Big Era Seven
Panorama Teaching Unit
The Modern Revolution
1750-1914 CE

PowerPoint Overview Presentation
Industrialization and Its Consequences

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World History for Us All
A project of San Diego State University
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Why this unit?

All too often, we restrict our study of modernization to the trappings of modernity—industrial capitalism, representative government, and rapid communications. We see societies that most obviously exhibit these characteristics as representing, somehow, our full historical development as a species. Societies that do not match these criteria are deficient or possibly pathological. We do ourselves and our students a great disservice, however, when we adopt this interpretation. In seeing things this way, we miss the fact that the years 1789-1914 witnessed revolutionary change in all parts of the world, not only in those that built factories and had elections. More than anything else, the formation of unequal relationships of dependence between colonizer and colonized changed the world as a whole irrevocably. In fact we cannot separate modernity from this new global inequality.

Unit objectives

Upon completing this unit, students will be able to:

1. Evaluate how effectively each of the four Atlantic revolutions lived up to the ideals of liberty and equality.

2. Describe basic characteristics of the Industrial Revolution, and explain major changes that **industrialization** brought about worldwide by 1914.

3. Explain that changes occurred gradually, at varying rates, and not necessarily everywhere in the world.

4. Analyze the concept of "progress."

5. Identify reasons why European countries became colonial powers.

6. Explain connections between **nationalism**, **colonialism**, industrialization, and racism.

7. Give examples of the range of attitudes that affected relationships between colonizing and colonized peoples.

8. Describe ways that colonialism led to long-term transformations in the lives of colonized peoples.

9. Evaluate the benefits and costs of colonialism for both the colonizers and the colonized.

Time and materials

If teachers introduce all the lessons, this unit will take ten to fifteen class periods.

No special materials are needed other than Student Handouts provided in the lessons.

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The historical context

The invention of the railway locomotive, the steamship, and, later, the telegraph and telephone transformed global communications in Big Era Seven. The time it took and the money it cost to move goods, messages, or armies across oceans and continents were drastically cut. People moved, or were forced to move, from one part of the world to another in record numbers. In the early part of the era African slaves continued to be transported across the Atlantic in large numbers; European migrants created new frontiers of colonial settlement in both the Northern and Southern hemispheres; and Chinese, Indians, and other Asians migrated to Southeast Asia and the Americas. International commerce mushroomed, and virtually no society anywhere in the world stayed clear of the global market. Underlying these surges in communication, migration, and trade was the growth of world population, forcing men and women almost everywhere to experiment with new ways of organizing collective life.

This was an era of bewildering change in a thousand different arenas. One way to make sense of the whole is to focus on three world-encompassing and interrelated developments: the democratic revolutions that took place in the lands around the rim of the Atlantic Ocean, the Industrial Revolution, and the establishment of European dominance over most of the world.

Political Revolutions and New Ideologies

The American and French revolutions offered the world the potent ideas of popular sovereignty, inalienable rights, and nationalism. The translating of these ideas into political movements had the effect of mobilizing unprecedented numbers of ordinary people to participate in public life and to believe in a better future for all. Liberal, constitutional, and nationalist ideals inspired independence movements in Haiti and Latin America in the early nineteenth century, and they

continued to animate reform and revolution in Europe throughout the era. Democracy and nationalism contributed immensely to the social power of European states and therefore to Europe's rising dominance in world affairs in the nineteenth century. Under growing pressures from both European military power and the changing world economy, ruling or elite groups in Asian and African states organized reform movements that embraced at least some of the ideas and programs of democratic revolution.

The Industrial Revolution

The Industrial Revolution applied mechanical power to the production and distribution of goods on a massive scale. From an environmental perspective, this development depended on what historians have called the **Fossil Fuel Revolution**, the harnessing of energy from coal, and, a bit later, from petroleum, to animate steam and electrical engines. The Industrial Revolution also involved mobilizing unprecedented numbers of laborers and shifting them from village to city and from one country to another. Industrialization was a consequence of centuries of expanding economic activity around the world. England played a crucial role in the onset of this revolution, but the process involved complex economic and financial linkages among societies. The Industrial Revolution was an event that *happened to the world,* though some countries and regions took part in it, not as manufacturers, but as producers of raw commodities. Together, the Industrial and democratic revolutions thoroughly transformed European society. Asian, African, and Latin American peoples dealt with the new demands of the world market and Europe's economic might in a variety of ways. Some groups argued for reform through technical and industrial modernization. Others called for reassertion of established policies and values that had always served them well in times of crisis. Japan and the United States both subscribed to the Industrial Revolution with rapid success and became important players on the world scene.

European Dominance

In 1800, Europeans controlled about 35 percent of the world's land surface. By 1914 they dominated as much as 88 percent. The British empire alone grew from about 9.5 million square miles in 1860 to 12.7 million in 1909; on the eve of World War I that empire embraced about 444 million people. In the long span of human history European world hegemony lasted a short time, but its consequences were profound and continue to be played out today. Western expansion took three principal forms:

1. Peoples of European descent, including Russians and North Americans, created colonial settlements, or **neo-Europes**, in various temperate regions of the world, displacing or assimilating indigenous peoples;
2. European states and commercial firms exerted considerable economic power in certain places, notably Latin America and China, while Japan and the United States also participated in this economic expansionism;
3. In the later nineteenth century European states embarked on the "new imperialism," the competitive race to establish political as well as economic control over previously uncolonized regions of Africa and Asia. Mass production of new weaponry, coupled with the revolution of transport and communication, permitted this surge of power.

The active responses of the peoples of Africa, Asia, and Latin America to the crisis of European hegemony are an important part of the developments of this era: armed resistance against

invaders, collaboration or alliance with colonizers, economic reform or entrepreneurship, and movements for cultural reform. As World War I approached, accelerating social change and new efforts at resistance and renewal characterized colonial societies far more than consolidation and stability.

This section is an adaptation of the "Overview" of Era 7 (An Age of Revolutions, 1750-1914) in the National Standards for World History, National Standards for History, Basic Edition (Los Angeles: National Center for History in the Schools, 1996), 185-6.

Lesson 1
The Atlantic Revolutions

Introduction

This lesson is designed on one level to introduce students to the idea of an Atlantic revolution in the eighteenth and nineteenth centuries. Usually, the four revolutions here examined, the American, French, Haitian, and Venezuelan, are split from each other in some fashion. Usually, the American and French are seen as "Western," and the Haitian and Venezuelan, if examined at all, are "Latin American." Here we see them as distinct but related parts in a larger whole.

Fundamentally, Atlantic revolution is the broad movement by various Atlantic peoples to forge new governments based on the Enlightenment ideals of liberty and equality. The students will examine revolutionary processes as a whole, not simply in terms of the visible linkages between the individual revolutions themselves, but as a history of how ideologies of liberty and equality played out in different societies. Students will evaluate which of the revolutions most effectively implemented those ideals.

The following materials will need to be prepared:

- Class sets of Student Handouts 1.1-1.5.
- Questions for competition. Print one copy of questions (Student Handout 1.6) and cut into strips so each question is on its own strip. Students will pull strips out of a hat or bag during the competition.

Activities

Begin with a brief discussion of liberty and equality. The goal of the discussion will be to get the class to realize that while most people will say that both are good things, different people may have very different ideas about what exactly each one means. You might begin, "What is freedom?" It surely will not be long before some students insists that it consists of their right to do whatever they please any time they want. "What if everyone did that?" you might ask. When discussing equality, you might ask, "Should everyone make the same amount of money?" Surely a naysayer will protest. "But if there are rich and poor," you ask, "how are things equal?" Lead the students to a general understanding of the difference between equality before the law and equality of condition.

Divide students into two teams. Let the students know that they will compete, team against team, for credit based on their understanding of the Atlantic revolutions.

Have students gather factual evidence and draw preliminary conclusions by reading Student Handouts 1.1 through 1.4 and by responding to the Study Questions.

Have students complete Student Handout 1.5. Walk them through the process at first. After they have gathered facts about each revolution in Student Handouts 1.1-1.4, they will need to compare how well each of them lived up to the Atlantic revolutions' ideals of liberty and equality. How free was American society after the revolution?

Direct students' attention to the box on Student Handout 1.5, which asks: "How effectively did the American revolution lead to liberty?" There is a five-point scale: "1" signifies "very poorly"—no freedom at all, and "5" signifies "very well"—the American revolution produced as free a society as one could want. Have students weigh the achievements of the American revolution against its shortcomings. You might discuss the economic freedom brought by the end of British mercantilism and weigh it against the continuation of legal slavery. Have students document the evidence they use to make their evaluation. Students should repeat the process for both liberty and equality in all four revolutions.

The final box, in the center of the page, asks students to take a broader look at the different revolutions. Now that they have rated each of them on a common scale, which of the four do they think best lived up to their revolutionary ideals? Note that, although the students have assigned numbers here, this need not be a simple math problem, adding the liberty score to the equality score and comparing totals. This may be an effective way for some students to make a comparison. But others might feel that one revolution, which produced, for example, great liberty but little equality, might rate a higher number total than others. Encourage students to hash these issues out for themselves, but note that they need to come to a conclusion: one of these revolutions must, for each of them, *best* exemplify liberty and equality, however imperfectly it does.

Cut the questions in Student Handout 1.6 into little strips, one question per strip. Put the strips into a bag or hat so students can randomly choose a question for the competition. Most of the questions will be factual, for example, "Who was Toussaint L'Ouverture?" However, there will be five strips with the question from Student Handout 1.5 on it: "Which of the Atlantic revolutions best lived up to the ideals of liberty and equality? What is the evidence that supports your argument?" Students who get this question will need to demonstrate an understanding of the Atlantic revolutions at both the factual and interpretive levels. Since the questions will be drawn by each student in the competition randomly, *all* of the students will need to study the facts involved, and also have a good grasp of their own interpretation, developed in Student Handout 1.5.

The competition may take place as follows:

1. Have students study in two teams for the competition.

2. When students are ready, have the teams sit in rows on opposite sides of the room, facing each other.

3. Let the students know that the teams will be competing for points. Taking turns, each student will draw one question and respond.

4. If the student's answer is correct or if, in the case of a student who answers the question from Student Handout 1.5, the response is clear and includes appropriate supporting evidence, a point goes to that student's team. If the student is not correct, the student whose turn it is on the other team gets an opportunity to respond to the question. If that student's response in incorrect, the question goes to the first team as a whole. Any student on the first team may respond, though she or he must raise a hand, and not shout an answer. If that student is again incorrect, the second team as a whole may respond. If no one can get the question by now, neither team gets the point. It is essential to give the teams ample opportunity to respond correctly, because having the class as a whole hear these correct responses functions as a review. Having the class, moreover, hear different responses to the question from Student Handout 1.5 exposes the whole class to differing interpretations, with evidence, of the Atlantic revolutions. Each question correctly answered, no matter how long it takes, constitutes one turn.

5. Begin the competition at the start of one of the teams' rows. The first student draws the question and tries to answer. When the turn is over, however this happens, the first student on the other team draws. Following this turn, the next student in the first team's row draws, and so on. The competition will be over when each student has drawn a question at the start of a turn. Students who respond to a question after the student who drew a question responded incorrectly will still be required to take their regular turn.

