of the French government, and for an increase in taxes. He also ordered that complaints from the people, *cahiers de doléances*, be collected.

#### **Cahier of The Third Estate of Dourdan, 29 March, 1789**

The order of the third estate of the City, *Bailliage*, and County of Dourdan, imbued with gratitude prompted by the paternal kindness of the King, who deigns to restore its former rights and its former constitution, forgets at this moment its misfortunes and impotence, to harken only to its foremost sentiment and its foremost duty, that of sacrificing everything to the glory of the *Patrie* [fatherland] and the service of His Majesty. It supplicates him to accept the grievances, complaints, and remonstrances which it is permitted to bring to the foot of the throne, and to see therein only the expression of its zeal and the homage of its obedience.

It wishes:

1. That his subjects of the third estate, equal by such status to all other citizens, present themselves before the common father without other distinction which might degrade them.
2. That all the orders, already united by duty and a common desire to contribute equally to the needs of the State, also deliberate in common concerning its needs.
3. That no citizen lose his liberty except according to law; that, consequently, no one be arrested by virtue of special orders, or, if imperative circumstances necessitate such orders, that the prisoner be handed over to the regular courts of justice within forty-eight hours at the latest.
4. That no letters or writings intercepted in the post be the cause of the detention of any citizen, or be produced in court against him, except in case of conspiracy or undertaking against the State.
5. That the property of all citizens be inviolable, and that no one be required to make sacrifice thereof for the public welfare, except upon assurance of indemnification based upon the statement of freely selected appraisers. ...
15. That every personal tax be abolished; that thus the *capitation* [a poll tax] and the *taille* [a seigneurial tax] and its accessories be merged with the *vingtièmes* [twentieth parts] in a tax on land and real or nominal property.
16. That such tax be borne equally, without distinction, by all classes of citizens and by all kinds of property, even feudal and contingent rights.
17. That the tax substituted for the *corvée* [required labor on public works] be borne by all classes of citizens equally and without distinction. That said tax, at present beyond the capacity of those who pay it and the needs to which it is destined, be reduced by at least one-half. ...”

Source: John Hall Stewart, *A Documentary Survey of the French Revolution* (New York: Macmillan, 1951), 76-7.

**Lesson 1*****Student Handout 1.5—Haitian Cahiers, 1789***

In the French Caribbean colony of Saint Domingue (later renamed Haiti when it became an independent country), the wealthier people were inspired that the French revolution might bring more economic independence and greater protection of their property. The free people of color who lived on the island also demanded that they be included in the new French government's definition of citizen.

JOURNAL, Containing the Complaints, Grievances, and Claims of the Free-citizens and colored landowners of the French Islands and Colonies:

Article I. The inhabitants of the French colonies are exclusively and generally divided into two classes, Freeman and those who are born, and live, in slavery.

Article II. The class of Freeman includes not only all the Whites, but also all of the colored Creoles, the Free Blacks, Mulattos, small minorities, and others.

Article III. The freed Creoles, as well as their children and their descendants, should have the same rights, rank, prerogatives, exemptions, and privileges as other colonists.

Article IV. For that purpose, the colored Creoles request that the Declaration of the Rights of Man, decreed by the National Assembly, be applied to them, as it is to Whites.

Therefore, it is requested that Articles LVII and LIX of the Edict [the Black Code] dated March 1685, be rewritten and carried out in accordance with their form and content. . . .

Source: Cahiers, contenant les plaintes, Doléances, et reclamations des citoyens-libre et propriétaires de couleur, des isles et colonies Françaises (Paris, 1789), George Mason University, Liberty, Equality, Fraternity: Exploring the French Revolution, <http://chnm.gmu.edu/revolution/searchfr.php?function=find&keyword=cahiers&Find=Find#>

## Lesson 1

### *Student Handout 1.6—Father Hidalgo, “Grito de Dolores,” 1810.*

Miguel Hidalgo y Costilla (1753-1811), a priest in the Spanish colony of Mexico, was active in revolutionary literary circles. He organized the people of Dolores to revolt against Spanish rule but was captured and executed within the year. His movement among the mestizos (people of mixed Spanish and Indian heritage) helped inspire further revolutionary movements that led to Mexican independence from Spain in 1821.

