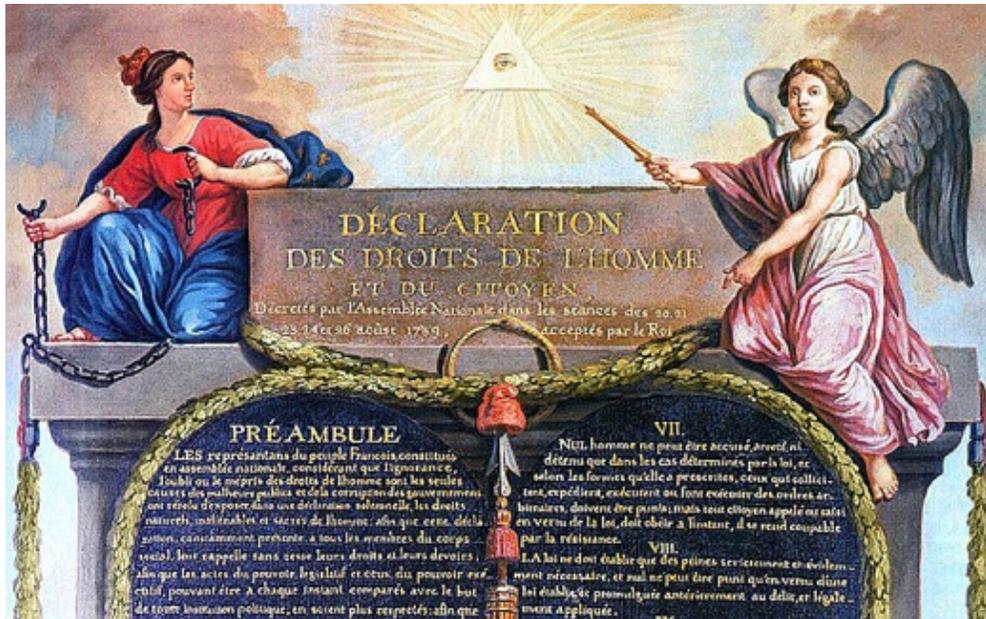


History 445, “French Revolution and Napoleon”  
E and W Focus  
*Remembering Revolution*  
Study Abroad Spring 2018

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\*\*\**STUDY IN PARIS*\*\*\*



The French Revolution of 1798-1799 overthrew the French monarchy, spawned an international war, and transformed the cultural and political landscape of the 18<sup>th</sup>-century Atlantic world. The slave revolution of 1791 that erupted in the French Caribbean colony of Saint Domingue (now Haiti) was equally far-reaching: it led to the abolition of slavery in the French colonies in 1794 and to the establishment of the first black republic: the independent nation of Haiti in 1804.

The reverberations of these two great revolutions were felt around the globe, and continue to inspire heated debate. This course examines those revolutionary years when global collisions of states, empires, peoples, and ideologies challenged virtually every form of hierarchy.



In this course, we'll study how these revolutions unfolded, and how they are remembered. Since the 18<sup>th</sup> century, the struggle to shape historical memory has found expression in textbooks and oral traditions, monuments and museums, spiritual practice and processes of memorialization. That process continues today.

Approaching history as memory practice, this course highlights the ways that representations of revolution by historians, novelists, filmmakers, artists, and politicians take shape within specific social and cultural contexts, and intervene in political debates. Equally significant, we will attend to the ethical implications of practices of silencing and forgetting that occur the making of archives, the writing of history, in museum curation, and in bicentennial celebrations. In the process, we'll explore the transformations wrought by revolution, and the reasons that these revolutions continue to excite such controversy even today.

### **Sites and Day Trips**

Studying in Paris offers an unparalleled opportunity to explore revolutionary histories through experiential learning. The class is designed to take full advantage of these possibilities as you visit historical monuments, buildings, objects, and exhibits that highlight the history of the French Revolution.