6. The competition may be scored a number of ways, as best fits a class. Each student who participates may receive a set point value, with a bonus perhaps for answering her or his question correctly. Each team's score might be given to all the team members as extra credit. The winning team might get a bonus that the losing team does not. Needless to say, these are suggestions, and as far as grading is concerned, the classroom teacher knows best.

Lesson 1

Student Handout 1.1—American Revolution

BEFORE THE REVOLUTION

Socially and economically, the thirteen British colonies in North America fell into two groups. The southern colonies, Virginia the largest among them, had largely plantation-based agrarian economies dominated by a planter elite and worked by African and African-American slave laborers. These plantations focused on **cash crop** production for the Atlantic economy. The northern colonies had relatively large commercial and handicraft sectors, dominated by mercantile capitalists and worked by indentured servants and free artisan labor. Northern agriculture featured a large population of small, independent farmers, and its scale was much smaller than in the southern colonies. Slavery was part of the northern economy but not to the same extent as in the south. Also present in the colonies were two groups that formed direct links with other world societies: the British colonial government, consisting of both administrators and soldiers, and members of Indian nations living both outside and within the boundaries of the colonies themselves.

CAUSES

In the seventeenth and eighteenth centuries, European states passed laws to protect their own commercial interests. These laws, taken together, formed an economic system called **mercantilism**. The mercantilist system of the seventeenth and eighteenth centuries benefited colonial elites while enriching European governments. But by the second half of the eighteenth century, many colonists began to resent the restrictions the mercantilist system placed on their economic activity. This was true among both the increasingly-wealthy elites and the laboring classes. Resentment intensified in British North America after the 1763 British victory in the Seven Years' War, which the colonists called the French and Indian War. The British imposed a series of taxes and policies on the colonies to offset the cost of defense during the war and to maintain an army of 10,000 in the colonies. Taken together, these exactions began to swing public opinion against the British. Tensions came to a head after a colonial militia and British troops exchanged shots in the Massachusetts towns of Lexington and Concord in 1775.

The causes of the American revolution were not only economic. The Enlightenment protest against absolutism, expressed in a call for liberty and equality, found fertile soil in North America. Different groups, however, had differing interpretations of these ideas. To the merchant and planter elites, freedom was taken primarily to mean freedom from British mercantilist economic restrictions. Equality was taken to mean equality before the law, not economic or political equality among classes or races. Many people in those groups who were not in a dominant social position, such as slaves, indentured servants, artisan laborers, mariners, and small farmers, wanted real social and economic equality. Many were ready to attempt to gain it by revolution, which gave the movement a second dimension—a struggle to reform society and to rid it of anti-democratic features.

RESULTS

The American revolution produced freedom and equality but in terms most favorable to elite groups. Immediately after the revolutionaries' victory in the war, the British army departed, and the new United States found itself outside of the British mercantilist system. After a brief experiment in a decentralized confederation, the Constitutional Convention of 1787 created a federation with a strong central government, shifting power from individual states to the national government. That national government, however, was an Enlightenment project, with separate legislative, executive, and judicial branches and elections built into the system. Racial inequality was built into the system as well. Despite the initial objections of some delegates to the conventions, a compromise allowed slaves to be counted as three-fifths of a person to determine the size of a state's representation in the House of Representatives without allowing slaves to vote. However, northern states, through legislative and judicial decisions, gradually abolished slavery, and all but two states halted the importation of African slaves.

The new United States shortly began to expand its borders. From the administration of George Washington forward, the United States moved to acquire Indian lands. This led to a series of treaties, broken treaties, and wars that would see the United States occupying North America from the Eastern seaboard to the West Coast by the mid-nineteenth century. Indian nations were pushed off ancestral lands and onto reservations, at the cost of many lives.

STUDY QUESTIONS

1. What different groups of people lived in the British colonies before the revolution?

2. How did mercantilism and social/political inequalities provoke resentment in the colonies?

3. How did different groups in the colonies understand Enlightenment ideas?

4. What type of government did the American revolution produce?

5. In what way did the American revolution produce freedom? What were the limits of this freedom?

6. In what way did the American revolution produce equality? What were the limits of this equality?

Lesson 1

Student Handout 1.2—French Revolution

BEFORE THE REVOLUTION

On the eve of the revolution, French society and, to a great extent, politics were dominated by a hereditary nobility. On the other hand, France's economy, increasingly tied to the growing Atlantic economy through its colonial empire, was dominated by a capitalist **bourgeoisie**. Both the nobility and the bourgeoisie benefited from ties to the monarchy. The nobility maintained its social prestige through its role at the royal court, and the wealthy bourgeoisie enriched itself by having royal protection in the mercantilist economic system.

Part of the French peasantry still owed feudal obligations to the nobility, that is, laws and practices left over from the medieval era. But a large part of the peasantry was made up of small, independent landowners. Similarly, French manufacturing took place in workshops rather than in large factories. The urban, artisan laborers who worked the shops were known collectively as *sans-culottes*—"without breeches"—because their pants hung loose to the feet, unlike the clothing of the nobility.

France's colonial empire shrank severely when it lost India and North America to the English in the 1763 Treaty of Paris, which ended the Seven Years' War. However, revenues from the empire in the late eighteenth century, especially from the slave plantation-based Caribbean colony of St. Domingue (later Haiti), enriched French society, especially the commercial bourgeoisie.

CAUSES

Enlightenment thinkers like Voltaire, Montesquieu, and Rousseau had criticized the French system of absolute monarchy during the decades leading up to the revolution. Heredity was not a rational way to choose political leaders, they argued. A better system would be one in which each individual, freely exercising reason through the equality of a vote, would take part in choosing a government. God did not reserve talent to the nobility. Why then, should France reward them with privilege? While the French monarchy supported the American revolution to check Britain's power, Enlightened France supported it because of its ideals of freedom and equality.

In 1787, state debt from both the Seven Years' War and French support of the American revolution proved too great for the French monarchy to bear. Failing in his attempt to levy taxes on the nobility, which paid little or no tax, Louis XVI called a meeting of the Estates-General, a large meeting of delegates representing the clergy, the nobility, and the "Third Estate," that is, everyone else in society. The delegates, including clerics and nobles, as well as representatives of the Third Estate, brought with them grievances from their constituents, often phrased in the Enlightenment language of liberty and equality.

The fiscal crisis coincided with a spike in the price of bread, which affected the *sans-culottes* most intensely. It was not only hunger that inspired the ensuing bread riots. Beneath calls for bread lay an anti-capitalist cry for government regulation of the market to provide a measure of security, particularly to the poor. The call for a degree of economic equality resonated with the Third Estate's own grievances. Emboldened by the *sans-culottes'* action, the Third Estate withdrew from the Estates-General and declared itself the National Assembly in June 1789. The revolution was on.

RESULTS

The Constitution of 1792 guaranteed representative government, civil liberties like freedoms of speech, religion, and assembly, and equality before the law. Furthermore, it ended the special legal privilege of the nobility and clergy. The revolution became more radical after the execution of Louis XVI in 1793. The National Assembly granted unprecedented legal rights to women, abolished slavery, and instituted price controls. But these reforms were rolled back under the Empire of Napoleon Bonaparte, who came to power in a ***coup d'état*** in 1799.

Though Napoleon was uninterested in genuinely representative government on a parliamentary model, he enshrined many of the principles of the 1792 Constitution, such as equality before the law and civil liberties (though not freedom of the press) in his Napoleonic Code of 1807. This legal basis would remain intact with the 1814 restoration of the French monarchy under Louis XVIII. The new king, too, would not be absolute, but rather would rule under the Constitutional Convention, which placed limits on the monarch's authority and provided for a degree of representative government in the Chamber of Deputies, elected by a small, wealthy percentage of French society.

STUDY QUESTIONS

1. What groups of people populated France before the revolution?

2. What crises provoked the revolution in France?

3. How did different groups of people in France understand Enlightenment ideas?

4. How was the French monarchy of 1814 different from the pre-revolutionary monarchy?

5. In what ways did the French revolution produce freedom? What were the limits of this freedom?

6. In what ways did the French revolution produce equality? What were the limits of this equality?

Lesson 1

Student Handout 1.3—Haitian Revolution

BEFORE THE REVOLUTION

Haiti was the French colony of St. Domingue (Santo Domingo), the most productive colonial economy in the world. Dominated by plantation agriculture, primarily to supply sugar and coffee to the world market, Haiti had a slave population of nearly 90 percent. African slaves were brought to the island in the Atlantic slave trade. The balance of the population consisted of peoples of European ancestry and of mixed heritage, defined in the law of the colony as "white" or *gens de couleur* (people of color), respectively. Both of these groups owned slaves. French administrators governed the island. By 1788, the native Indian population had died out completely as a result of the Spanish conquest, harsh labor policies, and introduction of infectious diseases from **Afroeurasia**.

In no way were any of these racial groups united, except perhaps in opposition to each other. There were even divisions within the slave population, primarily between a larger group of agricultural laborers and a smaller group involved in domestic service and, in some cases, the management of the plantation system. The white population consisted of a planter elite known as *grands blancs* and a larger class of *petits blancs*, men and women who participated in the economy primarily as artisans or merchants in the cities. *Gens de couleur*, like whites, were divided by class, though the disparity of wealth was not as great as that between *grands* and *petits blancs*.

CAUSES

The root of the Haitian revolution was the fundamental imbalance in Haitian society. Slaves made up the vast majority of the population and were oppressed on a daily basis in the most naked ways and thoroughly deprived economically in a system that produced great wealth. For this slave population, the most pressing issue was the termination of slavery and the social inequality it entailed. As the colony was 90 percent slave, this issue was inevitably the focus of the revolution.

Political unrest in the colony began, however, with class tensions among the white population. As a French colony, St. Domingue did not receive representation in the Estates-General of 1789. The *grands blancs* sent representatives anyway. These people were ultimately admitted into the French National Assembly, but the vote was restricted to whites who owned twenty or more slaves. This policy kept out the *petits blancs*, and it held in elections for local assemblies. The *petits blancs*, arguing in a nationalist manner for their rights as Frenchmen, fought the *grands blancs* in a civil war between town and country. Both groups, however, based their political claims on their French heritage, the *grands blancs* arguing for liberty to represent the colony, the *petits blancs* demanding political equality with the *grands.* This left both the *gens de couleur* and the slaves out of the loop. After revolts by the *gens de couleur* led by Vincent Ogé resulted in a wave of racial oppression, the slave population leapt into the opening left by the political crisis, staging a coordinated rebellion in August 1791. By 1794, Toussaint L'Ouverture, a brilliant general and former slave, assumed leadership of the rebellion.

RESULTS

Haiti proclaimed its independence from France in 1804, as a republic. As all of the groups in the revolution except the slaves conceived of liberty and equality in terms of their own situation, none of them had supported the abolition of slavery. It was this, however, that the slave population demanded. The whites, both *grands* and *petits blancs*, wanted to hold on to white privilege. The rebels accordingly drove them off the island. The *gens de couleur* wanted to keep the right to own slaves. They were also driven off or deprived of their slave property, though some of them stayed and retained economic and social power.

The Haitian revolution abolished slavery on the island. It was the first major successful slave revolt in the Atlantic world, and L'Ouverture became known among the slave population of the Americas as a liberating hero. The Haitian revolution also gave strength to the anti-slavery movement among European peoples. In the following decades, abolitionists used the example of Haiti to convince slave owners that using free labor was, if nothing else, a good way to avoid a bloody uprising.