My friends and countrymen: neither the king nor tributes exist for us any longer. We have borne this shameful tax, which only suits slaves, for three centuries as a sign of tyranny and servitude; [a] terrible stain which we shall know how to wash away with our efforts. The moment of our freedom has arrived, the hour of our liberty has struck; and if you recognized its great value, you will help me defend it from the ambitious grasp of the tyrants. Only a few hours remain before you see me at the head of the men who take pride in being free. I invite you to fulfill this obligation. And so without a *patria* [fatherland] nor liberty we shall always be at a great distance from true happiness. It has been imperative to take this step as now you know, and to begin this has been necessary. The cause is holy and God will protect it. The arrangements are hastily being made and for that reason I will not have the satisfaction of talking to you any longer. Long live, then, the Virgin of Guadalupe! Long live America for which we are going to fight!

Source: Texas A & M University, Sons of DeWitt Colony Texas,  
<http://www.tamu.edu/ccbn/dewitt/mexicanrev.htm#hidalgo>

**Lesson 1*****Student Handout 1.7—Simón Bolívar, Kingston, Jamaica, September 6, 1815***

Simón Bolívar (1783-1830) was born in Caracas in the Spanish colony of Venezuela. He was educated to learn about Enlightenment thinkers by European tutors, traveled in revolutionary France under the control of Napoleon Bonaparte, visited the new United States of America, and led an armed revolt against Spanish control of South America. After one devastating defeat by the Spanish, he traveled to the Caribbean to gain support from Jamaicans and the new government of independent Haiti. Funds from the Haitian government helped pay British and Irish mercenaries from the Napoleonic wars who helped defeat the Spanish by 1824.

The emperor Charles V entered into a pact with the discoverers, conquerors, and settlers of America, which is, according to Guerra, our social contract. The monarchs of Spain entered into solemn contract with them, stipulating that they performed these acts at their own expense and risk, without any cost to the royal treasury, and in turn acknowledging them to be lords of the land, authorized to organize the administration and function as appellate court, with other exemptions and privileges too numerous to mention. The king pledged never to alienate the American provinces, since he held no other jurisdiction than that of supreme dominion, granting a kind of feudal ownership to the conquerors and their descendants. At the same time, there exist express laws exclusively favoring those born of Spanish parents in the new land in matters of civil and ecclesiastical employment and regarding collection of taxes. Thus, in obvious violation of the laws and subsequent agreements, those native-born Spaniards have been stripped of their constitutional authority granted them in the code. ...

Source: Simón Bolívar, "The Jamaica Letter: Response from a South American to a Gentleman from This Island," trans. Frederick H. Fornoff, in David Bushnell, ed., *El Libertador: Writings of Simón Bolívar* (Oxford: Oxford UP, 2003), 20.

## *Lesson 2*

### *The Contagion of Revolution?*

#### **Preparation**

Discuss the following questions with a partner:

1. What does the word contagion mean?
2. Do you think it is appropriate to use a word connected to the spread of disease when discussing the spread of revolutionary ideas?

#### **Introduction**

Discuss as a whole class:

What are some problems in your school? Do most students think the school administration is trying to fix any of the problems? How would solutions to some of those problems be shared among most people? Do ideas spread most quickly in your school when everyone agrees that a particular idea is good for everyone? Have any solutions to problems ever come from what happened in another school? How did the ideas about solving problems spread?

#### **Activities**

1. Analyze the timeline in Student Handout 2 to trace how the violent overthrow of an existing government was an idea that spread from one revolution to the next. Look for the following clues: concepts like liberty used in more than one revolution, types of rebellions, military interventions to help or hinder revolutions to achieve independence from Great Britain or France, and documents on natural rights or constructing governments (constitutions).
2. Discuss what other type of evidence you need to determine the extent of intellectual influence from one revolution to the next.
3. Use your textbook to find other events that might have been included in the timeline. Discuss why historians include or exclude events from timelines. What were your criteria?

#### **Assessment**

Score the students' discussion according to how many links they can make from one revolution to the next. Or, have students write an essay supporting or refuting the statement: "The American revolution was the model for all subsequent revolutions in the Atlantic world."

