EARLY MODERN WORLD HISTORY

The French Revolution and Citizenship
1789-1791

PLEASE SEE NOTES ON THE PDF, PAGE 3.
LESSTONS IN WORLD HISTORY

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THE UCI CALIFORNIA HISTORY-SOCIAL SCIENCE PROJECT
The California History-Social Science Project (CH-SSP) of the University of California, Irvine, is dedicated to working with history teachers in Orange County to develop innovative approaches to engaging students in the study of the past. Founded in 2000, the CH-SSP draws on the resources of the UCI Department of History and works closely with the UCI Department of Education. We believe that the history classroom can be a crucial arena not only for instruction in history but also for the improvement of student literacy and writing skills. Working together with the teachers of Orange County, it is our goal to develop history curricula that will convince students that history matters.

HUMANITIES OUT THERE
Humanities Out There was founded in 1997 as an educational partnership between the School of Humanities at the University of California, Irvine and the Santa Ana Unified School District. HOT runs workshops in humanities classrooms in Santa Ana schools. Advanced graduate students in history and literature design curricular units in collaboration with host teachers, and conduct workshops that engage UCI undergraduates in classroom work. In the area of history, HOT works closely with the UCI History-Social Science Project in order to improve student literacy and writing skills in the history classroom, and to integrate the teaching of history, literature, and writing across the humanities. The K-12 classroom becomes a laboratory for developing innovative units that adapt university materials to the real needs and interests of California schools. By involving scholars, teachers, students, and staff from several institutions in collaborative teaching and research, we aim to transform educational practices, expectations, and horizons for all participants.

THE SANTA ANA PARTNERSHIP
The Santa Ana Partnership was formed in 1983 as part of the Student and Teacher Educational Partnership (STEP) initiative at UC Irvine. Today it has evolved into a multi-faceted collaborative that brings institutions and organizations together in the greater Santa Ana area to advance the educational achievement of all students, and to help them enter and complete college. Co-directed at UC Irvine by the Center for Educational Partnerships, the collaborative is also strongly supported by Santa Ana College, the Santa Ana Unified School District, California State University, Fullerton and a number of community based organizations. Beginning in 2003-2004, HOT has contributed to the academic mission of the Santa Ana Partnership by placing its workshops in GEAR UP schools. This unit on The French Revolution and Citizenship reflects the innovative collaboration among these institutions and programs.

CONTENT COUNTS: A SPECIAL PROJECT OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES
This is one in a series of publications under the series title Content Counts: Reading and Writing Across the Humanities, supported by a generous grant from the National Endowment for the Humanities. Content Counts units are designed by and for educators committed to promoting a deep, content-rich and knowledge-driven literacy in language arts and social studies classrooms. The units provide examples of “content reading”—primary and secondary sources, as well as charts, data, and visual documents—designed to supplement and integrate the study of history and literature.

A publication of Humanities Out There and the Santa Ana Partnership
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The French Revolution and Citizenship

OBJECTIVES

- Examine the social structure of the Ancien Régime and the roles of the three estates (clergy, nobility, and the third estate), showing how the inequalities of this structure led to the French Revolution,
- Develop a better understanding of the way in which the French Revolution engendered notions of citizenship and individual liberty,
- Develop a better understanding of the role that gender played in the development of citizenship,
- Learn that while citizenship brings definite benefits to individuals, it also demands certain responsibilities, and
- Learn that citizenship has a history.

SUMMARY AND LESSON CONTENT

Modern citizenship has many of its roots in the French Revolution. By looking at documents and images created during the French Revolution, students are introduced to some of the deepest contradictions in our ideas of citizenship: namely, that citizenship is not always distributed equally among a nation’s people. In this lesson, the focus is primarily on the inequality experienced by French women who were relegated to the role of passive rather than active citizen during the Revolution. Unlike French men who experienced citizenship fully by having the right to vote or by entering into public debates, French women were supposed to be mothers and teachers of the Revolution and its Republican values, activities generally carried out in the home and in private.

This lesson includes three clearly differentiated sections: Images of the Ancien Régime’s Three Estates, Revolutionary documents written by men and women (i.e., Declaration of Rights of Man and Citizen), and images of Revolutionary women and Republican motherhood.

HISTORY-SOCIAL SCIENCE CONTENT STANDARDS ADDRESSED

10.2
Students compare and contrast the Glorious Revolution of England, the American Revolution, and the French Revolution and their enduring effects worldwide on the political expectations for self-government and individual liberty.

10.2.2
List the principles of the Magna Carta, the English Bill of Rights (1689), the American Declaration of Independence (1776), the French Declaration of the Rights of Man and the Citizen (1789), and the U.S. Bill of Rights (1791).

GROUP SIZE:
This lesson works best with small groups of 4-5 students.

