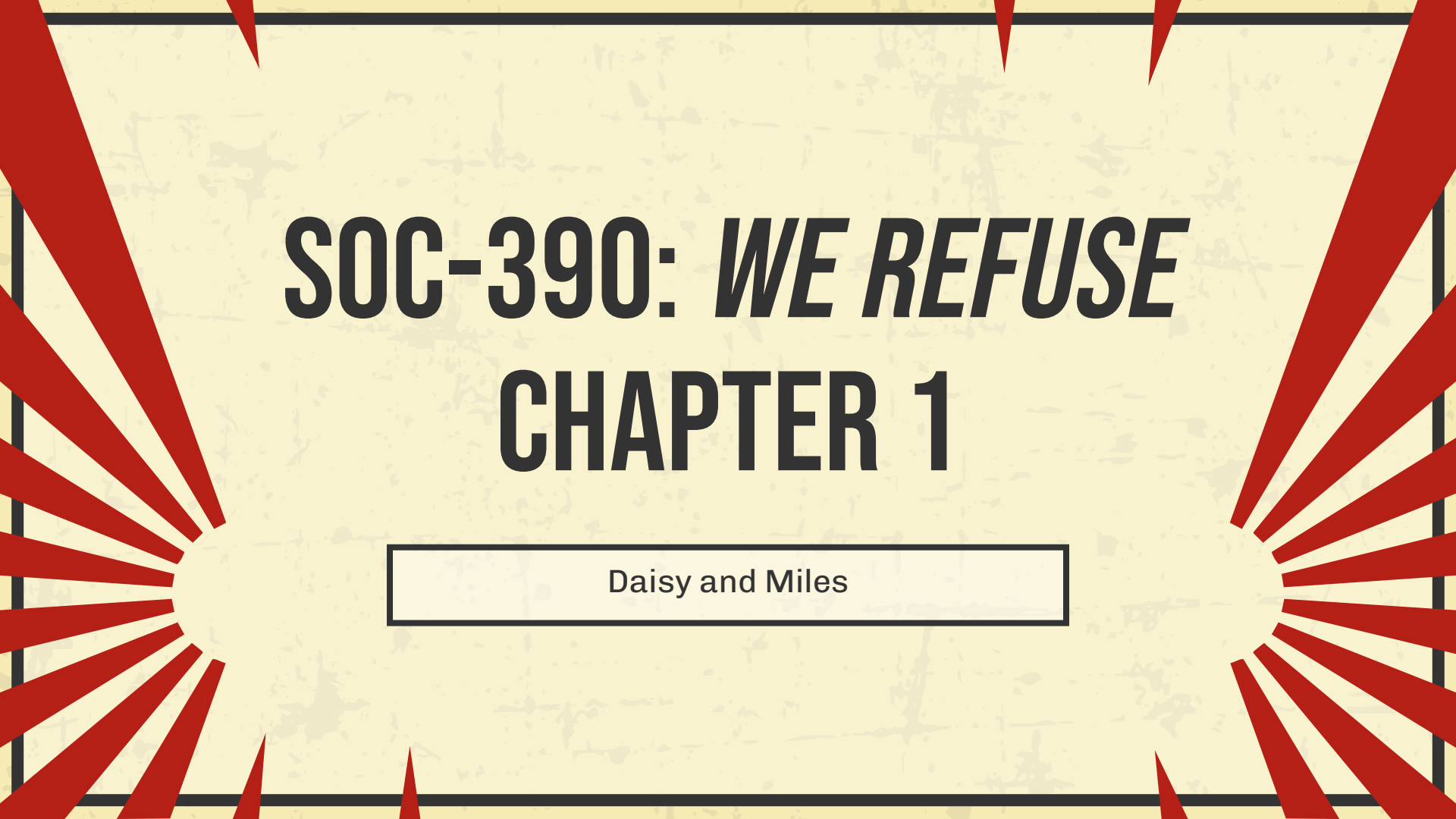




SOC-390: *WE REFUSE*

CHAPTER 1

Daisy and Miles

KEY POINTS ON REVOLUTION

- Revolution as “demanding cooperation” (p.35)
- They speak “directly to landowners, slaveholders, and colonizers” by “employing forfeiture” (p.36)
- Under the context of the colonial Western hemisphere, revolutions:
 - Protect Indigenous peoples
 - Free enslaved peoples
 - Replace exploitative systems with equitable ones
 - Redistribute power and wealth to marginalized groups (p.38)

HAITI

- “Revolution in France spread to revolution in the [French] colonies” (pgs. 39-40)
- Within two years after the beginning of the French Revolution, “slavery was abolished throughout Saint-Domingue” due to enslaved people’s revolt (p.40)
- The French kidnapped Toussaint Louverture, but the revolution continued, pushing France out for good (p.43)
- “The oppressive system was based on using fear of violence to keep Black people under control, but when the enslaved showed no fear of violence, they could not be kept under control” (pgs.43-44)
- The Haitian Revolution’s impacts spread throughout the hemisphere, including Cuba, Colombia, and the United States.

GADELOUPE

- Jackson argues If Haiti is revolution endured, Guadeloupe is revolution delayed. (p.50)
- Guadeloupe was dominated by the sugar trade, one of the most taxing and exploitative crops. (p.51)
- Neighboring Saint-Domingue went into revolution, prompting Guadeloupe to launch their own, but eventually Britain interfered; leading to a French decree granting emancipation. However, this was only temporary. (p.52)
- After emancipation, France sought to retake all former French colonies and reinstitute slavery, leading to another invasion of Guadeloupe. (pgs. 52-53)
- After 8 years of freedom, those formerly enslaved fought against the French crying “long live death,” but eventually the French overwhelmed the fighters and reinstituted slavery. (pgs 54-55)
- Slavery was abolished in 1848 in French colonies by the idea of Victor Schoelcher, first white abolitionist to visit Guadeloupe. (pg 58)

AMERICA

- In America, revolutions belong to the most powerful social class: white men. (p.59)
- In the original American revolution, freedom was never meant for all, and there was always an ulterior ideology of Black inferiority. (p.60)
- Black thinkers used the language of American Revolutionary rhetoric to argue against the hypocrisy of American Slavery. (p.59)
- Jackson argues revolution in America was freedom from slavery, not from British rule (p.62).
- Jackson says the true work of revolution in America began during Reconstruction (p.72)
- Revolution occurred as Black men entered the political sphere and Black children were able to attend school (p.73)

SOLITUDE/CRISPUS ATTUCKS

- Solitude spent all of her adolescence in bondage, and upon the revolution in Saint-Domingue, escaped to live with the maroons. (pgs 51-52)
- She was a key part of the rebellion against the French and British invasions of Guadeloupe, and after giving birth was sentenced to death for her rebellion against slavery. (pg 55-56)
- Crispus Attucks, however, led a free life in Boston and led a rebellion against one of many British soldiers encroaching on his line of work, what allowed him and other Black sea-faring men to be free.
- In the end, for his revolutionary act he paid with his life. (pgs. 62-63)

DISCUSSION

- Do you agree with Jackson's assertions on what a revolution is, or should aim to achieve?
 - What gets included in this definition that we usually wouldn't consider a revolution? What gets excluded?
- What conditions exist in the present-day United States context for a revolution? What is lacking?
- How do people navigate the social contract (p.59) in support of white supremacy that Jackson mentions?
- Are there similar stories today to Solitude and Attucks' stories? What are the differences?
- What do those stories teach us about revolution?