**Lesson 2*****Student Handout 2—Timeline for Revolutions***

- 1689 English Bill of Rights
- 1763 Seven Years' War Peace Treaty between Great Britain and France
- 1765 Stamp Act passed by British Parliament as a direct taxation of North American colonists  
Sons of Liberty and others organize to protest and resist the Stamp Act
- 1766 Repeal of Stamp Act
- 1767 Townsend Act, new revenue taxes on North American colonists
- 1770 Riots in Boston met with violence by British troops
- 1773 Boston Tea Party
- 1774 First Continental Congress
- 1776 Declaration of Independence
- 1778 American and French representatives sign two treaties in Paris: a Treaty of Amity and Commerce and a Treaty of Alliance.
- 1789 Ratification of Constitution of the United States of America
- 1789 Estates General convened for the first time in 174 years in France
- 1789 Storming of the Bastille, prison (and armory) in Paris
- 1789 National Constituent Assembly and French Declaration of the Rights of Man
- 1791 Slave rebellion in Saint Domingue
- 1791 U.S. Bill of Rights ratified by states
- 1792 French National Assembly gives citizenship to all free people of color in the colony of Saint Domingue.
- 1792 France declares war on Austria
- 1793 Beheading of King Louis XVI
- 1793 France declares war on Great Britain
- 1793 All slaves on Saint Domingue emancipated by the French revolutionary authorities to join the French army and fight against the British
- 1794 Toussaint leads troops against the British

- 1797 French colonial forces defeated by Toussaint
- 1798 Toussaint negotiates peace with the British
- 1801 War ends between Great Britain and France
- 1801 Constitution for Haiti
- 1802 General Leclerc sent by Napoleon to subdue colony and re-institute slavery
- 1803 New declaration of war between Great Britain and France
- 1803 French withdraw troops; Haitians declare independence
- 1804 Napoleon crowns himself emperor of France
- 1804 Jean-Jacques Dessalines crowns himself emperor of Haiti
- 1806 U.S. President Jefferson declares economic boycott of Haiti, France, and Great Britain.
- 1808 French occupation of Spain
- 1808 British end the slave trade
- 1810 Declarations of self-government in most Latin American colonies
- 1813 French expelled from Spain.
- 1815 Napoleon defeated and French empire reduced in Europe to France alone
- 1818 French abolish slave trade
- 1823 U.S. President Monroe declares doctrine against European interference with the new republics in the Americas, known as the Monroe Doctrine



### **Signing of the Declaration of Independence**

#### **U.S. Capitol Paintings, Painted by John Trumbull, Detail**

The Library of Congress, American Memory, Reproduction Number: LC-H8-CT-C01-063,  
<http://memory.loc.gov/ammem/collections/continental/>

## *Lesson 3*

### *Leaders' View of Liberty*

#### **Preparation**

Discuss the difference between these two definitions of liberty: personal freedom or political independence. At what point during or after a revolution would the differences between these definitions affect the course of the revolution?

#### **Introduction**

Ask students to predict the changes in attitudes toward liberty the leaders of the revolutions would have once they were in power.

Suggested Questions:

1. Will the leaders want to restrict liberty for groups they view as threatening their own economic or political liberty: women, people of African descent, slaves, native peoples, some minority religious groups?
2. What would the leaders gain by restricting liberty?
3. What might they lose?

#### **Activities**

Ask students to take notes from the sources in Student Handouts 3.1-3.5 to answer the following questions:

1. How does each new government in the Atlantic world define citizenship?
2. What rights were guaranteed by the government and to which groups of people?
3. Which documents mention liberty?
4. How is slavery changed or maintained?
5. What kinds of powers does each new government assume? How are those powers divided among branches of government?

Students should use their notes to put the name of each new government on the following spectrograph in order to determine how much liberty is extended to the inhabitants of the new countries in the Atlantic world.

Who gained liberty in the United States., France, Haiti, and Latin American countries by 1825?

- No one
- Government leaders only
- All adults of European heritage
- The landowning elite
- All men
- All adults
- Everyone

### **Assessment**

Write an essay that compares the writings and documents to see if the revolutionary leaders' attitudes changed toward the definition and application of the concept of liberty once the new nation was formed.

**Lesson 3*****Student Handout 3.1— The Constitution of these United States of America, 1787*****Preamble**

We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the common Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

**Article 1, Section 2**

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons. ...