TIME:
2-3 hours

NOTES ON THE PDF:

1) Please note that in this pdf document the page numbers are two off from the printed curriculum. For example, page 2 in the printed curriculum is now page 4 in this pdf document.

2) We apologize if some of the hyperlinks are no longer accurate. They were correct at the time of printing.

3) Full-page versions of the images in this unit—some in color—can be found at the back of this pdf.

4) You can easily navigate through the different parts of this document by using the “Bookmark” tab on the left side of your Acrobat window.
The French Revolution and Citizenship

Historians who have studied the French Revolution have often remarked on the way in which it created and spread lasting ideas concerning citizenship, the possession of rights made possible by belonging to a specific nation. Three of the most important rights fought for by French Revolutionaries were liberty, fraternity, and equality. These rights made previously unprotected and exploited French people, such as peasants or workers, feel like they had a stake in their nation, that they were an important part of it, that they had much to gain if the Revolution was successful. The French Revolution also made French people feel like they belonged to the same country rather than to different cities or provinces in France. The Revolution made them feel like they belonged to something greater than themselves or their local communities. They belonged to France. They were Frenchmen.

Every day, we continue to experience this history of citizenship in the United States. The founders of the United States as well as its writers, artists, and civic leaders not only shared many of the same political values as the French Revolutionaries, but also saw themselves as belonging to something greater than any individual—the United States. Today, membership in local communities (Santa Ana, Los Angeles, San Francisco) and in individual states (California, Nevada, Kentucky), as well as family ties to other countries and continents (Mexico, Ireland, Africa) is usually—but not always for everyone—secondary to participation in the larger entity called the United States. Good examples of the ways in which citizens express and experience their relation to this larger union are saying “The Pledge of Allegiance” or singing “The Star-Spangled Banner.” In singing the national anthem at sports events, we symbolically put aside our personal and local allegiances to our city and home team and show a greater allegiance to the United States.

The documents and images that you will examine in this exercise were created during the French Revolution. As you read through and analyze the material, think about the ways in which the French Revolution shaped the way we understand citizenship today. In what ways are our notions of citizenship similar to the French Revolution’s? Where do we differ? Finally, think about the following question: Are all people treated as equal citizens?

Glossary of Terms

_Ancien Régime:_ traditional French political and social structure that divided society into three separate groups called Estates—First Estate (church), Second Estate (nobility) and Third Estate (merchants, peasants, etc.).

_Third Estate:_ the largest of the three Estates consisting of merchants, peasants, and workers. The driving force behind the French Revolution.

_Republic/an/ism:_ a form of government in which supreme power resides in a body of citizens entitled to vote and is exercised by popularly elected officials responsible to them and governing according to law.

_Citizen/ship:_ possessing specific rights and responsibilities—such as the vote—made possible by belonging to a specific nation.

_Natural Rights/Inalienable Rights:_ rights that all people are believed to be born with such as freedom and liberty.
THE ANCIEN RÉGIME

Historians often refer to the political and social system in France before the French Revolution as the Ancien Régime. The Ancien Régime had three social orders: 1) the First Estate, those that pray (the clergy), 2) the Second Estate, those that fight (the nobility), and 3) the Third Estate, those that work (everyone else). It was this social and political system that French revolutionaries were revolting against.

Image 2. Caricature of the three estates: a peasant carrying a nobleman and a clergyman.

Image 3. Caricature of the three estates as women (a peasant carrying a nun and an aristocrat).
Look at the images on the facing page of the Three Estates (IMAGES 2 and 3). See if you can tell which figures pray, fight or work.

1. Determine who represents which Estate in the images. Judging by their appearance, clothing, and tools, write what you think are the duties and responsibilities of each Estate.
   - First Estate:
   - Second Estate:
   - Third Estate:

2. Which Estate seems to be suffering or having the most difficulty?
Closely examine the series of texts below and answer the questions.

**Declaration of the Rights of Man, 1789**

National Assembly

The Representatives of the French people... believing that ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities, and of the corruption of governments, have determined to set forth in a solemn declaration the natural, inalienable, and sacred rights of man; in order that this declaration, being constantly before all the members of the Social body, shall remind them continually of their rights and duties...

**Articles:**

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

2. The aim of all political associations is the preservation of the natural and imprescriptable rights of man. These rights are liberty, property, security, and resistance to oppression.

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

11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print, with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law.

13. A common contribution is essential for the maintenance of the public forces and for the cost of administration. This should be equitably distributed among all the citizens in proportion to their means.
1. For the writers of the Declaration, what are the four most important rights?
   
a.)

b.)

c.)

d.)

2. The word “natural” appears in the Declaration several times. Keeping this word in mind, are men born with the above rights or must they be earned? What does it mean to have natural, inalienable, sacred rights?