The newly-independent Haiti, however, faced two immediate economic problems. On the one hand, slave-owning societies, like the United States, placed an embargo on Haiti, fearing that its example would encourage other slave revolts. This embargo deprived Haiti of many of its former markets. On the other hand, the former slaves proved very unwilling to continue plantation labor, which they very sensibly associated with slavery. This led to continuing class tension among those who remained on the island and a rapid transition from democracy to dictatorship.

STUDY QUESTIONS

1. What groups of people lived in Haiti before the revolution?

2. How did the long-term and immediate causes of the Haitian revolution differ?

3. How did different groups of people in Haiti understand the Enlightenment ideas of liberty and equality?

4. What did the Haitian revolution accomplish, and what problems did the new country face following independence?

5. In what ways did the Haitian revolution produce freedom? What were the limits of this freedom?

6. In what ways did the Haitian revolution produce equality? What were the limits of this equality?

Lesson 1

Student Handout 1.4—Venezuelan Revolution

BEFORE THE REVOLUTION

The revolution in Venezuela was one of several in South and Middle America that led to the emergence of independent republics. Under Spanish rule, a planter elite, called *hacendados*, dominated Venezuela. Among the elite, those born in Spain were known as *peninsulares* (from the Iberian Peninsula) and those native to America as *criollos* (**creoles**). The *hacendados* achieved their preeminence primarily through cocoa and coffee production, which was, before the revolution, brought to the Atlantic market through the Spanish mercantilist system. Politically, Spain ruled Venezuela as a colony, though town councils, most importantly that of Caracas, the future capital of independent Venezuela, allowed the *hacendados* a measure of political influence over local affairs. The bulk of the *criollo* population was less well off than the *hacendados*. They worked primarily in urban positions as artisans, soldiers, and small-to-middling traders. The majority of the population was of combined Native American and European ancestry, known in Spanish as ***mestizos***. This population was mainly made up of peasants. Though *mestizos* wanted to end the *criollos*' white privilege, they did not necessarily want to end slavery.

Two groups of people were outside the political system despite being very much a part of Venezuelan society. First, African slaves, whose labor was essential for the colony's plantation economy, constituted about 20 percent of the population. The foremost goal for slaves was freedom, specifically the end of slavery. As a minority of the population, however, and with the Venezuelan elite profiting from slave labor, slaves were not in a good position to force their demands. Second, the native population, suffering from the disease and death brought by Europeans in the sixteenth century and known as the **Great Dying**, made up less than 10 percent of the total population at independence. The natives were thoroughly marginalized politically and economically.

CAUSES

By the nineteenth century, the economic interests of white Venezuelans and the Spanish imperial government had diverged. While Spain viewed its colonies as a steady source of income to be kept under control, the *hacendados* wanted the freedom to sell their cocoa and coffee on the open world market in order to fetch the highest price. Discontent with Spain was not limited to the upper classes. The Spanish colonial government sought, above all, to preserve Venezuela's hierarchical social order. Anyone who wanted greater social, political, or economic equality in the colony had, at some level, to oppose Spanish government.

Napoleon's 1808 conquest of Spain provided Venezuelan revolutionaries with a window of opportunity. In 1810, the town council of Caracas deposed the Spanish colonial governor and established a *junta*, or group dictatorship. Simón Bolívar, a wealthy *criollo* profoundly influenced by the European writers of the Enlightenment, traveled to Europe himself at this point to rally support for the revolution. Though he was largely unsuccessful, he did bring back with him Francisco de Miranda, an important Venezuelan dissident who had been in exile in England.

Upon Bolívar and Miranda's return, the *junta* passed the most radical legislation the revolution witnessed. Restrictions on trade were lifted, which pleased the *hacendado* elite. The abolition of taxes on food, of Indian tribute payments to the government, and of slavery itself satisfied the different egalitarian goals of the other Venezuelan groups.

RESULTS

The revolution's gains, however were rolled back when Spain briefly reconquered Venezuela after Napoleon's fall in 1814. Slavery was restored, and when Bolívar, having successfully elicited aid from independent Haiti, permanently liberated Venezuela in 1819, it remained intact. Venezuela continued to be ruled, as it had in 1810, by *hacendados*. White privilege, too, remained the order of the day, *criollos* reserving a greater measure of political and economic status than *mestizos*. The revolution did, however, end Spain's mercantilist restrictions on Venezuelan commerce, and the new republic traded its cocoa and coffee on the open world market.

STUDY QUESTIONS

1. What groups of people lived in Venezuela before the revolution?

2. What were the first reforms of Bolívar and Miranda?

3. How did different groups of people in Venezuela understand the Enlightenment ideas of liberty and equality?

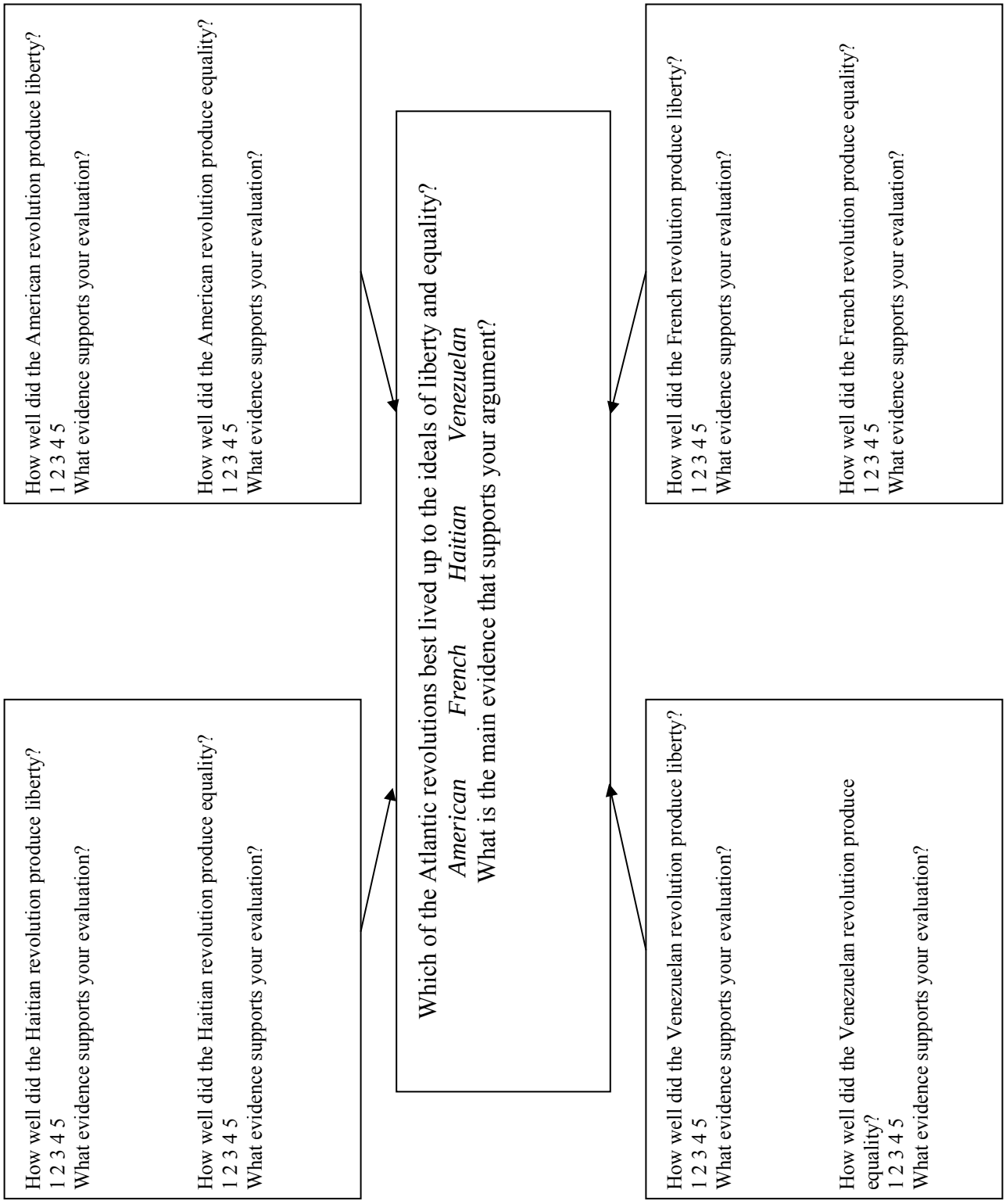
4. What did the Venezuelan revolution accomplish?

5. In what ways did the Venezuelan revolution produce freedom? What were the limits of this freedom?

6. In what ways did the Venezuelan revolution produce equality? What were the limits of this equality?

Lesson 1

Student Handout 1.5—Comparison Worksheet



Lesson 1

Student Handout 1.6—Competition Questions

What was the main type of economic activity in the southern British colonies of North America?

Who were TWO groups of people living in British North America who were NOT of European ancestry?

What was mercantilism?

True or false: Farmers in the northern British colonies of North America tended to be small and independent.

How did the United States Constitution deal with slavery?

What were the branches of government set up in the United States Constitution?

What happened at Lexington and Concord in 1775?

What type of freedom did merchant elites want in the American revolution?

What caused the French government's fiscal crisis before the revolution?

What type of work did the *sans-culottes* do?

What was the French National Assembly?

What were TWO of the freedoms guaranteed in the French Constitution of 1791?

In what year was Louis XVI executed?

What was the Napoleonic Code?

What were Napoleon's ideas about slavery?

What was the French Constitutional Charter of 1815?

Which was the largest group of people in Haiti before the revolution?

How did the *grands blancs* make their wealth?

Who was Toussaint L'Ouverture?

In addition to field work and household service, what type of labor did a few Haitian slaves do?

What was the issue that caused the Haitian *petits blancs* to revolt against the *grands blancs*?

True or false: The Haitian revolution abolished slavery.

How did abolitionists use the Haitian revolution to argue against slavery?

How did the United States respond to the Haitian revolution?

Who were *hacendados*?

What was ONE of the major crops grown in Venezuela?

What country ruled Venezuela before the revolution?

Who were the *criollos*?

What was the *junta* in Venezuela?

About what percentage of Venezuela's population at the time of the revolution was made up of slaves?

Who was Simón Bolívar?

True or false: Slavery was permanently abolished in Venezuela in 1819.

Which of the Atlantic revolutions best lived up to the ideals of liberty and equality? What is the evidence which supports your argument?

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Lesson 2
The Industrial Revolution: What Difference Did it Make?

Introduction

A revolution in production, transport, and communications began in Britain in the late eighteenth century. In its background were a primacy in world trade, Enlightenment ideas of ongoing progress and rationality, improvements in food production, a rapid rise in population, and an increasing demand for cotton textiles and iron. It was a global event from the start, since it relied on interactions with foreign countries for industrial raw materials, markets for manufactured goods, and places to invest. The society-transforming Industrial Revolution spread only gradually, first to Western Europe and the US, and by 1914 to much of the rest of the world.

The revolution came about by harnessing new sources of energy to machinery. It began with the use of coal, steam, and iron, with textiles, railways, and steamships as the most significant early areas of change. By the second half of the nineteenth century, the leading edges of the Industrial Revolution became steel, petroleum, electricity, chemicals, cars, and airplanes.