**Amendment I [ratified in 1791]**

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

**Lesson 3*****Student Handout 3.2—The French Constitution of 1793*****Of Citizenship**

4. The following are admitted to exercise the rights of French citizenship:

Every man born and domiciled in France, fully twenty-one years of age

Every foreigner, fully twenty-one years of age, who, domiciled in France for one year

Lives there by his labor

Or acquires property

Or marries a French woman

Or adopts a child

Or maintains an old man

Finally, every foreigner who is considered by the legislative body to have deserved well of humanity. ...

**Of the Guarantee of Rights**

122. The Constitution guarantees all Frenchmen equality, liberty, security, property, the public debt, the free exercise of worship, universal education, public relief, unlimited liberty of the press, the right of petition, the right to assemble in popular societies, and enjoyment of all the rights of man.

Source: John Hall Stewart, *A Documentary Survey of the French Revolution* (New York: Macmillan, 1951), 458–9, 468.

## Lesson 3

### *Student Handout 3.3—Toussaint L'Ouverture*

Toussaint L'Ouverture (1743–1803) was born a slave on the French colony of Saint Domingue, but his owner freed him when he was 33. Although Toussaint became a landowner and slave owner, he helped lead the revolution that started in 1791 and separated the eastern part of the Caribbean island from French control.

#### **Proclamation after he freed the slaves in the Spanish-occupied territory that he had liberated:**

I have never considered that liberty is the same as license, that when men have gained their liberty they have the right to live in idleness and create disorder. It is my firm intention to see to it that the cultivators remain at their work, that they be given one fourth of the income of the plantations and that no one can treat them unjustly without suffering for it. But at the same time it is my wish that they work harder than before, that they obey orders and be strict in the performance of their duty.

#### **A proclamation in 1800:**

I have been informed that the useful measures I have taken are misrepresented by many ill intentioned persons of all colors. . . They say to the cultivators: "You claim you are free. All the same, you must remain on my plantation whether you like it or not. I will treat you as I had done in the old days, and show you that you are not free." Military men and police officers are hereby instructed to arrest any person guilty of such talk.

Source: Ralph Korngold, *Citizen Toussaint* (New York: Hill and Wang, 1965), 196, 206.



#### **Toussaint L'Ouverture's Forces Fighting the French Army, 1802**

"The Taking of La Ravine Aux Coulevres," book illustration by James Outhwaithe (19th century) after an original steel engraving by Karl Girardet (1813-1871). The L'Ouverture Project ,[http://thelouvertureproject.org/index.php?title=Main\\_Page](http://thelouvertureproject.org/index.php?title=Main_Page).

**Lesson 3*****Student Handout 3.4—Simón Bolívar, “Message to the Congress of Angostura,” 1819***

It would require no alteration in our basic laws to adopt a legislature similar to the British parliament. Like the North Americans, we have divided the national congress into two chambers: the chamber of representatives and the senate. The first is very wisely structured: it enjoys all the powers appropriate to it and is not in need of reform, since the constitution conferred on it the origin, form, and functions demanded by the people to ensure that their wishes would be legitimately and effectively represented. If the senate were hereditary instead of elective, it would, I think, be the base, the bond, and the soul of our republic. During political upheavals, this body would deflect lightning away from the government and repulse the waves of popular unrest. Loyal to the government out of a vested interest in its own preservation, it would always resist any attempted incursions by the people against the jurisdiction and authority of their magistrates. . . .

The creation of a hereditary senate would in no way violate the principle of political equality; it is not my wish to establish a noble class: to do that, as a famous republican has said, would be to destroy equality and freedom simultaneously. I wish, rather, to point out that it is a profession demanding great knowledge and the means adequate to obtain such instruction. We should not leave everything to chance and to the results of elections: The people are more gullible than nature perfected by art, and although it is true that these senators would have no monopoly on virtue, it is also true that they would have the advantage of an enlightened education. . . .

Equally, [the senate] will serve as counterweight for both government and the people, a mediating force to buffer the barbs these eternal rivals are forever hurling at one another. . . .

Precisely because no other form of government is as weak as democracy, its structure should be all the more solid and its institutions continually tested for stability. If we fail in this, we can be sure the result will be an experiment in government rather than a permanent system, an ungovernable, tumultuous, and anarchic society rather than a social institution in which happiness, peace, and justice rule. . . .

