AMERICAN REVOLUTIONS IN THE DIGITAL AGE

Teacher's Guide

Nora Slominsky, Mark Boonshoft, and Ben Wright, eds.

American Revolutions in the Digital Age explores several revolutions in the past and present. It probes our understanding of the creation of the United States, the transformations the new nation spawned, the technological opportunities and challenges of our present moment, and our very ways of knowing.

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The following document is designed to aid instructors in identifying chapters of the volume that may be of particular use for their courses. We hope that you and your students enjoy learning from these skilled scholars as much as we have.

Nora Slonimsky, Mark Boonshoft, and Ben Wright

Digital Public History at Three Presidential Home Sites
Lindsay M. Chervinsky and Whitney Nell Stewart

In a sentence or two, what is your chapter about?

We examine three digital projects that focus on revolutionary-era presidential domestic sites as a way of exploring best practices in digital public history, and how those practices intersect with and add to academic history.

What quote from the chapter most explicitly articulates your argument?

Rather than providing a single definition of what digital public history is, we propose instead to define what digital public history *should* be. Scholars and practitioners assert that the core tenets of digital public history are about involving many voices, both past and present. The digital is the tool or technology for engaging with various audiences who hold a stake in the project. The field's best practices emphasize how inclusion, shared authority, collaboration, and user-centered history are crucial to "good" digital public history.

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

Practicing "best practices" is not easy, but centering inclusion, shared authority, collaboration, and a user-focused experience produces digital public history projects that are more relevant, engaging, and meaningful. The three presidential domestic site projects demonstrate this potential. Each of the following case studies explores the project's goals, its development, and its challenges, and shows how one or more of the best practices advanced by practitioners and scholars plays out in the real world. In addition, digital projects like the President's House reveals how these projects can contribute new understandings to the Age of Revolutions historiography.

What do you think is your best piece of evidence? Please quote the evidence here:

Montpelier and Michigan State's KORA program collaboration, which also includes collaboration with descendants, K-12 teachers, and more (too long to quote, but it is pp. 32–33 in copyedited chapter)

What does this piece of evidence teach us?

Collaboration and shared authority (including the inclusion of stakeholders at every stage of the process) across many different communities (academic, descendant, K-12) creates a more robust, usable digital project

What else would you like students to know about your work?

It would be great for students to find their own example of digital public history to compare and contrast with those presented in this chapter. In addition, we encourage public historians (and historians more broadly) to be open about the best practices in their field, to write and talk about them as a way of trying to hold

themselves and others accountable, while also brainstorming methods to overcome challenges. Perhaps having a public history practitioner talk with students about their own experiences with collaboration, shared authority, and more would provide students with yet another example of how to realize the best in best practices.

What else would you like a general audience to know about your work? Could you imagine your chapter being integrated into nontraditional educational spaces like museums, libraries, tours, a public lecture? If so, could you share an example?

Public historians can invite the public "behind the scenes" of how an exhibit is made. For example: rather than just presenting the end result, there could be a section in an exhibit that explores the process, who was a part of the discussions and when, what the setbacks and roadblocks were, and more. This way, we're bringing the public into the conversation about how we actually *do* history and hopefully stimulating critical thinking.

New Media and Old Problems: Restoring Humanity in the Maryland Loyalism Project
Kyle Roberts and Benjamin Bankhurst

In a sentence or two, what is your chapter about?

> The chapter explores the challenges and opportunities faced in the creation of the Maryland Loyalism Project – a digital archive and database of Maryland Loyalists during the era of the American Revolution. It focuses on the need to deconstruct the racialized hierarchies of the original source material, and subsequent remediations, to better represent the experiences of enslaved people recorded in in the papers of the Parliamentary Loyalist Claims Commission.

What quote from the chapter most explicitly articulates your argument?

> "This chapter reflects on the affordances provided by different platforms for digital humanities work and reveals possible ways to surmount silences within the archival record when creating a digital project that embodies eighteenth- century lives and experiences for the education and edification of twenty-first- century scholarly and popular audiences."

