

Newton Key, Fall 2008, His 2560, Paper 2, Mid-18th Century World, **due 2 December** (20% of final grade, typed, double-spaced, and a clear and consistent form of referencing, preferably Turabian--see citation guide at <http://ux1.eiu.edu/~nekey/citate.htm> on the web)

Use one of the following to write your essay

1) Compare and contrast different types of unfree labor in the Atlantic and Mediterranean World in the mid-18th century. Use evidence from Voltaire's *Candide* and *The Interesting Narrative of the Life of Oloudah Equiano* (at least three specific examples from each) and at least two additional primary sources (may be documents at end of the editions of Voltaire and Equiano). How do you distinguish between and interrelate the different types of slavery and unfree labor mentioned in these 18th-century sources? How does your definition of this socioeconomic feature compare with that developed in the textbook by Brummett, *et. al.*?

2) World history is about cross-cultural interactions, trans-regional perspectives, or exchanges. (For example, look at the series of intended and unintended exchange of goods, populations, and diseases between the Old World and the New after 1492 called the Columbian Exchange.) Focusing on two-or-three types of exchanges, show the interaction of European, African, and New World ideas, activities, and populations in the mid-18th century. Use evidence from Voltaire's *Candide* and *The Interesting Narrative of the Life of Oloudah Equiano* (at least three specific examples from each) and at least two additional primary sources (may be documents at end of the editions of Voltaire and Equiano). Rather than just noting that this type of person moved from one place to another, give evidence of specific customs, words, activities that migrate from one place and group to another.

Assignments related to the paper:

Equiano, vol. I & final ch. (XII) of vol II

Equiano (selected context, esp. pp. 206-249, 277-287); Brummett, pp. 516-524 (diplomacy and war, 1650-1774, economic challenges, decline of European absolutism, 1715-1774--most of this has already been assigned); Brummett, pp. 561-569 (slave trade and end of slave trade in West Africa)

Brummett, pp. 532-558 (for paper mainly, "Age of Reason"/Enlightenment); Reilly, docs. 28-31, 37 (Hume, Voltaire, Jefferson, Adams, Smith)

Reilly, docs. 32-33 (French Declaration, L'Ouverture)

References for your main two sources are as follows (either parenthetical as given or as foot- or endnotes):

The mid-18th century Atlantic World was one where free, unfree, and slave labor mixed, as did the races. We can find evidence of this in both *Candide* and Equiano's *Life*. Thus, *Candide* in South America met the Jesuits who, while supposedly helping the Native American Indians, has "Negro slaves and the Paraguayans who were serving drinks in goblets of rock crystal" (*Candide*, p. 70). Likewise, Equiano, late in his life returned to the Caribbean where he had once been a slave, to work with his "old friend" Dr. Irving on the Musquito Coast (now Panama), but this time as an overseer and he helped "purchased some slaves to...cultivate a plantation," all of whom must have been Black Africans, who Equiano states were "all my own countrymen" (Equiano, pp. 153, 155). There were Indians there (like the Paraguayans in *Candide*), but "they would not work at any thing for us" (Equiano, p. 156). Another African, Quobna Ottobah Cugoana, also contrasted African slavery "which...are well fed...and treated well" with "those inhospitable regions of misery which they meet with in the West-Indies" (Cugoana, *Thoughts*, 1787, in Equiano, p. 274). The textbook *Civilization Past and Present* notes that African slaves were used in South America by the 1550s. By the 1700s they were mainly used to "serve in elite households" as they were by Voltaire's Jesuits.¹

¹Palmira Brummett, *et. al.*, *Civilization Past & Present*, 11th ed. (New York, 2006), 478.