Source: David Bushnell, ed., *El Libertador: Writings of Simón Bolívar* (Oxford: Oxford UP, 2003), 42-3, 46.

**Lesson 3*****Student Handout 3.5—The Mexican Constitution of 1824*****ARTICLE 1**

The Mexican nation is forever free and independent of the Spanish government and of every other power.

**ARTICLE 3**

The religion of the Mexican nation shall perpetually remain the Roman Catholic and Apostolic. The nation protects it by wise and just laws and prohibits the exercise of any other.

**ARTICLE 50**

The exclusive powers possessed by the General Congress are the following: ...

1<sup>st</sup> To promote instruction by securing for a limited time to authors the exclusive privilege to their works; by establishing colleges for the Marine, Artillery and Engineer Departments; by erecting one or more establishments, for the teaching of the natural and exact sciences, the political and moral sciences, the useful arts and languages; without prejudice to the rights which the states possess, to regulate the public education in their respective states.

3<sup>rd</sup> To protect and regulate the political liberty of the press in such a manner that its exercise can never be suspended, and much less be abolished in any of the states or territories of the confederation.

Source: University of Texas, Tarlton Law Library, <http://tarlton.law.utexas.edu/constitutions/text/ALetter.html>.

## *Lesson 4*

### *Liberty Rhetoric of Other Nineteenth-Century Revolutions*

#### **Preparation**

Ask students to discuss the following with a partner:

How do you think historians determine the extent of influence from one revolution to another? Which do you think are more important in finding influence: the texts produced by leaders of revolutions or the events of revolutions? What kind of methods do you know that historians use to trace the influence of one revolution on another?

#### **Introduction**

The Young Turks and Chinese revolutionaries of the early twentieth century were definitely influenced by the revolutions of the late eighteenth and the nineteenth centuries. We can see in the words they used and in the type of governments they created that both the Turkish and Chinese revolutionaries wanted to create dramatically new political systems, partially to protect their nations from outsiders. It also is clear, however, that the Turkish and Chinese revolutionaries did not want merely to copy the changes accomplished in the Atlantic world. They pursued changes they thought would best fit their own circumstances and needs. The Turks tried to move away slowly from an imperial system in a political and diplomatic atmosphere that was leading to World War I. The Chinese overthrew the Manchus, the dynasty of Manchurian origin that had governed China since the seventeenth century. This dynasty had signed trade treaties with the British and other foreigners that mostly benefited those foreigners and not the Chinese.

#### **Activities**

Have students read Student Handouts 4.1-4.3 to identify the influences Enlightenment thought and the revolutions of the Atlantic world had on revolutions in Turkey and China.

Students should then consider the following questions:

1. How does each document define liberty?
2. How does each document define citizenship?
3. What do the constitutions say about education?
4. What are the similarities and differences in the ways the Enlightenment probably influenced Turkey and China?

#### **Assessment**

Write an essay comparing the rhetoric surrounding the word liberty used by Chinese and Turkish revolutionaries.

## Lesson 4

### *Student Handout 4.1—New Constitution of Turkey*

The new Turkish Constitution, issued in 1908, came out of the movement known as the Young Turks. The Young Turks were a nationalist reform party, officially known as the Committee of Union and Progress (CUP). The Young Turks also led a rebellion against Sultan Abdul Hamid II, who was officially deposed and exiled in 1909. They ruled the Ottoman empire from 1908 until the end of World War I, in November 1918.

#### **Proclamation for the Ottoman Empire, 1908**

1. The basis for the Constitution will be respect for the predominance of the national will.
3. It will be demanded that all Ottoman subjects having completed their twentieth year, regardless of whether they possess property or fortune, shall have the right to vote. Those who have lost their civil rights will naturally be deprived of this right.
7. The Turkish tongue will remain the official state language. Official correspondence and discussion will take place in Turk.
9. Every citizen will enjoy complete liberty and equality, regardless of nationality or religion, and be submitted to the same obligations. All Ottomans, being equal before the law as regards rights and duties relative to the State, are eligible for government posts, according to their individual capacity and their education. Non-Muslims will be equally liable to the military law.
10. The free exercise of the religious privileges which have been accorded to different nationalities will remain intact.
14. Provided that the property rights of landholders are not infringed upon (for such rights must be respected and must remain intact, according to law), it will be proposed that peasants be permitted to acquire land, and they will be accorded means to borrow money at a moderate rate.
16. Education will be free. Every Ottoman citizen, within the limits of the prescriptions of the Constitution, may operate a private school in accordance with the special laws.