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

> The Maryland Loyalism Project helps us better understand the consequences of a political choice made by tens of thousands of Americans– Black and white – to remain loyal to the British Empire and to reject American Independence in the eighteenth century. Complex motivations underlay the decisions of white loyalist enslavers impacted communities beyond the Loyalist diaspora, including those women and men enslaved on estates confiscated by the new Maryland government. It also helps us see that digital platforms for making surrogates of original documents more accessible are not, in themselves, neutral. Careful choices need to be made in presenting eighteenth-century documents for twenty-first century audiences to avoid perpetuating inhumanity.

What do you think is your best piece of evidence?

> Our best piece of evidence for the broader impact of loyalism on enslaved communities living on confiscated estates are the 1781 auction records for the sale of the confiscated assets of the Principio Company, whose British owners remained loyal to the Crown after Independence. (Maryland State Archives, S132.1, "Journal of Commissioners for the Sale of Confiscated British Property, 1781," *Auction records for the sale confiscated lands belonging to the Principio Company*, 1781, pg. 9).

Negroes.

Names	Age	Quality
	years	
Bobb	60	Cripple, Founder
Beazey	60	Sickly, Miller
Bett	35	Good. Housewench
Bristol	50	Collier
Bill	12	Kitchen Boy.

Cesar

What does this piece of evidence teach us?

This piece of evidence allows us to further uncover the lives of the enslaved living on confiscated loyalist estates. The names of the enslaved people on these estates are generally not listed in the insurance claims submitted to the British government by white loyalist refugees after the war. By including these American records alongside British state records on the Maryland Loyalism Project, we can piece together the lives of hundreds of Black Americans whose lives were turned upside down by the war.

What else would you like students to know about your work?

We hope students take away two learning outcomes from our resource and chapter. First, that Loyalism was complicated, and Americans chose to side with the British cause for many different reasons. Some, like white loyalists Philip Barton Key or Robert Alexander, were ideologically motivated. Others, including Rebecca Williams, whose experiences were recorded in the inspection rolls of the British Army in New York sided with the Crown as a means to self-emancipate and obtain freedom in what remained of Britain's Atlantic empire after the war. Second, that the creation of a digital archive of loyalist material that incorporates government resources from both sides of the Atlantic encourages a nuanced understanding of the loyalist experience. It also allows us to better understand how the dissolution of manorial and loyalist estates in Maryland during the revolution impacted hundreds of Black Marylanders.

Discovering Revolution in Digital Sources: Other[ed] Colonial Voices
Dorothy Berry

In a sentence or two, what is your chapter about?

>This chapter is about the process of quickly researching and developing a digital tool for primary source exploration in the remote classroom.

What quote from the chapter most explicitly articulates your argument?

>There are many methodologies for inviting students to consider primary sources that I have learned mainly from experienced archivist and special collections librarians, rather than the literature from the field. My goal was to provide a site that faculty could plug into larger units around related topics using the provided discussion questions, or that they could use as an in-class activity along the lines of "See, Think, Wonder."

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

>The work explored in this chapter offers an example of how special collections workers can relatively quickly spin-out digital tools to complement various types of remote learning. Digital work is often thought of in terms of large scale, large budgets, and large timelines, and this example offers a different option.

What do you think is your best piece of evidence?

>"While the basic goal of the site was an introduction to the manuscripts and the repository, the student questions affirmed the hope that the simple text on the site would invite deeper questions and considerations of life in late eighteenth- and early nineteenth-century New York. Of the eighteen questions I received, twelve were directly about the site's content."

What does this piece of evidence teach us?

>This evidence provides anecdotal proof that the goal of developing an inquiry-based primary source digital tool to recreate an experience of in-person special collections learning for asynchronous, remote classrooms can be successful.

What else would you like a general audience to know about your work? Could you imagine your chapter being integrated into nontraditional educational spaces like museums, libraries, tours, a public lecture? If so, could you share an example?

>I think this chapter could most effectively be integrated into museums and libraries. Staffers could use the experiences (and mistakes) in developing this digital tool to guide the creation of their own digital primary source explorations.

Building a Relational Database to Explore Enslaved Midwives' Work in Early America
Sara Collini

In a sentence or two, what is your chapter about?

> This chapter uses a relational database model and the theory of Black digital humanities to recover histories of enslaved midwives from the archive and situate them as important historical actors during the eras of the American Revolution and Early Republic.