3. Look closely at article 11. What is the main concern of the writers?

4. Article 13 concerns an important duty or responsibility of all French citizens. What is that duty?
...BUT do these natural, inalienable, and sacred rights belong to all?

The National Convention Outlaws Clubs and Popular Societies of Women

Should women exercise political rights and meddle in affairs of government?...Should women meet in political associations? The goal of popular associations is this: to unveil the maneuvers of the enemies of the commonwealth; to exercise surveillance both over citizens as individuals and over public functionaries...; to excite the zeal of one and the other by the example of republican virtues; to shed light by public and in-depth discussion concerning the lack or reform of political laws. Can women devote themselves to these useful and difficult functions?

No, because they would be obliged to sacrifice the more important cares to which nature calls them. The private functions for which women are destined by their very nature are related to the general order of society; this social order results from the differences between man and woman. Each sex is called to the kind of occupation which is fitting for it; its action is circumscribed within this circle which it cannot break through, because nature, which has imposed these limits on man, commands imperiously and receives no law.

They can enlighten their husbands, communicating precious reflections, the fruit of the quiet of a sedentary life, [and] work to fortify their love of country by means of everything which intimate love gives them in the way of empire. And the man, enlightened by peaceful family discussions in the midst of his household, will bring back into society the useful ideas imparted to him by an honest wife.

1. The word “nature” appears again and again in this document. Men and women are understood as having different qualities given to them by nature.

- According to the document, what kinds of things do men do well naturally? Do you agree?

- What are women naturally good at doing? Do you agree?

- How is “nature” being used to give added force to this interpretation of the differences between men and women?

- Does this interpretation limit or expand the opportunities for women during this time? What social roles are women being asked to perform?

2. According to this document, what other types of things can women do to support the French nation if they are not allowed to act politically by joining or forming women's political clubs or popular associations?
...However, not all revolutionary women accepted this view.

One French Revolutionary woman, Olympe de Gouges, recognized the differences in the way that men and women were treated during the French Revolution. While revolutionary leaders talked about liberty, equality and fraternity, they saw these rights as belonging specifically to men and not women. In 1791, Olympe de Gouges drafted “The Declaration of Rights of Woman and Citizen” in order to draw attention to the inequalities shown to men and women during the Revolution. This document should seem very familiar to you.

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**Declaration of the Rights of Woman and Citizen, 1791**

*Woman, wake up; the trumpet of reason is being heard throughout the whole universe; discover your rights.*

**Articles:**

1. Woman is born free and lives equal to man in her rights. Social distinctions can be based only on the common utility.
2. The purpose of any political association is the conservation of the natural and imprescriptible rights of woman and man; these rights are liberty, property, security, and especially resistance to oppression.
3. The Principle of all sovereignty rests essentially with the nation, which is nothing but the union of woman and man; no body and no individual can exercise any authority which does not come expressly from it (the nation).
11. The free communication of thoughts and opinions is one of the most precious rights of woman, since that liberty assures the recognition of children by their fathers.
13. For the support of public force and the expenses of administration, the contributions of woman and man is equal; she shares all the duties and all the painful tasks; therefore, she must have the same share in the distribution of positions, employment, offices, honors and jobs.

—Olympe de Gouges
Compare Olympe de Gouges’ “Declaration of the Rights of Woman and Citizen” to the National Assembly’s “Declaration of the Rights of Man.” Though the wording of both declarations is similar, there are very important differences.

**Answer the following questions:**

1. What are the similarities and differences in the Declaration Articles?

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<tr>
<th>SIMILARITIES</th>
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2. Although Olympe de Gouges criticizes the roles that revolutionary men have given revolutionary women, in what important aspect does she agree with them?
POST-ACTIVITY ASSIGNMENT:

Write a marriage contract based on Olympe de Gouges’ “Declaration of the Rights of Woman and Citizen”

It is 1791, and you are a member of the Club Nationale Citoyens. In the two years that the French Revolution has been going on, it has become apparent to you that French women are not being treated fairly in their marriages. Although “The Declaration of the Rights of Man” has guaranteed men important rights—liberty, property, security, and resistance to oppression—it has not done the same for women, who are still denied rights over their children and property. Wives also have few forms of resistance against abusive husbands. Indeed, marriage can truly be “the tomb of trust and love” as Olympe de Gouges writes.

Example:

We, __________ and __________, moved by our own free will, unite ourselves for the duration of our lives, and for the duration of our mutual inclinations, under the following conditions: We intend and wish to make our wealth communal, meanwhile reserving to ourselves the right to divide it in favor of our children and of those toward we might have a particular inclination, mutually recognizing that our property belongs directly to our children…and that all the of them without distinction have the right to bear the name of the fathers and mothers who have acknowledged them… We likewise obligate ourselves, in the case of separation, to divide our wealth and to set aside in advance the portion the law indicates for our children, and in the event of a perfect union, the one who dies will divest himself of half of his property in his children’s favor, and if one dies childless, the survivor will inherit by right, unless the dying person has disposed of half the common property in favor of one whom he judged deserving.