17. All schools will operate under the surveillance of the state. In order to obtain for Ottoman citizens an education of a homogenous and uniform character, the official schools will be open, their instruction will be free, and all nationalities will be admitted. Instruction in Turkish will be obligatory in public schools. In official schools, public instruction will be free. Secondary and higher education will be given in the public and official schools indicated above; it will use the Turkish tongue. ... Schools of commerce, agriculture, and industry will be opened with the goal of developing the resources of the country. ...

Source: Rondo Cameron, ed., *Civilization since Waterloo* (Itasca, Ill.: Peacock Publishers, 1971), 245-6.



### **The Young Turk Revolution**

#### **Public Demonstration in 1908 in Istanbul, Capital of the Ottoman Empire**

Wikipedia, Young Turk Revolution, [http://en.wikipedia.org/wiki/Young\\_Turk\\_Revolution](http://en.wikipedia.org/wiki/Young_Turk_Revolution).

## Lesson 4

### *Student Handout 4.2—Sun Yat-sen on Revolution in China*

Sun Yat-sen, or Sun Yixian (1866-1925), studied in Hawaii, Hong Kong, and Japan. He trained as a doctor but was more interested in fixing the political problems of China. He organized a political movement outside of the country to overthrow the Manchu government of the Qing dynasty. He traveled to Europe, the U.S., and Canada to raise money for his revolutionary cause. In 1911, an uprising at Wuchang in southwestern China began after Chinese government officials shot into a crowd that was peacefully protesting the Qing agreement to sell Chinese-created railroads to a European financial group. As the uprising spread to other cities, Sun Yat-sen quickly returned to China. He was elected the provisional president of the Republic of China in 1912 but was soon forced into exile again by the former Qing General Yuan Shikai. In 1917, Sun returned to southern China where he was selected to be the president of a self-proclaimed version of a national government. His ideas and legacy were claimed by his successors, Chiang Kaishek (Jiang Jieshi) and Mao Zedong.

#### **Fundamentals of National Reconstruction (1923)**

My second decision is that a constitution must be adopted to ensure good government. The true meaning of constitutionalism was discovered by Montesquieu. The three-fold separation of the legislative, judicial, and executive powers as advocated by him was accepted in every constitutional country in Europe. On a tour of Europe and America I made a close study of their governments and laws and took note of their shortcomings as well as their advantages. The shortcomings of election, for instance, are not incurable. In the past China had two significant systems of examination and censoring and they can be of avail where the Western system of government and law falls short. I therefore advocate that the examinative and censorial powers should be placed on the same level with legislative, judicial, and executive, thereby resulting in the five-fold separation of powers. On top of that, the system of the people's direct political powers should be adopted in order that the provision that the sovereign power vested in the people may become a reality. In this way my principle of democracy may be carried out satisfactorily.

Source: Mark A. Kishlansky, *Sources of World History*, Vol. 2 (New York: HarperCollins, 1995), 281-5.

Note: “Examinative and censorial powers” refer to the traditional Chinese civil service examinations based on a knowledge of Confucianism and to the requirement that government officials present reports to the emperor that criticized their performance if they were negligent in their duties.

**Lesson 4*****Student Handout 4.3—Sun Yat-sen, “Three Principles of the People,” 1923.***

The watchword of the French Revolution was “Liberty, Equality, Fraternity,” just as the watchword of our Revolution is “Min-ts’u, Min-ch’uan, Min-sheng” (People’s Nationalism, People’s Sovereignty, People’s Livelihood). We may say that liberty, equality, and fraternity are based upon the people’s sovereignty or that the people’s sovereignty develops out of liberty, equality, and fraternity.

As revolutionary ideas have spread through the East, the word “liberty” has come too; many devoted students and supporters of the new movement have sought to explain in detail its meaning, as something of vital importance. . . .

Liberty, to put it simply, means the freedom to move about as one wishes within an organized group. Because China does not have a word to convey this idea, everyone has been at a loss to appreciate it. We have a phrase that suggests liberty—“running wild without bridle,” but that is the same thing as loose sand—excessive liberty for the individual.