What quote from the chapter most explicitly articulates your argument?

> "This project…aggregates fragmentary sources from the archives of powerful men like George Washington and Thomas Jefferson and reframes and highlights the histories of enslaved women and families through a relational database model. Studying women like Kate, Nan, Nell, Rachael, and other women enslaved on plantations in the Upper South, thus reveals the intricacies of their agency as midwives working within the world of revolutionary America as that world increasingly intertwined freedom with racial slavery and childbirth."

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

> One of the central themes of American history during the Age of Revolutions is that paradox of slavery and freedom. My work shows that childbirth and the work of enslaved midwives were an integral part of that paradox during the founding and early expansion of the United States. Due to the colonial legal doctrine of *partus sequitur ventrem*, which stated that the freedom status of the child followed that of the mother, enslaved women formed the core of the plantation system. Enslaved midwives who aided mothers through childbirth both supported families and, due to the workings of racial slavery, inadvertently contributed to the expansion of that system. During this era, the American political economy became increasingly intertwined with racial slavery and childbirth through non-importation resolutions, compromises made over slavery in the Constitution, the development of early American capitalism, and national expansion. Enslaved midwives were importantly and paradoxically connected to these processes.

What do you think is your best piece of evidence?

> Thomas Jefferson paid Rachael, a woman he enslaved, $6 in cash in 1813 to aid three enslaved women in childbirth at Monticello.
>
> "Pd. [paid] the midwife (Rachael) 6.D. [dollars] for attending Edy, Moses's Mary and Esther."

What does this piece of evidence teach us?

This piece of evidence teaches us two important stories. The first is the individual story of Rachael, who earned cash from her own enslaver for her work as a midwife. This single line in Jefferson's ledgers shows that Rachael both nurtured her fellow enslaved women through the births of their children and exerted economic agency within the institution of slavery. Combining all the fragments of Rachael's midwifery in Jefferson's ledgers reveals that she earned a considerable amount of money for this work, helping generations of families for almost two decades. The second story concerns the larger historical context in which this financial and social exchange took place. In 1813, Thomas Jefferson was recently retired from the presidency, during which he had presided over the Louisiana Purchase, saw the federal abolition of the transatlantic slave trade, and experienced the early development of American capitalism and growth of cotton. At the same time, slavery was expanding in the south and west. Enslavers paid enslaved women for midwifery work because it was a valuable skill in a country whose political economy was based in the labor and capital of enslaved people.

What else would you like students to know about your work?

This chapter provides a tangible example of how relational databases specifically can be used as a tool for historical inquiry and study. It walks through every step of this process from forming a research agenda, exploring primary sources in the archive, translating those sources into data with rich historical context, and building interrelated tables about people and relationships with a careful eye toward controlled vocabulary, or metadata. The relational database model is also an example of how digital methods enable scholars to better understand both individual lives at a micro-historical level and historical patterns at a larger scale, especially when used in context with other database projects like The Database of Mount Vernon's Enslaved Community, The Monticello Enslaved Community Database, and Enslaved.org. Lastly, this piece reflects on the nature of power in the archive and how critically engaging with digital theory and tools can lead to the creation of new digital archives that help recover stories in American history and make them more accessible.

What else would you like a general audience to know about your work? Could you imagine your chapter being integrated into nontraditional educational spaces like museums, libraries, tours, a public lecture? If so, could you share an example?

This chapter can be integrated into museums and cultural heritage sites, especially presidential plantation museums. Because the work discusses Rachael, who was enslaved by Thomas Jefferson, it would be a particularly powerful educational experience at Monticello. Her individual story and the larger context of racial slavery, freedom, and childbirth in the founding era could be interpreted in museum displays, public history tours on Mulberry Row, and digital exhibits.

"Geospatial Technology in Mapping Black Thought in the Age of Revolution
Jessica Parr

In a sentence or two, what is your chapter about?

My chapter explores deep mapping, countermapping, and critical data studies methodologies for representing archival sources geospatially.

What quote from the chapter most explicitly articulates your argument?