The results were dizzily-increasing speed and mobility, with a corresponding reduction in both the time and the number of people it took to do a growing number of jobs of different kinds. The occupational changes spelled long-term hardship for some workers and new opportunities for others. Overall, by World War I, living conditions had improved for most but not all of the population in industrialized countries, which had grown significantly in wealth and power relative to non-industrialized ones.

Industrial work itself differed radically from agricultural work. By concentrating work in factories, it moved production out of the home, changed family life, and contributed to the rise of cities and the formation of a self-conscious working class. Parts and people became interchangeable, and workers became depersonalized as “hands.” Work went according to clock and machine time, was repetitive, boring, closely supervised, and gave workers no control over timing, conditions, or nature of the work.

The rapid and massive growth of cities and the boom-bust cycles of expanding economies brought about human and environmental problems. These gradually resulted in governments undertaking new responsibilities. Some of these were regulating industrial workers and work, putting public health measures in place, organizing police forces, and urban planning. Later came compulsory public education and social welfare measures.

Women, the working classes, and peoples in countries that produced raw commodities were exploited, but they also sometimes gained new opportunities. In time, they began organizing and working towards more equal rights and independence. Colonialism and nationalism both influenced, and were influenced by, the Industrial Revolution.

Time and Materials

Teaching time of this lesson will vary. It is likely to take two to four 45-minute class periods, depending on which and how many discussion questions and activities the teacher chooses to use; on how much preparation for class work is done as homework; and on the level of ability, maturity, and background knowledge of students. No materials are needed other than the Student Handouts included in the teaching unit and, depending on the teacher's plans, the Big Era Seven PowerPoint Overview Presentation.

Introductory Activities

1. If students are introduced to the PowerPoint Overview Presentation, ask them, either in groups or as a class, to summarize the information given in the presentation about the energy and communications revolutions. Explain that the two together constitute major features of the Industrial Revolution. Ask students to add whatever information they know and think important about the Industrial Revolution. If the PowerPoint presentation is not used, ask students to summarize any information they have which they think is important about the Industrial Revolution.

2. In either case, follow up by asking students to identify what half a dozen items or so they consider the most important factors in the Industrial Revolution and explain why they consider these the most important. Some possibilities: the factory affected large numbers of people; it affected many different areas of life; its influence was long-lasting; it was the basis of major later developments; it helped explain the causes, course, or results of the Industrial Revolution; it changed people's way of thinking.

3. Have students keep a record. Tell them that, based on their work with the Student Handouts, they will be asked in what ways the new information in the handouts reinforced, contradicted, or changed their assessment of what was important about the Industrial Revolution.

Preparation

All the questions and activities below are based on the Student Handouts that follow. It is usually helpful to share with students the questions you will ask them to answer, and the activities you will ask them to do, before they begin to work with the handouts. Questions may be divided among individual students or groups.

Discussion Questions

1. To what extent and in what ways was the Industrial Revolution "industrial"? What else besides industry was involved?

2. To what extent and in what ways was the Industrial Revolution a "revolution"? What arguments could be brought against calling it a revolution?

3. If you had to pick the single most important defining characteristic of the Industrial Revolution, what would it be? Why? What other major characteristics would help define the Industrial Revolution?

4. In what areas of life did the Industrial Revolution bring about major changes, and what were they? Whose lives were changed, how, and when?

5. What problems did the Industrial Revolution bring about
   - for industrialized countries
   - for non-industrialized countries
   - in industrialized countries: for governments, for various social classes, and for individuals
   - Which problems did people try to solve and how?

6. What connections can you make between colonialism and the Industrial Revolution?

7. What connections can you make between nationalism and the Industrial Revolution?

8. Judging by the evidence in the Student Handouts, in what areas of life, and where, was the greatest progress made during the 1750-1914 period? Explain, referring to the evidence. Then explain how you have defined "progress."

9. What are some of the questions you would need to ask before basing generalizations about the Industrial Revolution on the information in this lesson?

10. What questions are you left with, the answers to which would help you to better understand the Industrial Revolution?

Activities

1. Based on the information in the Student Handouts, create a brief autobiographical story as though written in the 1890s by an 80-year-old who had been, or still was, one of the following:
   - A woman cotton-spinner in Britain
   - An Indian entrepreneur
   - A British iron-works owner
   - A German government official
   - A worker on a cattle-ranch in Argentina.

The story should deal with experiences of the author, and people she or he knows, that relate to the Industrial Revolution.

Discussion: What does a comparison of the stories suggest about the Industrial Revolution? Whose lives best illustrate that progress occurred during this period? Whose lives would you consider were untouched by the Industrial Revolution in 1914? In 1860? Explain your reasoning. What evidence would you look for that would help support your answers?

2. This activity might serve as assessment. Referring to the PowerPoint Overview Presentation and information in the Student Handouts, ask students to create several additional PowerPoint slides (assume half a page equals a slide) about the Industrial Revolution. These new slides should contribute to a viewer's understanding of the 1750-1914 period of world history.

3. This activity might serve as assessment. Based on your work with the Student Handouts, identify in not more than five to ten sentences what you now consider the most important information about the Industrial Revolution. Explain why you consider these the most important. In what ways did the new information in the handouts reinforce, contradict, or change your assessment of what was important about the Industrial Revolution?

Lesson 2

Student Handout 2.1—Beginnings in Britain: What Were the Main Characteristics?

It was the cotton industry in Britain that led the way towards the revolutionary changes in the technology and organization of industrial production from which ripples of change spread far beyond industry.

The use of machines in British cotton production began as early as the 1730s, though it was not until fifty years later that the machines in the cotton industry became steam-powered. By the early nineteenth century, most spinning was done by machines and in factories. This production method was expensive, but profitable. Robert Owen, a shop assistant, started his first cotton factory in 1789 with a borrowed 100 pounds, which at the time equaled half a year's income or more for 95 percent of Britain's population. Twenty years later, he bought out his partners in another of his factories for 84,000 pounds.

During those years, mechanization produced major changes. The use of steam-driven machines, which could do in three hours the work it took a hand spinner to do fifty hours, had become widespread. Invention of the cotton gin in 1792 increased the amount of cotton a slave could clean in a day from one to fifty pounds, thereby increasing the profits on cotton. Steam power fueled the demand for more slaves to work in the American South's plantation economy, and it benefited the British cotton industry by increasing the availability and reducing the price of its raw material.

Because weaving took longer to become mechanized, handloom weavers enjoyed for a while more work and higher wages. There were about a quarter of a million weavers in Britain in 1800. Around 1815, power-weaving using steam-driven machinery became common. By the 1830s, handloom weavers' wages had dropped by 60 percent. The cost of a piece of cotton cloth fell from forty shillings to five shillings, and cotton textiles made up 22 percent of Britain's entire industrial production. Foreign sales became essential: four pieces of cotton cloth were exported for every three sold at home. Cotton goods rose from 2 percent of British exports in 1774 to over 60 percent by 1820.

Demand for cotton cloth in Britain was high, based on early acquaintance with imports from India. In the 1730s, the government filled the demand with expanded home production by banning the import of cotton textiles from India and then charging an import tax of up to 71 percent of its value on imported Indian cotton cloth. The tax on cotton goods Britain exported to India was negligible or non-existent. What had been one of the world's leading cotton industries in India was virtually ruined by the mid-nineteenth century. In 1816, India exported 1.5 million pounds worth of cotton goods. By 1850, instead of exporting, it imported 4 million pounds worth of cotton goods from Britain. The Indian cotton industry partially recovered in the late nineteenth century after the British government abandoned protectionist policies, and by 1914 India was the world's fourth largest cotton manufacturer.

The following gives some idea of the changes in the country that was the first to experience industrialization:

1750. Britain's population was some seven million. An estimated 80 percent of them lived in settlements of under 5,000 inhabitants. Sixty to seventy percent of the population worked in agriculture, forestry, and fishing. The country was exporting surplus grain, and all the raw materials needed by its industries were supplied from within the country. Britain accounted for less than 2 percent of global production.

1800. The population was some 9 million, of which about three-quarters lived in the countryside rather than towns or cities. About 25 percent of the population worked in agricultural occupations, and, except in years of exceptionally poor harvests, enough food was produced at home to feed all the country's people. The bulk of British exports had shifted from the traditional wool to cotton. Halfway between 1800 and 1850, wages for unskilled labor in industry were 65 percent higher than for unskilled labor in agriculture. And the population of industrial towns increased by as much as 40 percent during only one decade. The normal workday in well-regulated textile factories with high employment of women and children was twelve to thirteen hours a day.

1850. The population had doubled in a century, with about half living in cities. About a third of the labor force worked in partly or wholly machine- and steam-driven industries (textiles, mining, metals, machinery, railways, shipping), though some hand- and water-powered textile machinery was still in use. Also, more people still worked in agriculture than in any other occupation. A ten-hour maximum workday was legislated for women in factories. But seventy hour-plus workweeks continued in unregulated sweatshops when business was good, and workers were let go in most occupations when business was bad. Textile factories were not alone in demanding long hours. Engineers and iron-founders, for instance, worked sixty-three hour weeks year round. The national standard of living had doubled overall during the century. But significant segments of the population were much worse off, higher incomes came at the cost of longer and harder work, and the insecurity of lay-offs stalked working people even when employed.

1900. About 75 percent of the population lived in cities. Only 9 percent worked in agriculture, forestry, and fishing. Britain had to import almost half its food supply, and all or part of every raw material needed by its industries except coal. Only about a third of the labor force worked in occupations that were not fossil fuel-based. The largest numbers were employed in domestic service (virtually all women), in administration, government, and the professions (exclusively men). Britain, with 3 percent of the world's population, both produced and consumed about 25 percent of the entire fuel energy output of the world. It was the world's largest trader, and it accounted for over 25 percent of global production.

Sources: David Christian, *Maps of Time* (Berkeley: University of California Press, 2004), 405, 409; Phyllis Deane, *The First Industrial Revolution* (Cambridge: Cambridge UP, 1979), 14, 90-1, 97, 206, 222; Donald Hughes, *An Environmental History of the World* (New York: Routledge, 2001), 123; Jack A. Goldstone, "Efflorescences and Economic Growth in World History" (*Journal of World History*, 13, no. 2, 2002), 364; Angus Maddison, *The World Economy* (Paris: Organization for Economic Cooperation and Development, 2001), 96, 116; Peter Mathias, *The*

First Industrial Nation (London: Methuen, 1983), 239, 241-2; Joel Mokyr, ed., *The Economics of the Industrial Revolution* (Totowa, NJ: Rowman and Allanheld, 1985), 59, 196; Gorham D. Sanderson, *India and British Imperialism* (New York: Bookman Associates, 1951), 146; Peter Stearns, *The Industrial Revolution In World History* (Boulder, CO: Westview Press, 1998), Chapter 1, passim.

Lesson 2

Student Handout 2.2—The Industrial Revolution Worldwide: What Changed?