- **Visit revolutionary sites such as Les Invalides, the Bastille, the Palais-Royal, the Conciergerie, and the “revolutionary 6<sup>th</sup>” arrondissement;**
- **Take a walking tour: “Black History in and Around the Luxembourg Gardens.”**
- **Explore revolutionary art at the Musée Carnavalet and the History of Slavery Museum;**
- **Travel to the palace of Versailles—residence of Louis XVI and Marie-Antoinette;**
- **Visit the Memorial to the Abolition of Slavery in Nantes**
- **Conclude the semester with a visit to the Museum of Immigration**

## Academic Learning Outcomes and Objectives—Develop understanding of:

### GAIN A DEEPER UNDERSTANDING OF:

- the historical dynamics of the French and Haitian Revolutions;
- the ethical issues involved in revolutionary change;
- the emergence of modern discourses of human rights;
- history as a memory practice with ethical implications;
- the relationship between the two revolutions in global context;
- the processes that shape a nation's collective memory;

### DEVELOP SKILLS IN:

- skills in critical reading, writing, speaking, and analysis of primary and secondary historical sources
- ability to evaluate the ethical content of political arguments

## Study Abroad Learning Outcomes and Objectives

### DEVELOP:

- familiarity with the diverse cultures that define the meanings of Paris as a global city;
- heightened awareness of the cultural and political histories that have variously united and divided peoples residing in U.S., France, and Haiti;
- historical knowledge of slavery, colonialism, revolution, expansion, and migration as they have shaped the formation of both U.S. and French nations;
- capacity to reflect upon your own place-based assumptions, and to use that awareness to negotiate travel in France independently, with sensitivity to disparate viewpoints and cultures encountered.

## ASSIGNMENTS

**Field Journal (25%) (2 pages per site visit; 12 pages total)**

**Revolutionary Controversies Research Paper (7-8 pages) (25%)**

**Weekly Reading Responses (one paragraph in each of 10 weeks) (15%)**

**Three reading quizzes (short answer and short essay) (15%)**

**Informed participation in class activities and seminar facilitation (20%)**

### Field Journal

You'll attend three group field trips (dates and times to be announced once we know the class schedule), as well as three other site visits of your choice over the course of the semester. The journal provides a place to record and reflect upon these visits, to think about connections between classroom and on-site learning, and to explore questions raised by the visit. You will receive written feedback and a letter grade on your journals three times in the semester.

### **Weekly Reading responses**

Please submit your reading responses at the beginning of class. Your response should be a single-spaced paragraph stating the thesis of scholarly articles or the book chapter. Conclude with two questions that you'd like to discuss in class. I will give a plus, check, or minus grade on each weekly entry.

### **Reading Quizzes**

There will be three quizzes (short answer and essay) on the course readings and activities which ask you to think about the contemporary ethical implication of the historical material that we're studying. Letter grades.

### **Revolutionary Controversies Research Paper (7-8 pages)**

This course approaches history as memory practice with ethical implications. In this paper, you'll explore the representation of the French Revolution by historians, novelists, curators, artists, or politicians, and explore the contemporary ethical implications of those particular practices of representation.

### **Participation and Contemporary Ethical Issues**

In this class, you'll have the chance to analyze primary sources, debate historical controversies, interpret revolutionary images, visit historical sites, experiment with different genres of writing. Informed and respectful participation in all aspects of the course is essential.

This course has a Contemporary Ethical Issues (E) Focus designation. Contemporary ethical issues are fully integrated into the main course material and will constitute at least 30% of the content. At least 8 hours of class time will be spent discussing ethical issues. Through the use of lectures, discussions and assignments, students will develop basic competency in recognizing and analyzing ethical issues; responsibly deliberating on ethical issues; and making ethically determined judgments.

And in fact, the study of the French and Haitian Revolutions raises a host of questions that resonate in the present. Each week, our discussion will highlight one of the following questions, which ask us to think about the ethical grounding of assumptions, beliefs, and contemporary arguments.