"It is impossible to eliminate problems of power and erasure that create difficulties for scholars working to map Black experiences within the geographies they traveled. However, writings by Saunders and other Black intellectuals focus on Black understandings of place and space. Techniques from data visualization, text mining, and spatial analysis offer opportunities to recover these experiences. Centering these techniques on Black thought and Black concepts of space and place necessitates thinking outside of the frequently white-centric methodologies that frequently dominate the digital humanities"

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

My work is a methodology piece that challenges Eurocentric approaches to geospatial analysis, as well as looking at the commodification of people (especially enslaved people) that can come from quantitative methodologies. I discuss ways of representing people geospatially, as they appear in the archives (including through archival fragments), which also, within an interactive environment, preserves the identities of people rather than reducing them to anonymous data points. The methodology I propose also uplifts Black antislavery activists who are less well known than figures like Philis Wheatley.

What do you think is your best piece of evidence?

My evidence is my geospatial dataset, which I compiled from writings of 500 Black antislavery activitists. This is less about the specifics of the sources, but about the way we engage with archives as data, and construct datasets in forms that (ideally) preserve the humanity of their subjects.

What does this piece of evidence teach us?

That it is possible to use quantitative methods without erasing people

What else would you like a general audience to know about your work? Could you imagine your chapter being integrated into nontraditional educational spaces like museums, libraries, tours, a public lecture? If so, could you share an example?

Archivists, maybe, but probably not a public lecture or museums. One lesson that other archivists might take is thinking about the ways that archival records are

described in order to reduce harm. It would fit in with the reparative data practices in a number of repositories these days. But for students, my work is probably most appropriately pitched for a senior seminar or undergraduate DH, Digital Archives, or Geospatial course.

<center>"Visualizing City-Spaces during the Age of Revolutions"
Molly Nebiolo</center>

In a sentence or two, what is your chapter about?

> This chapter discusses the importance of space in the revolutionary period and where to find evidence of space-making in the archives. It provides an example of an ongoing project, Visualizing Colonial Philadelphia, that tries to pull all of these threads together to visualize the past using digital tools.

What quote from the chapter most explicitly articulates your argument?

> "This chapter uncovers some of the ways historical records, like diaries, can be used to conceptualize space and demonstrates how 3D and VR tools further our examination of how historical spaces were occupied and used in the eighteenth century." (104)

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

> This chapter exemplifies how digital tools, like 3D-modeling and VR tools, can help us revisit well known sources to extract unique and new information from them. In this case, being able to pull spatial data from travelogues and diaries to recreate the experience of seeing eighteenth-century cities.

What do you think is your best piece of evidence?

> I think Dr. Hamilton's *Itinerarium* is the best piece of evidence because he is so detailed in his descriptions of places and experiences, and he is so open in his opinions of them. Both can be very hard to find in eighteenth-century documents, even diaries or travelogues.

> ""The country round the city of Philadelphia is level and pleasant, having a prospect of the large river of Delaware and the province of East Jersey upon the other side. You have an agreeable view of this river for most of the way betwixt Philadelphia and Newcastle."

What does this piece of evidence teach us?

> This quote clearly shows us how descriptions of movement, which are abundant in diaries and travelogues, could potentially show us glimmers of space and place. This is a unique example in how Hamilton ruminates on entering Philadelphia, but these adjectives – "level" or "pleasant" – can really be used as we consider how the city sat in the peninsula in the eighteenth century, or how people first engaged with the city when it was off in the distance.

What else would you like students to know about your work?

I want this chapter to show students a new methodology for learning about the past. I think we can use digital tools to examine senses and experiences we often overlook because we like to focus on specific events or people, rather than everyday experiences and general sights. While historic parts of cities still exist, like Old City in Philadelphia, they are not true representations of the past. Instead, if we "mine" documents and texts for spatial and experiential data, we can use digital tools to piece these together to picture the past more clearly. I hope these methods and products can inspire historians, students, and researchers to ask new questions from the revolutionary archive.

What else would you like a general audience to know about your work? Could you imagine your chapter being integrated into nontraditional educational spaces like museums, libraries, tours, a public lecture? If so, could you share an example?

I think museums and other public-facing historical places, like Colonial Williamsburg, could draw from this chapter to reinforce the work they do to bring to life everyday experiences and try to pull out more stories from the materials and objects they have in their collections. I know visual experiences or materials can allow audiences of all ages to connect with the past, so I do hope other communities outside of academia can be inspired by this chapter and this work. I can also see walking tours or public historians using these primary sources or the digital project in the markers or tours they give of historic cities.