Capacity of All Steam Engines (thousands of horse-power)				
	1840	**1860**	**1880**	**1896**
Great Britain	620	2,450	7,600	13,700
All Europe	860	5,540	22,000	40,300
U.S.A.	760	3,470	9,110	18,060
Rest of world	30	90	1,300	7,740
World total	1,650	9,380	34,150	66,100

Index Numbers of World Trade (Volume of trade in selected years compared to 1913)	
Year	**Index number**
1850 10	
1870 24	
1891-95 48	
1901-05 67	
1911-12 96	
1913 100	

British Export of Cotton Fabric to Industrialized and Non-Industrialized Countries (percent of total export going to each country by year)			
Europe	and U.S.A	Non-industrial Countries	Other Countries
1820 60		32	8
1840 30		67	4
1860 19		73	8
1880 10		82	8
1900 7		86	7

Iron Production (Thousands of Metric Tons)			
	1830	**1850**	**1913**
Britain 700		2,716	9,792
France 244		1,262	4,664
Russia 167		231	3,870
Germany 111		245	14,836

Years of Life Expectancy at Birth (Figures in parentheses are best estimates available)		
	1820	**1900**
Britain 40		50
Average, all Western Europe	36	46
United States	39	47
Japan	34	44
Russia 28		32
Average, all Latin America	(27)	(35)
Average, all Asia	(23)	(24)
Average, all Africa	(23)	(24)
World 26		31

Sources: George Basalla, *The Evolution of Technology* (Cambridge: Cambridge UP, 1988), 79; Carlo M. Cipolla, ed., *The Fontana Economic History of Europe: The Emergence of Industrial Societies* (London: Collins/Fontana Books, 1973), 773; Mark Kishlansky, *et al*., *Civilization In the West* (New York: HarperCollins, 1991), 786;.Angus Maddison, *The World Economy: A Millennial Perspective* (Paris: Organization for Economic Cooperation and Development, 2001), 30.

Lesson 2

Student Handout 2.3—Transport and Communication

The first steamboat worked a canal in England in 1801. Ocean-going steamships came later. In 1830, sailing ships still dominated the seas, and it took two years for someone sending a letter from India to England to get an answer. By 1850, it took two to three months by steamship. In 1870, a telegram from India to England could get an answer within hours.

In 1801, the first steam locomotive in 1804 pulled 20 tons at 5 mph. (The average speed of a horse at full gallop, carrying no load, is 28 mph.) The first public railway opened in Britain in 1830, pulling 40 tons at 16 mph. Railways began operating before 1840 in France, Germany, Belgium, the US, and Canada; before 1860 in India, Brazil, Argentina, and South Africa; before 1870 in Japan; and in 1882 in China. In 1902, a 124-mph speed record was set by an electric locomotive in Germany.

Sources: Valerie-Anne Giscard-d'Estaing, *The Second World Almanac Book of Inventions* (New York: World Almanac, 1986), 165-6; Arnold Pacey, *Technology in World Civilization: A Thousand-Year History* (Cambridge, Mass.: MIT Press, 1998), 137; Peter Stearns, *The Industrial Revolution In World History* (Boulder, CO: Westview Press, 1998), 115.

Lesson 2

Student Handout 2.4—People Who Lived It Speak

An American visitor's description of the industrial town of Manchester, England in 1835:

> Thirty or forty factories rise on the tops of the hills I have just described. Their six stories tower up; their huge enclosures give notice from afar of the centralization of industry. The wretched dwellings of the poor are scattered haphazard around them. ... The fetid, muddy waters [of the stream are] stained with a thousand colors by the factories they pass. ... These vast structures keep air and light out of the human habitations which they dominate. ...

A skilled worker in France writing in a workingmen's journal, 1842:

> Who has not heard ... of the women ... in the spinning and weaving factories of eastern and northern France, working fourteen to sixteen hours (except one hour for both meals); always standing, without a single minute for [rest]. ... Nor should we neglect to mention the danger that exists merely from working in these large factories, surrounded by wheels, gears, enormous leather belts that always threaten to seize you and pound you to pieces. ...
>
> [Women] are obliged to abandon their households and the care of their children to indifferent neighbors. ... If the salary of the male worker were generally sufficient for the keep of his family—as it should be—his wife [could stay at home and look after the household and children.] ... We are convinced that this cannot be achieved without [trade unions].

A Scottish merchant's daughter and abolitionist writing in her book, *A Plea for Woman*, 1843:

> Woman's sphere is a phrase which has been generally used to mean the various household duties usually done by her; but this is using the phrase in a very limited sense. ... Taking the phrase in its proper sense, we believe that the best and noblest of women will always find their greatest delight in the cultivation of the domestic virtues. ... Yet we are quite unable to see either the right or the reason which limits her to those occupations and pleasures. ...
>
> If all woman's duties are to be considered as so strictly domestic ... what are we to think of the ... thousands upon thousands of unprotected females, who actually prefer leaving their only proper sphere, and working for their own subsistence—to starvation?
>
> It may be said that this is ... a pity, but cannot be entirely avoided. ... [However,] is it fair to perpetuate those absurd prejudices which make it next to a certain loss of caste for any woman to attempt earning an honest and independent livelihood for herself?

A German industrialist writing about England in his book *On the Obstacles in the Civilization … of the Lower Classes*, 1844:

> Crises of oversupply [occur] at ever shorter intervals [and] wages fall below subsistence level. ... Workers have often tried ... to defy the capitalist, by agreeing not to work below a certain rate of pay.
>
> Usually wasted effort! Capital finds it easier to turn elsewhere and can hold out longer, while the worker is forced to yield at any price in order to live. His limited training and habits do not permit him to transfer to a new trade with new conditions. Large cities are usually the home of such industries as make the State richer and the populace poorer. They cause a race to grow up which ... dissipates the earnings of yesterday in the tavern to-day with no thought of the future; [marries on impulse] or lives in sin, and ... rapidly sinks into misery. ... We demand of the State that it shall not only govern but shall intervene with help. ...

Sources: I. G. Simmons, *Changing the Face of the Earth* (New York: Basil Blackwell, 1989), 205; Susan Groag Bell and Karen M. Offen, eds., *Women, The Family, and Freedom*, Vol. I (Stanford: California UP, 1983), 205-7, 195, 198; Friedrich Klemm, *A History of Western Technology*, trans. Dorothea Waley Singer (Cambridge, Mass.: The MIT Press, 1964), 305.

Lesson 2

Student Handout 2.5—By-Products of the Industrial Revolution

A British Member of Parliament writing to the Viceroy of India, 1849:

> If we could draw a larger supply of cotton from India it would be a great national object. ... It is not a comfortable thing to be so dependent [for cotton] on the United States. ... If we had the Bombay railway carried into the cotton country, it would be a [big help, since bullock carts travel at only 16 kilometers a day and the cotton bales get ruined by rain and dust.]

Report of an English administrator to the Colonial Office, 1869:

> Railways are opening the eyes of people who are within reach of them in a variety of ways. They teach them that time is worth money … that speed attained is time, and therefore money, saved or made. They show them that others can produce better crops or finer works of art than themselves, and set them thinking why they should not have sugarcane or brocade equal to those of their neighbours. They introduce them to men of other ideas, and prove to them that much is to be learnt beyond the narrow limits of the little town or village which has hitherto been the world to them.

Summary of laws relating to public health passed in British Parliament by 1875:

> Vaccination of babies was made compulsory. Local authorities were ordered to cover and keep sewers and drains repaired; to ensure that people had enough pure water available; to clean streets and collect garbage; to provide street lighting; to buy and demolish slum housing if owners did not keep it in good repair; and to appoint sanitary inspectors.

After the formation of the German Social Democratic Party in 1875, German Chancellor Bismarck introduced legislation whereby the state insured workers against sickness and accident, and provided old age and disability benefits. He stated:

> Give the working-man the right to work as long as he is healthy … assure him care when he is sick; assure him maintenance when he is old. … I believe that [our democratic friends] will [pipe] in vain [trying to attract voters to their program] as soon as working-men see that the Government and legislative bodies are earnestly concerned for their welfare.

Report by a British Member of Parliament to the Colonial Office, 1887:

> In the postal and telegraphic services the empire of our Queen possesses a cohesive force which was utterly lacking in [earlier empires]. Stronger than death-dealing war-ships, stronger than the might of devoted legions, stronger even than the unswerving justice of Queen Victoria's rule, are the scraps of paper that are borne in myriads over the seas, and the two or three slender wires that connect the scattered parts of her realm.

Statement of goals adopted at a Party Congress of the German Social Democratic Party, 1891:

> With the extension of the world's commerce and of production for the world market, the position of the worker in every country grows ever more dependent on the position of workers in other countries. ... The Social Democratic Party of Germany ... combats, within existing society, not only the exploitation and oppression of wage earners, but every kind of exploitation and oppression, whether directed against a class, a party, a sex, or a race.

Sources: Daniel R. Headrick, *The Tentacles of Progress*: *Technology Transfer in the Age of Imperialism, 1850-1914* (New York: Oxford UP, 1988), 60, 97-8; Michael Adas, *Machines as the Measure of Men* (Ithaca: Cornell UP, 1989), 226; William M. Frazer, *A History of English Public Health: 1834-1939* (London: Baillière, Tindall, and Cox, 1950), *passim*; William H. Dawson, *Bismarck and State Socialism: An Exposition of the Social and Economic Legislation of Germany Since 1870* (London: Swan Sonnenschein, 1890), 34-5; Bertrand Russell, *German Social Democracy* (New York: Simon and Schuster, 1965), 139.

Lesson 3
Wanting to Be Top Dog: Colonialism, 1750-1914

Introduction

During the 1750-1914 period, peoples and territories all over the world increasingly came under European domination. In 1800, Europeans occupied or controlled about 35 percent of the world's land area. By 1914, this figure had risen to as much as 88 percent. Military conquest, financial and economic pressure, competition among states, and scare tactics, all played a part in the process. In some cases, Europeans ruled directly, in others, by pressure and influence. Only once was the trend reversed: under mulatto and black leadership, the colony of St. Domingue gained independence from France as the republic of Haiti in 1804.

The Industrial Revolution and national rivalries in Europe both contributed to, and were fed by, the drive for colonies. The European presence in colonies expanded, and reached ever more deeply into the lives of the peoples they dominated. These factors played a part in this development:

- Tribute paid by rulers gave way to taxes paid by individuals.
- Economies were redirected to benefit mother countries by emphasizing export activity rather than internal development.
- Clock-time and wage-labor reduced personal choices in daily living.
- The infrastructure of roads, railways, bridges, harbors, hospitals, schools, and barracks built with local labor to support Europeans' presence and purposes, changed the mental and physical landscape of the locals.

Results commonly included disruption of traditional authority structures, family life, gender relations, idea systems, and local ecologies. The nature and degree of the impact was influenced by time, place, class, occupation, gender, and degree of exposure to Europeans and their ideas. Notions of racial superiority as the principal rationale for political and economic dominance took root, and they came to supplement superior weapons technology as a mechanism of control. Becoming enshrined in law as well as custom, the colonizers' superiority was both expressed and reinforced symbolically in speech, clothing, behavior, and ritual. Assertions of white superiority aimed to keep colonized peoples "in their place" and to stop them from trying to claim equality and hence freedom from domination.

Colonization carried costs for the colonizers. Profits from colonial economic enterprises and taxes never covered the costs of conquering and running these dependencies. Colonies took the time and energies of many top-notch individuals whose services were therefore lost at home. Perhaps most seriously, the connection of colonies with national greatness contributed to the severe problems of European competition that helped lead to World War I.

Large population movements across enormous distances accompanied the spread and intensification of colonization; migrations of many millions were made possible by the railways and steamships that shrank space and time.