1. How did French revolutionaries define the boundaries of "the people"? What do we mean we use the term "the people" today in contemporary discussions of human rights?
2. The French ideal of secular universalism finds contemporary resonance in recent debates over the relative claims of universalist nationalism and religious freedom. Is it ethical for French legal decisions to ban young Muslim women from wearing headscarves in public schools on the basis of "universalism"?
3. French revolutionaries declared French the official national language and sought to suppress other languages such as Catalan, Occitan, Basque, and Breton. Should the nation-state have the right to impose a national language? Analyze the ethical claims for multilingual education in public schools.
4. In the 18<sup>th</sup> century, censors sought to ban political critique that was designed to strip the French monarchy of legitimacy; in the 21<sup>st</sup> century, we continue to debate the ethics of government censorship. Under what circumstances, if any, is government censorship justified, and why?

5. Women were active participants in revolutionary *journées* in France, yet were excluded from full rights of citizenship. We will explore the gendered assumptions that work to naturalize particular political claims. What practices of exclusion and/or inclusion based on gender and/or race pervade contemporary political life? On what ethical grounds can such practices be justified or critiqued?
6. The French and Haitian Revolutions provide a brilliant site to study the ethical implications of political discourse. In contemporary contexts, what circumstances, if any, might authorize uncivil or untruthful forms of political discourse?
7. Revolutionary debates over the boundaries of revolutionary citizenship raise ethical questions about the contemporary boundaries of citizenship, as delimited by law.
8. The history of the French and Haitian Revolutions poses questions concerning the ethics of violence. What ethical frameworks were used to justify violence, and under what conditions? What ethical frameworks ground non-violent protest?
9. The French and Haitian Revolutions ask us to think about the ethical foundations of secular, representative government compared to governments whose root their claim to political legitimacy in religion. What is the relationship of church and state in our own government, both in theory and in practice?
10. During the French Revolution, the revolutionary state supplanted the right of the monarch to execute criminals. We will debate the ethical groundings of capital punishment, comparing the arguments used in the 18<sup>th</sup> and 20<sup>th</sup> centuries to legalize execution.
11. The French state encouraged heterosexual marriage and sought to secularize the practice through registration with the state. What ethical framework is involved to justify the involvement of the nation-state in marriage practices? How have non-hetero individuals deployed a different ethical framework to gain the right to marry?
12. French revolutionaries struggled to define the boundaries between individual rights and civic responsibilities. Today, we continue to seek the ethical foundation for those boundaries in contemporary debates over “free speech.”
13. The rise of authoritarian rule in the form of Napoleon Bonaparte allows us to explore from contemporary perspectives the ethical basis of contemporary claims to power and authority. On what principles does the alt-right today base its claims to power? On what ethical principles can those claims be contested?
14. The “rights of man” in the French and Haitian Revolutions served as justification for international conquest as well as inspiration for liberation movements. Under what circumstances, and on what ethical foundations, is a nation justified in extending its influence beyond its own boundaries? What are ethical alternatives to identities rooted in modern nationalism?
15. A comparison of the centennial and bicentennial celebrations of the French and Haitian Revolutions demonstrates the selective practices of remembering and forgetting through which national identity is constituted. What are the ethical groundings of national memory practices in particular memorials, monuments, and national commemorations?

<b>POLICIES</b>
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**Attendance**

Since this class is based on discussion and classes are logically sequenced, attendance is required. If you must miss class due to illness or emergency, please notify me by email prior to class. You are permitted up to two absences for illness or emergencies without consequence to your grade. Each additional absence will lower your grade; two late arrivals equals one absence. Extended absences require documentation.

### **Special Needs**

If you require accommodations, before you leave UHM please 1) contact the KOKUA Program (V/T) at 956-7511 or 956-7612 in room 013 of the QLCSS; then 2) speak with me privately. I will be happy to work with you to meet access needs related to documented disability.

### **Electronic Devices**

You will need a laptop in Paris to access readings and to post assignments, but in the interest of maximizing interaction and engagement, we won't use laptops or cellphones in class. Recording of lectures and discussions is not permitted. Exceptions to the "no laptop" policy will be made only in cases of documented disability or for use in group projects that require internet.