Rethinking Enslaved Containment and Mobility
in North Carolina's 1821 Insurrectionary Scare
Christy Hyman

In a sentence or two, what is your chapter about?

This chapter explores how enslaved people involved in the 1821 North Carolina insurrection scare understood space.

What quote from the chapter most explicitly articulates your argument?

"In highlighting the material elements of enslaved people's mobility—the unique features of the eastern North Carolina landscape that influenced its transport geography—and placing them in con- versation with geographical theoretical considerations, it will become clear that enslaved people's potential for refuge and reconnaissance, which could become a nexus for insurrectionary plots, was tied to the very antebellum industries that sought their labor." 121

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

The chapter connects historiographies that are often understood in isolation: namely the history of American infrastructure and the history of slave resistance. It also invites us to reconsider how we understand the liberatory potentials of the spaces and places of enslavement.

What do you think is your best piece of evidence?

The experience of Manuel, an enslaved man who despite being accused of participating in the 1821 insurrectionary scare remained in North Carolina and secured his freedom along the freedom of his wife and her friend.

What does this piece of evidence teach us?

Manuel's story explains the how one enslaved man developed strategic knowledge about the geography of North Carolina and then wielded that knowledge to his advantage.

What else would you like students to know about your work?

The chapter draws heavily on critical works of geography and should unsettle students' assumptions about geography or the nature of space more broadly.

Mapping Myaamia Landownership, 1795-1846 and Today
Cameron Shriver

In a sentence or two, what is your chapter about?

Land dispossession has been a primary project of settler colonies such as the United States. This chapter reframes land loss for the Miami Tribe of Oklahoma into a study of landownership. To map Myaamia (Miami) landownership over time requires 1) digital tools and 2) a historical understanding of the revolutionary importance of treaties.

What quote from the chapter most explicitly articulates your argument?

"If the Revolution created a new empire, and if those new imperialists relied on treaties to dispossess Native Americans, then we must also accept that this imperial approach created an important genre of American real estate—"Indian" landowners." Furthermore, I argue that we should not overlook Indian landownership in American history!

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

I would like us to think about how the Age of Revolutions created imperial methods that are still impacting governance today. For example, the Constitution created the legal status of "Indian" that continues to befuddle Americans, whether in the popular consciousness, or among policy-makers, or judges. The constantly changing legal patchwork called "Indian Country" is not a problem of the past, but a current and ongoing colonial condition.

What do you think is your best piece of evidence?
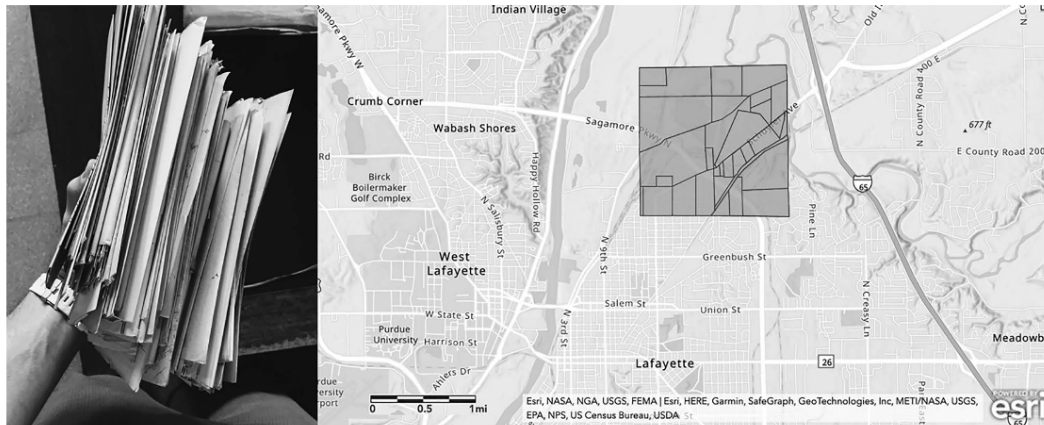
FIGURE 8.6.   Two views of the Longlois Reserve. Left: Longlois Reserve packet of documents, National Archives, Washington, DC. Photo by the author. Right: Elizabeth and Peter Longlois Reserve, as parceled between 1818 and 1875. Basemap sources: ESRI, HERE, Garmin, Intermap, increment P Corp., GEBCO, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, ESRI Japan, METI, ESRI China (Hong Kong), © OpenStreetMap contributors, and the GIS User Community.