—Olympe de Gouges, 1791
Write a marriage contract that insures equality between a man and a woman. In the contract you must address the following:

1. Property: How will it be distributed between the husband and wife? What will happen to their property in the case of separation or if one of them dies?

2. Whose name/s will the children carry?

3. How will women be protected in the case of abusive husbands?

4. How will this contract insure that marriage does NOT become “the tomb of trust and love?”
UNIT THEMES

Introducing Historical Research Skills and Analysis
1. Examining artifacts and documents from the early modern world, students gain experience with social science analysis and research skills.
2. Documents in the first lesson are a sampling of European society and culture during the early modern period and familiarize students with some important events and trends of this period.

Connections between People and Places
1. As Europeans enter thriving world trade networks, their desires to produce and consume goods have profound effects, moving populations to new world regions and bringing new groups of people into contact.
2. Colonialism changes life in Europe. Europeans encounter new products, people and ideas from the vast areas they colonize and engage in trade.
3. European states and people have different motivations behind colonization and trade. Colonial ventures in various European states are motivated by religious reasons, politics and the desire for both state and private financial gain.

Industrial Revolution: Beginnings
1. Colonial endeavors prove costly and difficult to maintain. Industrialized production emerges as a means to increase economic output and profit.
2. Providing labor in colonies is extremely costly, both financially and in terms of the human cost.
3. Production techniques developed in European colonies resemble later techniques which emerge in European factory systems.

Statemaking
1. European states centralize and become more powerful.
   - States are enriched by wealth from colonial ventures.
   - Sovereigns develop state policies reflecting larger religious and philosophical belief systems.
   - France and China are compared to demonstrate how two powerful world states are both similar and different.
2. Colonial ventures in the world are tied to the wealth and power of European states and their rulers.

EARLY MODERN WORLD HISTORY DIAGNOSTIC AND END UNIT ASSESSMENT
You are a tradeswoman living in the booming port of Bristol, England in 1730. Your business is making dresses, therefore you are known as a “milliner.” Your business is established and you have a good reputation as a very skilled and efficient milliner. Because you live in a port city, you have access to some of the finest goods in England – silks and printed cotton cloth from China, dyes from the new world, and also prints of the latest fashions from Paris and London. Pretend that you are writing a journal entry at the end of a business day. In this journal entry, you will record information about the day's customers, what each customer ordered, how much they spent and also what you talked about with each customer. On this particular day, you have also made some purchases of your own, which you decide to record in your journal. In writing this journal entry, consider the following questions:

1. What types of customers visited you this day? Were they largely men or women? How wealthy did they seem? What were their
occupations? For whom were they shopping, themselves or their families?

2. What did your customers order? How long will it take for their orders to be complete?

3. How much money did your customers spend and what was their attitude towards money?

4. How did your customers view spending money on clothing? Did they want the latest in fashion, or were they looking for more practical, common clothing?

5. Describe what your customers talked about. Did they discuss their trade, news from the colonies, new things they had seen in the port?

6. What is the state of your business? Are you doing well and is making purchases for your own personal use financially easy or difficult?

7. What items did you decide to buy for yourself and your own home today and why?

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**BIBLIOGRAPHY**

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**The French Revolution and Citizenship**


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“Storming the Bastille” and two depictions of “The Three Estates.” Photo Bulloz.
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“The curriculum in World History shows students that history matters. Demonstrating the connections among regions that shaped a global economy and society, these innovative curricular units also show students how to build bridges between the past and the present. Correlated with the California State Content Standards for tenth grade world history, these units in world history take young historians from the industrial revolution of the late eighteenth century to the Cold War.”

—Robert G. Moeller, Professor of History and Faculty Director of the California History-Social Science Project, University of California, Irvine

**CONTENT STANDARDS ADDRESSED**

**10.2** Students compare and contrast the Glorious Revolution of England, the American Revolution, and the French Revolution and their enduring effects worldwide on the political expectations for self-government and individual liberty.

**10.2.2** List the principles of the Magna Carta, the English Bill of Rights (1689), the American Declaration of Independence (1776), the French Declaration of the Rights of Man and the Citizen (1789), and the U.S. Bill of Rights (1791).
LIST OF IMAGES

The French Revolution and Citizenship

Image 3. Caricature of the three estates as women (a peasant carrying a nun and an aristocrat). Anonymous, 18th century. Réunion des Musées Nationaux/Art Resource, NY.