### **Academic Integrity**

Integrity is the basis for the creation of knowledge and the foundation of any true learning community. Your enrollment in the course means that you agree to act with honesty, consideration, and respect in your work and in interactions with peers and professors. Plagiarism, cheating, or dishonesty in any aspect of the coursework constitutes a serious infraction of the honor code. Ideas that come from others, whether paraphrased or quoted, must be properly attributed to their sources. Plagiarism includes submitting the same written material in more than one course without obtaining authorization from the instructors involved.

<b>TEXTS REQUIRED TO PURCHASE—All other readings will be available electronically</b>
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Lynn Hunt, ed., *The French Revolution and Human Rights* (2016)

Peter McPhee, *The French Revolution* (2015)

David Geggus, *The Haitian Revolution: A Documentary History* (2014)

*Napoleon in Egypt: Al-Jabarti's chronicle of the French occupation, 1789*

Baroness Emma Orczy, *The Scarlet Pimpernel*

Week 1-Introductions
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### **Remembering Revolution, Forgetting Slavery**

- \* Trouillot, "An Unthinkable History," *Silencing the Past* (excerpt)
- \* Redfield, "Remembering the Revolution, Forgetting the Empire: Notes on the French Bicentennial," *Society for Visual Anthropology Review* 8, 2 (1992): 58-75;
- \* Laurent Dubois, "An Atlantic Revolution," *French Historical Studies* 32, 4 (2009), 655-661
- \* Discussion of expectations for field journal entries.

## Week 2 FIELD TRIP: The Louvre

### Social Hierarchy and Cultural Divisions in the Old Regime

- \* Charles Loyseau, "A Treatise on Orders," in Baker, ed., *The Old Regime and the French Revolution*, 13-47
- \* McPhee, ch. 1, "France in the 1780s"

### Slavery at Sea

- \* Sowande' Mustakeem, "'She must go overboard & shall go overboard': Diseased bodes and the spectacle of murder at sea," *Atlantic Studies* 8, 3 (2011): 301-316
- \* Sue Peabody, "Crisis: Blacks in the Capital, 1762," from *There are No Slaves in France*, 72-87

## Week 3 DAY TRIP: The palace of Versailles

### Why Revolution? From Third Estate to National Assembly

- \* Hunt, pp. 3-11, and docs. 1, 7, 9, 10
- \* McPhee, ch. 2, "The Revolution of 1789"

### The Old Regime in the Colonies

- \* Bernard Moitt, "Women and Labor: Slave Labor," from Moitt, *Women and Slavery in the French Antilles*, 34-56
- \* Geggus, Parts 1-2

## Week 4

### The Logic of the Crowd: from the Bastille to the Great Fear

- \* McPhee, ch. 3, "Reform, Conflict, and a Second Revolution"
- \* Hunt, docs. 14, 15, 17, 24

### The October Days: Women and Revolutionary Violence

- \* Hunt, pp. 12-28, doc. 32

Model successful quiz response; study guide

## Week 5 FIELD TRIP: Musée Carnavalet

### The French Body Politic: Race, Sex, Citizenship

- \* Geggus, part 3
- \* Hunt, docs 34-35

### Hommes de Couleur claim the Rights of Man

- \* Geggus, part 4
- \* Garrigus, "'Sons of the Same Father,'" in C. Adams et al., eds., *Visions and Revisions of Eighteenth-Century France*, 137-54

## Week 6 Quiz #1

### Black Jacobins: the Slave Insurrection

- \* View: The Last Supper
- \* Geggus, part 5
- \* Thornton, "'I am the Subject of the King of Congo': African Political Ideology and the Haitian Revolution," *Journal of World History* 4 (1993), 181-214
- \* Jeremy Popkin, "Facing Racial Revolution," (excerpt)

## Week 7 FIELD TRIP: Walking Tour—French Revolutionary Sites

### The Road to Republic, the Road to War

- \* McPhee, ch. 4, "The Crisis of 1792-1793: War and Terror"