- The forced migration of African populations to work as slaves in the Americas reached a peak of annual trans-Atlantic migration in the 1780s. Numbers slowly declined thereafter, then plummeted from the 1840s, though the trade did not end until the 1870s.
- Indentured or wage labor flowing heavily from India and China supplemented local labor, or in some regions, such as the Caribbean, South America, the western United States, and some of the Pacific islands, replaced African slavery.
- European populations migrated to the temperate regions of the world in growing numbers. Some put in long but temporary stints in colonized regions. In both cases, as part of their mental and physical baggage, they took with them their needs, wants, mind-sets, material goods, and technologies.

European authorities needed intermediaries between themselves and those they ruled. This need was filled in various ways. Especially during the early days of colonialism, local women who served as long-time mistresses or wives were significant in playing this role. But the bridging function was increasingly taken over by local people who gained European or European-style education. This class often found itself with one foot planted in each of two worlds and often looked down on by both. It was largely among small educated classes that movements for decolonization, drawing on European ideas of freedom and democracy, got their start in the twentieth century.

Time and materials

Teaching time of this lesson will vary. It is likely to take two to four 45-minute class periods, depending on which and how many discussion questions and activities the teacher chooses to use; on how much preparation for class work is done as homework; and on the level of ability, maturity, and background knowledge of students. No materials are needed other than the Student Handouts included in the teaching unit and, depending on the teacher's plans, the Big Era Seven PowerPoint Overview Presentation.

Activities

All the activities and discussions are based on the information in the Student Handouts. It is usually helpful to share with students what they will be asked to answer or do before they start working with the Student Handouts. The activities and documents may be divided up among individual students or small groups.

1. Identify reasons why European countries chose to become colonial powers. What costs and what problems did those powers face while trying to gain and govern colonies? What did they gain from having colonies?

2. Relations between colonizers and colonized ranged from murderous exploitation to condescending humanitarianism on the part of the colonizers. It ranged from total rejection with armed resistance to eager acceptance on the part of the colonized. A wide range of attitudes and behaviors could be found between those extremes. Identify and describe the kinds of relationships between colonizers and colonized for which there is evidence in the Student Handouts.

   What are some of the circumstances that would have influenced the kinds of relationships developed? What, if anything, would have put brakes on relationships at the extremes? How would you explain the ability of a handful of Europeans to control the vastly larger numbers of people in their colonies who did not want them there? In what ways did they reinforce the power imbalance in their favor?

3. Explain connections between colonialism and each of the following, drawing on evidence found in the Student Handouts:

   - nationalism
   - the Industrial Revolution
   - a global economy
   - racism
   - Extension: In your explanations, draw on information not only in this lesson, but also in the other lessons of this Teaching Unit.

4. Find support in the Student Handouts for the claim that communication, typically through intermediaries, played an important part in colonialism. In what ways were intermediaries of advantage to colonizers? To the colonized? What were advantages and disadvantages to being an intermediary?

5. Colonialism changed peoples' lives in various ways. Imagine that you are one of the following, living in a colonized country:

   - A man of traditional authority (monarch, chief, headman)
   - A villager living by farming
   - A man learned in the traditions of your people
   - A woman producing goods for sale at home
   - An ambitious younger son

   Based on information in the Student Handouts, explain in what ways your lives would have been influenced by colonialism. What other kinds of people's lives would have been strongly influenced by living in a colonized country? What kinds of people's lives would have been untouched or least touched? Explain.

What circumstances influenced the kinds of changes experienced by colonized peoples? What experiences, if any, did colonized peoples have in common? What are some of the questions you would need to ask before using information in this lesson to make generalizations about the impact of colonialism on the lives of colonized peoples?

6. What questions about colonialism are you left with for which it would be important to find answers, in order to better understand colonialism during this period?

7. This activity might serve as an assessment. You are a journalist with the assignment to give a balanced account of the benefits and drawbacks of late nineteenth-century colonialism for all concerned, basing your article, which will be featured in a national newspaper, on the information in this unit. If you want to be an investigative journalist, do further research on the topic.

8. This activity might serve as an assessment. Assume that you are working for a publisher who really likes the PowerPoint presentation you have just seen. She thinks it is a great way to help people understand the roots of our own world. But she feels it would help even more if additional detail got into the story. Your job is to use the information in the Student Handouts to add five to ten frames of text and/or drawings that explain, tie together, or expand on the information in the PowerPoint Overview Presentation for Big Era Seven in a way that fits colonialism into the story of this era. You want to show how European colonialism was related to the Modern Revolution package of fossil fuel use, democratic politics, and the communication revolution.

Lesson 3

Student Handout 3.1—There Is No Such Thing as a Free Lunch: Costs of Fulfilling Colonizers' Intentions

The following is part of a speech made by Baron Vander Capellen, a Governor of the Dutch East Indies on his retirement in 1824. He tells the story of his administration.

My motives have been pure: the well-being of Netherlands' India I have always had in view. ... Particularly those revenues which are less dependent upon the price of our produce in other parts of the world, had risen from year to year. ... New prisons have been constructed. ... Opening of the teak forests for the purposes of shipbuilding ... encourages the native trade. The building and maintaining of a number of armed cruizer-prahus [native-style ships] ... supported by the colonial ships of war ... protect ... against the piracies formerly so frequent.

[I always kept in mind] that Netherlands' India is no independent state, but must be considered purely as a possession of the Netherlands, and that its first destination and obligation is to be serviceable to the mother country with all its resources. ...

Everywhere, and by every possible means, vaccine has been introduced, and if it has been established with difficulty and required many sacrifices on the part of government, it has certainly [paid off] in Java.

The housing of troops, ... the pier at Batavia, ... the bridges and embankment of almost all the canals ... the construction and repair of good roads ... cost much, but they were ... urgently necessary. The native officers, those useful servants of the state, who formerly did not enjoy adequate salaries, are now well [paid]. ... The constant care of the government to promote the knowledge of the native languages and that of their manners and customs among officers in constant communication with the natives [produced good results].

The colonial marine which have ... done so many beneficial services but have caused considerable expenses, may be reduced ... as soon as his majesty shall be pleased to listen to my urgent request to send out some armed steam-boats. ... Steam-boats constructed on this island will ... soon improve and shorten communication with different parts of Netherlands' India. ... The desirable object of civilizing the Dayah population has never been lost sight of. ...

Padang and its dependencies during the last years required great sacrifices from us. The war with the fanatical Padries was unavoidable for the preservation of our possessions. ... At last our resident has succeeded in concluding a treaty ... consistent with the dignity of the government.

Source: Speech of Baron Vander Capellen, *Singapore Chronicle*, March 1826, qtd. in J. H. Moor, *Notices of the Indian Archipelago and Adjacent Countries*, Vol. 1 (Singapore: 1837; New impression: London: Frank Cass, 1968), 140-3.

Lesson 3

Student Handout 3.2—How Can a Handful of Englishmen Control Multitudes?

Alexander Dalrymple, an official of the Admiralty and of the East India Company, wrote the following in the late 1700s. He was explaining why Liberty and Equality, watchwords of the American, French, and Haitian revolutions, could not apply to British-Indian relations:

> Admit for a moment the possibility of communicating to the Indians the liberty we enjoy. The result of that liberty must be that force and elevation of mind which is so distinctive a part of the British character. ... Would the British with this spirit submit to foreign rulers? Granted his principles, he would not! And therefore making the Indians free, we expel ourselves from India. ... A conquered people ... must still be slaves, however light the yoke; slaves can only be governed with despotic power ... and the Indians left to their own customs will enjoy perhaps all the liberty we can give them.

Macgregor Laird, a Scottish merchant and shipbuilder who wanted to carry the "glad tidings of peace and goodwill towards men into the dark places of the earth" and make a profit besides, wrote as follows in 1837:

> We have the power in our hands, moral, physical, and mechanical; the first, based on the Bible; the second, upon the wonderful adaptation of the Anglo-Saxon race to all climates, situations, and circumstances ... the third, bequeathed to us by the immortal Watts [the steam-engine].

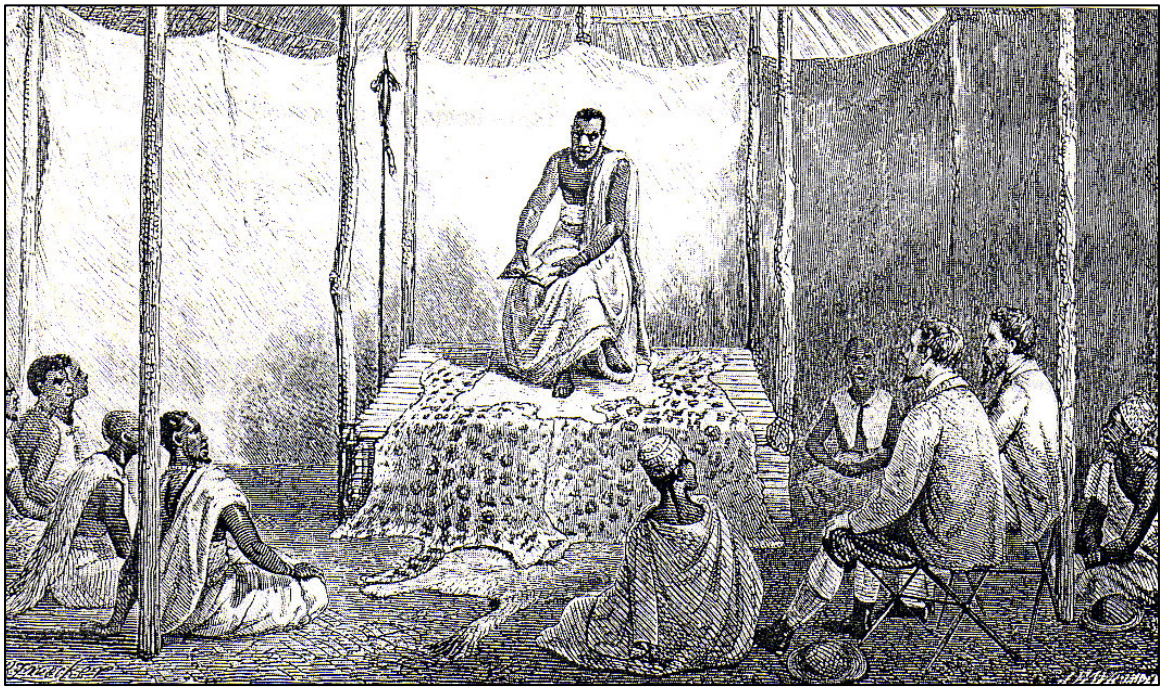
The following statement by Sir James Caird, British Member of Parliament and Privy Counsellor, shows that by 1878 the basics of Indian-British relations had changed little:

> We have introduced a system the first object of which ... is necessarily the subjugation of the people. This is [made] possible by the religious differences between the Hindus and the Mohammedans which prevent their union against us. ... A handful of Englishmen could not hold these multitudes on any other principle. The strength we wield is a powerful army, now by the aid of the railway and the telegraph capable of rapid concentration at any threatened point. ...
>
> We govern through British officers stationed in every district of the country, who ... administer the law, command the police, and superintend the collection of the revenue [taxes]. Native officers are employed under them ... to whom the drudgery of government is committed. The number of such officers, not reckoning the native army or police, is not more than one in ten thousand of the people. The English officers are not one in two hundred thousand, strangers in language, religion, and color, with feelings and ideas quite different from theirs. ...