As the revolutionary ferment of the West has lately spread to China, the new students, and many earnest scholars, have risen up to proclaim liberty. They think that because European revolutions, like the French Revolution, were struggles for liberty, we, too, should fight for liberty. This is nothing but “saying what others say.” They have not applied their minds to the study of democracy or liberty and have no real insight into their meaning. There is a deep significance in the proposal of our Revolutionary Party that the Three Principles of the People, rather than a struggle for liberty, should be the basis of our revolution. The watchword of the French Revolution was “Liberty;” the watchword of the American Revolution was “Independence;” the watchword of our Revolution is the “Three Principles of the People.”

. . . Why, indeed, is China having a revolution? To put the answer directly, the aims of our revolution are just opposite to the aims of the revolutions of Europe. Europeans rebelled and fought for liberty because they had had too little liberty. But we, because we have had too much liberty without any unity and resisting power, because we have become a sheet of loose sand and so have been invaded by foreign imperialism and oppressed by the economic control and trade wars of the Powers, without being able to resist, must break down individual liberty and become pressed together into an unyielding body like the firm rock which is formed by the addition of cement to sand. Chinese today are enjoying so much freedom that they are showing the evils of freedom. This is true not merely in the schools but even in our Revolutionary Party. The reason why, from the overthrow of the Manchus until now, we have not been able to establish a government is just this misuse of freedom.

Source: Sun Yat-Sen, *San Min Chu I: The Three Principles of the People*, trans. Frank W. Price, ed. L. T. Chen (Shanghai, China: China Committee, Institute of Pacific Relations, 1927), 189–92, 201–2, 210–1, 262–3, 273, 278.

## This unit and the Three Essential Questions

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 <p>HUMANS &amp; the ENVIRONMENT</p>	<p>Research communication and transport systems in the late eighteenth and early nineteenth centuries to determine how much time it took for news of political and military developments to travel between such cities as:</p> <ul style="list-style-type: none"> <li>• London and Boston</li> <li>• Paris and Philadelphia</li> <li>• Paris and Port-au-Prince (Haiti)</li> <li>• Madrid and Buenos Aires</li> <li>• Washington, DC and Mexico City</li> </ul> <p>How might the speed of communication and travel in that era compared to today have affected political or military events on either side of the Atlantic?</p>
 <p>HUMANS &amp; OTHER HUMANS</p>	<p>Historians have argued that the American Revolution was not nearly as “revolutionary” as the French Revolution. What do you think they might have met by that idea? How did the two revolutions differ in the way they changed society?</p>
 <p>HUMANS &amp; IDEAS</p>	<p>How did revolutionary thinkers in Europe and colonists in the Americas reconcile their proclamations of human rights to liberty with their dependence on slave labor to maintain commercial agricultural economies in the Americas?</p>

## This unit and the Seven Key Themes

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This unit emphasizes:

Key Theme 3: Uses and Abuses of Power

Key Theme 4: Haves and Have-Nots

Key Theme 5: Expressing Identity

## This unit and the Standards in Historical Thinking

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Historical Thinking Standard 1: Chronological Thinking

The student is able to (E) interpret data presented in time lines and create time lines.

Historical Thinking Standard 2: Historical Comprehension

The student is able to (C) identify the central question(s) the historical narrative addresses and the purpose, perspective, or point of view from which it has been constructed.

#### Historical Thinking Standard 3: Historical Analysis and Interpretation

The student is able to (A) compare and contrast differing sets of ideas, values, personalities, behaviors, and institutions by identifying likenesses and differences.

#### Historical Thinking Standard 4: Historical Research Capabilities

The student is able to (C) interrogate historical data by uncovering the social, political, and economic context in which it was created; testing the data source for its credibility, authority, authenticity, internal consistency and completeness; and detecting and evaluating bias, distortion, and propaganda by omission, suppression, or invention of facts.

#### Historical Thinking Standard 5: Historical Issues-Analysis and Decision-Making

The student is able to (A) identify issues and problems in the past and analyze the interests, values, perspectives, and points of view of those involved in the situation.