### Regicide in the Family Romance

- \* Hunt, *The Family Romance of the French Revolution* (excerpt)
- \* Hunt, doc. 36

## Week 8

### Symbols and Myths: The Desacralization of the Monarchy

- \* "'Just another *citoyenne*?' Marie-Antoinette on Trial, 1790-1793," *History Workshop Journal*, no. 28 (Autumn 1989): 63-87
- \* Lynn Hunt, "Symbolic Forms of Political Practice," in *Politics, Culture and Class in the French Revolution*, 52-86.
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### The Family on Trial

- \* Suzanne Desan, ch. from *The Family on Trial*
- \* Michael Sibalis, "Regulation of Male Homosexuality in Revolutionary and Napoleonic France," in Merrick and Ragan, eds., *Homosexuality in Modern France*

## Week 9

### Heroes and Villains in the Republic of Virtue

- \* View “Danton”—feature film
- \* Hunt, 29-32
- \* Jennifer Harris, "The Red Cap of Liberty: A Study of Dress Worn by French Revolutionary Partisans, 1789-95" *Eighteenth-Century French Studies*, 14, 3 (Spring, 1981): 283-312
- \* Peer Review of Research Paper

## Week 10 Quiz #2

### Cultural Revolution Ritual, Iconoclasm, and Dechristianization

- \* Laura Mason, *Singing the Revolution*, 42-60
- \* *The Scarlet Pimpernel*
- \* Model successful quiz response; study guide

## Week 11

### Whose Terror? Revolution and Counterrevolution in Paris and the Provinces

- \* Hunt, doc. 37-42

### The June Days: Freedom Comes

- \* Geggus, part 6 through doc. 49

## Week 12 FIELD TRIP: Walking Tour—Black History in Paris

### Slave Emancipation and The Rise of Toussaint Louverture

- \* PBS film, *Egalité for All: Toussaint Louverture and the Haitian Revolution*
- \* Geggus, docs 51-53, and part 7

### Taking Liberties: 9 Thermidor and the Fate of the French Republic

- \* McPhee, ch. 5-6
- \* Darcy Grimaldo Grigsby, “Black Revolution, Saint-Domingue: Girodet’s Portrait of Citizen Belley, Ex-Representative of the Colonies, 1797”, in *Extremities* (2002), 9-63

Week 13

Manhood and Militarism in Post-Emancipation Saint-Domingue

- \* Mimi Sheller, "Sword-Bearing Citizens: Militarism and Manhood in Nineteenth-Century Haiti," in Sepinwall, *Haitian History: New Perspectives*, 157-179

Napoleonic Expansion and War

- \* Blaufarb & Liebeskind, ed. *Napoleonic Foot Soldiers and Civilians*, 30-58
- \* Al Jabarti's *Chronicle of the French Occupation* (selections)

Week 14-- Field Trip: Nantes Museum and Memorial to the Abolition of the Slave Trade

The War of Independence: The Birth of Haiti

- \* Geggus, part 9
- \* "Voices of Haiti" recorded by Maya Deren
- \* Trouillot, "The Power in the Story," in *Silencing the Past*
- \* Model successful quiz response; study guide

Week 15 Quiz #3

The Afterlife of Revolution (I)

- \* "'Friends of the Negro! Fly with me, The path is open to the sea': Remembering the Haitian Revolution in the History, Music, and Culture of the African American People"
- \* Geggus, selections, part 10
- \* Beverly Bell, *Fault Lines: Views Across Haiti's Divide* (selections)

Week 16: FIELD TRIP—The Immigration Museum. Research Paper Due

The Afterlife of Revolution (II)

- \* Immanuel Wallerstein, "The French Revolution as World History Event"
- \* Janet Polasky, "The Legacy of the French Revolution," in Cohen, ed., *The Transformation of Modern France*
- \* Trouillot, "The Present in the Past," in *Silencing the Past*