Sources: Sudipta Sen, *Distant Sovereignty* (New York: Routledge, 2002), 15; Daniel R. Headrick, *The Tools of Empire* (New York: Oxford UP, 1981), 17; Gorham D. Sanderson, *India and British Imperialism* (New York: Bookman Associates, 1951), 176-7.

Lesson 3

Student Handout 3.3—Power Relationships: Version One



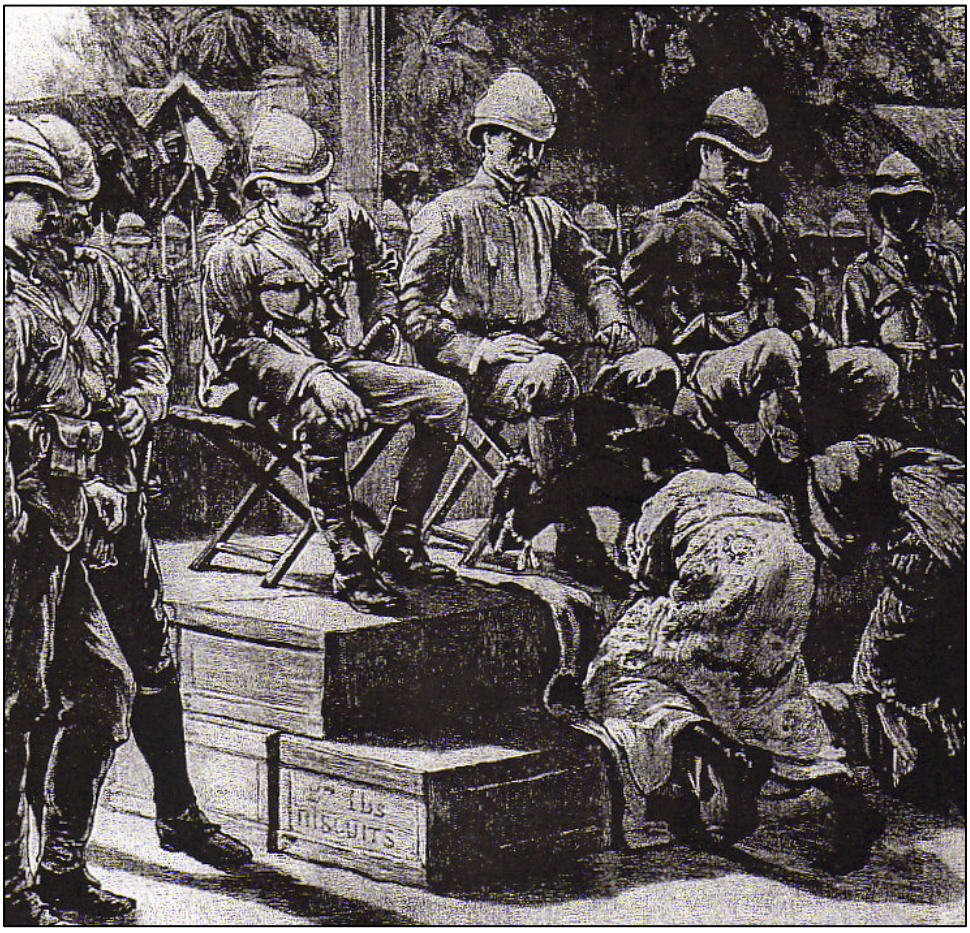
King Kamrasi of Bunyoro, Uganda, leafs through a Bible given him by his guests, the British explorers James Augustus Grant and John Hanning Speke. The date is 1862.

European travelers, explorers, and missionaries were often the forerunners of colonization. European governments sometimes justified colonial conquest and occupation by citing the need to protect their citizens who were living or traveling in an African or Asian land. What conclusions might be drawn about the power-relationships between the people shown?

Source: British Museum. Reproduced in D. K. Fieldhouse, *The Colonial Empires* (New York: Delacorte Press, 1965), between 210 and 211.

Lesson 3

Student Handout 3.4—Power Relationships: Version Two



King Prempeh, ruler of the large West African Asante (Ashanti) state, formally submits to British officers in 1896. The Queen Mother (on the right) also makes submission.

The British army occupied the Asante capital of Kumasi (in modern Ghana) in 1896. They forced King Prempeh to formally submit and then exiled him. What conclusions might be drawn about the power-relationships between the people shown? Comparing this image with the one in Student Handout 3.3, what symbolic ways of expressing and reinforcing power relations can be seen?

Source: Alvin E. Josephy, *The Horizon History of Africa* (New York: American Heritage Publishing Co., 1971), 446.

Lesson 3

Student Handout 3.5—To Be or Not To Be an Expansionist Colonial Power

Jules Ferry served as both Premier of France (1880–81, 1883–85) and Minister of Foreign Affairs (1882–83). He strongly supported French colonial expansion ever since Germany defeated his country in 1870. The arguments he makes in favor of colonialism are those often made by people in imperialist countries in the late nineteenth century. He spoke in 1885 in the French Chamber of Deputies.

Ferry: ... For a country such as ours, which is obliged by the very nature of its industry to devote itself to exports on a large scale, the colonial question is a matter of finding outlets for those exports. ... Provided the colonial link is maintained between the mother country, which is the producer country, and the colonies it has founded, economic dominance will ... be subject to political dominance.

There is another matter ... with which I must also deal. ... This is the humanitarian and civilizing aspect of the matter. Monsieur Pelletan ... condemns it and says: "What sort of civilization is this which is imposed by gunfire? ... Are the rights of these inferior races less than ours? ... You enter their countries against their will, you do violence to them, but you do not civilize them." That is his argument. I challenge you, Monsieur Pelletan ... to carry your argument to its logical conclusion, your argument which is based on equality, liberty and independence for inferior races. You will not carry it to its logical conclusion for ... you are in favor of colonial expansion when it takes the form of trade.

Pelletan: Yes.

Ferry: But who can say that the day may not come in settlements ... subject to France ... when the black populations in some cases corrupted and perverted by adventurers and other travelers ... may attack our settlements? What will you do then? ... For the sake of your security, you will be obliged to impose your protectorate over these rebel peoples. Let us speak clearer and more frankly. It must be openly said that the superior races have rights over the inferior races.

Maigne: You dare to say this in the country where the rights of man were proclaimed?

Ferry: If Monsieur Maigne is right: if the rights of man were intended to cover the black people of equatorial Africa, by what right do you go and impose exchanges and trade on them? They do not ask you to go there.

[Moreover,] our navy and merchant shipping in their business on the high seas must have safe harbors, defense positions and supply points. ... In Europe as it now exists, in this competitive continent where we can see so many rivals increasing in stature around us—some by perfecting their armed forces or navies, and others through the enormous development produced by their

ever-increasing population ... in a world which is so constructed, ... to [refuse] any expansion towards Africa and the Far East ... would mean that we should cease to be a first-rate power and become a third or fourth-rate power instead.

Source: H. Brunschwig, *French Colonialism 1871-1919*, qtd. in R.C. Bridges, *et al*., eds., *Nations and Empires* (New York: Macmillan, 1969), 174-8.

Lesson 3

Student Handout 3.6—If You Worked for Them, They Paid You for It

The Hausa-speaking people live in northern Nigeria. In precolonial times Hausaland included several powerful city-states. People used slave labor in agriculture, and many Hausa engaged in long-distance trade. In 1810, they were conquered by the Fulani, herders who fought on horseback with sword and lance and who became the ruling aristocratic caste among those they conquered. The following account about conditions in the late nineteenth century comes from Baba, an old woman when she told her story to an anthropologist in 1950.

At that time Yusufu was the king. He did not like the Europeans, he did not wish them, he did not sign their treaty. Then he saw that perforce he would have to agree, so he did. We Hausa wanted them to come, it was the Fulani who did not like it. When the Europeans came, the Hausa saw that if you worked for them they paid you for it, they didn't say like the Fulani "Commoner, give me this! Commoner, bring me that!" ...

They were building their big road to Kano [the capital] city. They called out the people and said they were to come and make the road, if there were trees in the way they cut them down. ... Money was not much use to them, so the Europeans paid them with food and other things.

The Europeans said that there were to be no more slaves; if someone said "Slave" you could complain to the alkali [judge] who would punish the master who said it. ... When slavery was stopped ... some slaves whom we had bought in the market ran away. Our own father went to his farm and worked, he and his son took up their large hoes; they loaned out their spare farms. ... Before this, they had supervised the slaves' work—now they did their own.

About a year later Mai Sudan's [a Fulani ruler] men kidnapped Kadiri's mother, our father's wife Rabi and our father's sister ... was also caught and sold into slavery. In Kano, they had stopped slavery then, but in Katsina it still continued. Later the Europeans conquered Katsina and stopped it. When they opened the big road all was quiet [and there was no more raiding or kidnapping.].

In the old days if a chief liked the look of your daughter he would take her and put her in his house; you could do nothing about it. Now they don't do that.

Source*:* Mary F. Smith, *Baba of Karo: A Woman of the Muslim Hausa* (London: Faber and Faber, 1954), 66-8.

Lesson 3

Student Handout 3.7—The Arrogance of Conquerors, and Some Good Things

Instructions to English civil servants in India in the 1830s:

> Our power in India rests on the general opinion of the natives of our comparative superiority in good faith, wisdom and strength, to their own rulers. This important impression will be improved by the consideration we show to their habits, institutions, and religion … and injured by every act that offends their belief or superstition, that shows disregard or neglect of individuals or communities, or that evidences our having ... the arrogance of conquerors. ...

English magistrate in India in the 1850s:

> If an old woman takes vegetables to market and sells them at the corner of the street, she is assessed [a tax] for selling vegetables. ... But no tax is levied upon English traders.

An Ndebele warrior in Zimbabwe in the 1890s:

> Well, the white men have brought some good things: ... European implements—plows; we can buy European clothes, which are an advance. The Government has arranged for education, and through that, when our children grow up, they may rise in status. ... But ... all the best land has been taken by the white people. ... We find it hard to meet our money obligations. When we have plenty of grain the prices are very low, but the moment we are short of grain and we have to buy from the Europeans at once the price is high.

Rubber worker in the Belgian Congo in the 1890s:

> The pay was a fathom of cloth and a little salt for every basket full, but it was given to the Chief, never to the men. Our Chief ate up the cloth; the workers got nothing. It used to take ten days to get the twenty baskets of rubber—we were always in the forest to find the rubber vines ... and our women had to give up cultivating the fields and gardens. Then we starved. ... We begged the white men to leave us alone, saying we could get no more rubber, but the white men and their soldiers said: "Go. You are only beasts yourselves, you are only nyama [meat]." We tried, always further into the forest, and when we failed and our rubber was short, the soldiers came to our town and killed us.

German economist, South Africa in 1910:

> Once tribal ties were broken completely and a Black proletariat had been created, depending exclusively on wages and unable to rise to skilled positions on account of the entrenched position of White labor, [both groups] lived in constant fear and resentment, the Whites because they had to ward off native aspirations that were bound to grow as the natives became more efficient, the Blacks because they could not break through the barrier of privilege by which the whites protected themselves.