## Resources

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### *Resources for teachers*

Elliott, J. H. *Empires of the Atlantic World: Britain and Spain in America 1492-1830*. New Haven: Yale UP, 2007.

Fick, Carolyn. *The Making of Haiti: The Saint Domingue Revolution from Below*. Knoxville: University of Tennessee Press, 1990.

Geggus, David P. *The Impact of the Haitian Revolution in the Atlantic World*. Columbia, SC: University of South Carolina Press, 2001.

Morrison, Michael A. and Melinda Zook, eds. *Revolutionary Currents: Nation-Building in the Transatlantic World*. Lanham, MD: Rowman & Littlefield, 2004.

Nash, Gary B. *The Unknown American Revolution: The Unruly Birth of Democracy and the Struggle to Create America*. New York: Viking, 2005.

Simon Schama, *Citizens: A Chronicle of the French Revolution*. New York: Alfred Knopf, 1989.

Liberty, Equality, Fraternity: Exploring the French Revolution,  
<http://chnm.gmu.edu/revolution/index.html>. Website from George Mason University with contemporary and more recent essays, primary sources, maps, art, and music of the

revolutionary events of the French empire including the revolution in France, Haiti, and Napoleon's era.

### ***Resources for students***

- Chapman, Anne. *Human Rights in the Making: The French and Haitian Revolutions*. Los Angeles: National Center for History in the Schools (UCLA), 2004. A document-based teaching unit for middle or high school students.
- De Varona, Frank. *Miguel Hidalgo y Costilla: Father of Mexican Independence*. Brookfield, Conn: Millbrook Press, 1993. Relates the life story of the Catholic priest who became an activist in working to free Mexico from Spanish rule.
- De Varona, Frank. *Simón Bolívar: Latin American Liberator*. Brookfield, Conn: Millbrook Press, 1993. Follows the life of Simón Bolívar from his wealthy childhood in Venezuela to his rise to power as the revolutionary leader of Spanish-held Latin America.
- Myers, Walter Dean. *Toussaint L'Ouverture: The Fight for Haiti's Freedom*. New York: Simon and Schuster, 1996. This is a biography of the leader of Haiti's independence. The illustrations by the American artist, Jacob Lawrence, were first exhibited in 1940.
- Schanzer, Rosalyn. *George Vs George: The American Revolution as Seen from Both Sides*. Washington, D.C.: National Geographic, 2004. This illustrated book helps students analyze the opposing perspectives of the British government and rebelling British colonists in North America.

## **Correlations to National Standards**

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### ***National Standards for World History***

Era 7: An Age of Revolutions, 1750-1914. 1A: The student understands how the French Revolution contributed to transformations in Europe and the world. Therefore, the student is able to analyze leading ideas of the revolution concerning social equality, democracy, human rights, constitutionalism, and nationalism and assess the importance of these ideas for democratic thought and institutions in the 20<sup>th</sup> century. 1B: The student understands how Latin American countries achieved independence in the early 19<sup>th</sup> century. Therefore, the student is able to analyze the influence of the American, French, and Haitian revolutions, as well as late 18<sup>th</sup>-century South American rebellions, on the development of independence movements in Latin America.

### **Conceptual links to other teaching units**

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The revolutions examined in this unit laid the foundations for continuing, sometimes radical experiments with new forms of government throughout the nineteenth century. These movements appeared not only in Europe and the Americas but in Asia and Africa as well. Affluent, capitalist-oriented groups played large roles in challenging and changing political, economic, and social policies in many countries. Liberalism was the key political and economic

doctrine of the era. This ideology that grew out of the European Enlightenment and the Atlantic revolutions. It emphasized progress through rational thought and behavior, civil freedoms, legal equality, the rule of law, constitutional government, rights to voting and education, nationalism, technical and scientific advancement, and a free market economy. However, in states ruled by dictators or small landowning and capitalist groups, liberalism was also interpreted to support increased state power, central economic management, heavier and more efficient taxation, larger-scale corporate enterprise, and imperial expansion. Landscape Teaching Unit 7.3 invites students to investigate the kinds of governments and economic systems that emerged in the middle-to-late nineteenth century around the world, systems that in many ways remain with us today. The unit also considers the demographic and economic context for the rise of liberal doctrine: the continuing and spreading Industrial Revolution, the huge expansion of global trade, and the steeply upward trend of world population