Sources: Bernard S. Cohn, *Colonialism and Its Forms of Knowledge* (Princeton: Princeton UP, 1996), 41-2; Reginald Reynolds, *The White Sahibs in India* (Westport, Conn.: Greenwood Press, 1937), 174; Alfred J. Andrea and J. H. Overfield, *The Human Record (*Boston: Houghton Mifflin, 1998), 306-7; Louis L. Snyder, ed., *The Imperialism Reader* (New York: Van Nostrand, 1962), 254; Guy Hunter, ed., *Industrialization and Race Relations* (New York: Oxford UP, 1965), 139.

Lesson 3

Student Handout 3.8—Colonialism's Upstairs and Downstairs

As the slave trade began to dry up in the mid-nineteenth century, migratory indentured labor, mostly from India and China, came to replace it. This drawing was made by a Chinese laborer in the second half of the century. It shows a sugar estate that produced for export in a European-dominated area. What conclusions can be drawn about the power-relationships between the people shown? What symbolic ways of expressing and reinforcing power relations can be seen?

Source*:* Boston Athenaeum. Reproduced in R. W. Bulliet, *et al.*, eds., *The Earth and Its Peoples* (New York: Houghton Mifflin, 1997), 76.

Lesson 3

Student Handout 3.9—Has the Pink Cheek Brought Good to My People?

Kabongo was a Kikuyu chief from Kenya whose life spanned the period from the 1870s to the 1950s. The following recounts events in his life around 1900:

For some years my eldest son had been going to a school kept by some Pink Cheeks only two hours' journey away. ... [M]any of them were women. They had a medicine house where ... good things were done and sick people were made well. Every day my son would go before the sun was high and would come back before the sun set. Then he would eat and fall asleep, too tired to sit around the fire and be told the stories and history of our people ...

It was in these days that a Pink Cheek man came one day to our Council. He ... told us of the king of the Pink Cheeks ... in a land over the seas. "This great king is now your king," he said. "And this land is all his land, though he has said you may live on it as you are his people and he is as your father and you are as his sons." This was strange news. For this land was ours. We had bought our land with cattle in the presence of the Elders and had taken the oath and it was our own. ... How then could it belong to this king? …

For many moons this thing was much talked of by us. ... [B]ut for the most part life was still as it had always been. [Then] the Iron Snake, which I had never seen, had come and had carried men on it, not of our people; then a big path was made through the country half a day from our land. ... It was along this road that came news from other parts; and ... things for the market that the women wanted to have, clothes or beads to wear and pots for cooking. Along this road the young men went when they went to work with the Pink Cheeks ... [My younger brother Munene was one of these.]

By the time that my father, Kimani, died [and I had been chosen Ceremonial Elder], our own land was poor ... [T]here was not enough grown on it for all to eat. Those of our family who worked for the Pink Cheeks sent us food and coins that we could buy food with, for else we could not live. ...

The Pink Cheek called a Council together and ... spoke of Munene; he told us of his learning and of his knowledge of the customs of the Pink Cheeks and of his cleverness at organizing. "Because of this," he said, "… he has been appointed Chief of this district and he will be your mouth and our mouth. ... He has learned our language and our laws and he will help you to understand and keep them." We Elders looked at each other. … What magic had this son of my father made that he who was not yet an Elder should be made leader over us all who were so much older and wiser in the ways of our people? ... I ponder often ... [h]as the Pink Cheek brought good to my people? Are the new ways he has shown us better than our own ways?

Source: Richard St. Barbé Baker, *Kabongo* (London: George Ronald, 1955), 107-26, qtd. in Leon E. Clark, *Through African Eyes*, Vol. 1 (New York: A CITE Book, 1988), 137-40, 146-7.

Lesson 3

Student Handout 3.10—Western Learning: A Two-Edged Sword

European learning was sought after by many during this period. Often those who gained it learned, along with language and know-how, European ideas such as liberty, equality, and national pride. As a result, many turned against becoming "Europeanized."

Satire by Hindu woman poet, 1880s:

> The babu's [Hindu clerk] learned English, he swells with conceit
> And goes off in haste to deliver a speech. ...
> Some, sahib-fashion, are hatted and coated. ...
> He longs to be fair, scrubs vigorously with soap ...
> Parts his hair in front in the style of Prince Albert. ...
> One becomes Brahmo [reformer] to emancipate women,
> Drags out of seclusion the ladies of his clan ...
> And launches a struggle to deliver the country.

Indian writer, early twentieth century:

> The India-born Civilian [government official] practically cut himself off from his parent society, and lived and moved and had his being in the atmosphere so beloved of his British colleagues. In mind and manners he was as much of an Englishman as any Englishman. It was no small sacrifice for him, because in this way he completely estranged himself from the society of his own people, and became socially and morally a pariah [outcast] among them. ...

Fante cultural nationalist, West Africa, about 1900:

> [We are] fully convinced that it is better to be called by one's own name than to be known by a foreign one; that it is possible to gain Western learning and be expert in scientific skills without neglecting one's mother tongue; [and] that the African's dress ... should not be thrown aside, even if one wears European dress during business hours. ...

English writer, South Africa, 1904:

> An educated native will try to make himself white; but we should be able to prevent that calamity. After all, the feat is impossible. No man in his senses would suggest that we should give our daughters to black men; no one would wish to have them sit at our tables as a regular thing; no one would care to take a native into partnership. It is a thousand pities we cannot banish all European clothing from native territories, and allow the Kafirs to evolve naturally, and form a society of their own. ...

Sources: Susie Tharu and K. Lalita, *Women Writing in India,* Vol. 1 (New York: Feminist Press, 1991), 219-20; Richard W. Bulliet, *et al*., *The Earth and Its Peoples: A Global History* (Boston: Houghton Mifflin, 1997), 811; A. Adu Boahen, *African Perspectives on Colonialism* (Baltimore: Johns Hopkins UP, 1987), 69 (language slightly simplified); Nicholas Thomas, *Colonialism's Culture* (Princeton: Princeton UP, 1994), 133.

This unit and the Standards in Historical Thinking

Historical Thinking Standard 1: Chronological Thinking

The student is able to (F) reconstruct patterns of historical succession and duration in which historical developments have unfolded, and apply them to explain historical continuity and change.

Historical Thinking Standard 2: Historical Comprehension

The student is able to (E) read historical narratives imaginatively, taking into account what the narrative reveals of the humanity of the individuals and groups involved—their probable values, outlook, motives, hopes, fears, strengths, and weaknesses.

Historical Thinking Standard 3: Historical Analysis and Interpretation

The student is able to (D) draw comparisons across eras and regions in order to define enduring issues as well as large-scale or long-term developments that transcend regional and temporal boundaries.

Historical Thinking Standard 4: Historical Research Capabilities

The student is able to (A) formulate historical questions from encounters with historical documents, eyewitness accounts, letters, diaries, artifacts, photos, historical sites, art, architecture, and other records from the past.

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

The student is able to (C) identify relevant historical antecedents and differentiate from those that are inappropriate and irrelevant to contemporary issues.

Resources

Resources for teachers

Christian, David. *Maps of Time: An Introduction to Big History.* Berkeley: University of California Press, 2004. Chapter 13 ("Birth of the Modern World") connects the industrial to political and cultural revolutions, global capitalism, and colonial markets as well as to increased agricultural productivity and the emergence of market forces in ideas.

Deane, Phyllis. *The First Industrial Revolution*. 2nd ed. Cambridge: Cambridge UP, 1979. Concise and reader-friendly introduction that considers relationships with demography, agriculture, commerce, transport, labor, capital, banks, and government, as well as standards of living and the differences made by the Industrial Revolution by the mid-nineteenth century. Considerable, but not overwhelming, detail.

Headrick, Daniel R. *The Tools of Empire: Technology and European Imperialism in the Nineteenth Century*. New York: Oxford UP, 1981. Traces the connection between the growth of Western industrial technology and European domination of Africa and Asia. Considers briefly

explanations for the expansion of European power in the nineteenth century, including the technologies that made it possible and cost-effective: steamboats, quinine, rapid-firing guns, railroads, and the submarine cable. Readable and fascinating. Chapters are short.

Hobsbawm, Eric. *Industry and Empire: From 1750 to the Present Day*. Rev. ed. New York: The New Press, 1999. Discusses Britain's rise and decline in the world economy and the parts played therein by its being the first to industrialize and its role as "the agency of interchange between the ... industrial and the primary-producing, the metropolitan and the colonial or quasi-colonial regions of the world." Evaluates various explanations for the why, where, and when of the Industrial Revolution, and considers the preconditions for it, its course, and its economic and human results. Non-technical but takes attentive reading.

Kiernan, V. G. *The Lords of Human Kind: European Attitudes to the Outside World in the Imperial Age.* Rev. ed. Harmondsworth, England: Penguin Books, 1972. Perhaps unsurprisingly, this book concentrates on Britain but deals with other colonial powers as well, though not as expansively. Focuses on beliefs and behavior rather than events, but with enough references to political and economic history to provide ties to more traditional treatments of the period. Fascinating background to much that is still relevant today.

Stearns, Peter. *The Industrial Revolution in World History.* 2nd ed. Boulder, CO: Westview Press, 1998. The first five chapters, totaling 85 pages, consider the period 1760-1880. Chapters 1 and 2 deal with Britain's how and why; 3 with the "industrial west;" 4 with the social impact, on employers, workers, women, men, and children; 5 with the Industrial Revolution outside the West. Succinct and readable; exhaustive bibliography, with some annotation.

Sources of documents

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Correlations to National and State Standards

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; 1B: The student understands how Latin American countries achieved independence in the early 19th century; 2A: The student understands the early industrialization and the importance of developments in England; 3C: The student understands the consequences of political and military encounters between Europeans and peoples of South and Southeast Asia; 5B: The student understands the causes and consequences of European settler colonization in the 19th century; 5D: The student understands transformations in South, Southeast, and East Asia in the era of the "new imperialism;" 6A: The student understands major global trends from 1750 to 1914.

California: History-Social Science Content Standard

Grade Ten, 10.2.1: Compare the major ideas of philosophers and their effects on the democratic revolutions in England, the United States, France, and Latin America (e.g., John Locke, Charles-Louis Montesquieu, Jean-Jacques Rousseau, Simón Bolívar, Thomas Jefferson, James Madison); 10.3 .2: Examine how scientific and technological changes and new forms of energy brought about massive social, economic, and cultural change; 10.4.3: Explain imperialism from the perspective of the colonizers and the colonized and the varied immediate and long-term responses by the people under colonial rule.

Minnesota Academic Standards in History and Social Studies

III.G.2: Students will analyze the motives and consequences of European imperialism in Africa and Asia; III.G.3: Students will compare motives and methods of various forms of colonialism and various colonial powers.

Texas Essential Knowledge and Skills for Social Studies

§113.33 (c) (8) (C) Evaluate how the American Revolution differed from the French and Russian revolutions, including its long-term impact on political developments around the world.

Virginia History and Social Science Standards of Learning

WHII.6: The student will demonstrate knowledge of scientific, political, economic, and religious changes during the sixteenth, seventeenth, and eighteenth centuries by f) identifying the impact of the American and French Revolutions on Latin America; WHII.8: The student will demonstrate knowledge of the effects of the Industrial Revolution during the nineteenth century by a) citing scientific, technological, and industrial developments and explaining how they brought about urbanization and social and environmental changes; d) explaining the rise of

industrial economies and their link to imperialism and nationalism; e) assessing the impact of European economic and military power on Asia and Africa, with emphasis on the competition for resources and the responses of colonized peoples.