What does this piece of evidence teach us?

> The picture on the left is the documentation of one Myaamia family's reserve as it parcelized over several generations. There is no map—no graphic representation of area from above—in these documents. This is a reminder that digital tools are necessary if we hope to tease out how, and where, Native American landownership changed.

What else would you like students to know about your work?

> In any place that is not currently Indian Country, that place has a legal history of dispossession. Most of us settlers, I think, have the luxury of not thinking about that history. Indigenous methods of teaching and learning tend toward place-based thinking. Therefore, it is ethical to consider how we (whomever we are) have accessed this space (wherever we are). What treaty made this space U.S. jurisdiction, for example? What were the conditions under which that treaty was signed? As the saying goes, "we are all treaty people." As I write this, I am in Treaty of Greenville territory. The agreement was signed by U.S. commissioners as well as leaders from a dozen Native American nations. That treaty, from 1795, continues in force today for the signatory nations. I have access to this space where I am writing because of that treaty. I am in U.S. jurisdiction, in what became the U.S. state of Ohio, because of that treaty and because it continues in effect.

(Counter-)Revolutionary Discourse in the Age of Revolutions
Brad Rittenhouse, Christian Boylston, and Afshawn Lotfi

In a sentence or two, what is your chapter about?

> This chapter uses digital tools to examine revolutionary discourse in over 625,000 English language documents. Counter to our methodological aims, we found that looking for "revolutionary" speech in the corpus brought far more examples of conservative, establishmentarian utterances. This chapter is an attempt to deal with this phenomenon.

What quote from the chapter most explicitly articulates your argument?

> "While it is possible that a sizable portion of this speech is concerned with challenging power, the examination of revolutionary focus showed that discussion on these matters has often been dominated by institutions and institutionalists who, it would seem, never tire of talking about revolution with an eye toward preventing it."

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

> While none of us are historians, our numbers would seem to agree with some newer interpretations of the American Revolution by scholars like Michael McDonnell, who question its revolutionary nature. I also like the parallels between Burning Kansas and January 6, and the way that conservative insurrectionists have mobilized very static language across centuries, often deploying "revolutionary" language against those seeking to maintain some semblance of civil order.

What do you think is your best piece of evidence?

> They came in wagons (of which there were over 100) and on horseback, under the command of Col. Samuel Young, of Boone county, Missouri, and Claiborne F. Jackson, of Missouri. They were armed with guns, rifles, pistols, and bowie-knives; and had tents, music, and flags with them. They brought with them two pieces of artillery, loaded with musket-balls. On their way to Lawrence some of them met Mr. N. B. Blanton, who had been appointed one of the judges of election by Gov. Reeder, and, after learning from him that he considered it his duty to demand an oath from them as to their place of residence, first attempted to bribe him, and then threatened him with hanging, in order to induce him to dispense with that oath. In consequence of these threats he did not appear at the polls the next morning to act as judge (174).

What does this piece of evidence teach us?

> I just think it is eerie and chilling in its parallels to January 6th. Obviously it differs in historical particularities, but it rhymes quite well. Given the size of the corpus, many

moments like this could be found: a lot of space had to be given over to explaining process and method.

What else would you like students to know about your work?
(this may include a discussion of methodology, an interesting case study in your chapter, contemporary implications of your work, or anything else you'd like to highlight)

What else would you like a general audience to know about your work? Could you imagine your chapter being integrated into nontraditional educational spaces like museums, libraries, tours, a public lecture? If so, could you share an example?
I'd love to do an interactive lesson or exhibit for this chapter/corpus.

1). A toy app, similar to Ben Schmidt's Rate my Professor project, but one that would provide interactive discourse analysis for two corpora: say the January 6 inquisition and the Burning Kansas inquisition (or our Hathi corpus as a whole).

2). A simple YouTube for students to do this kind of research with a tool like AntConc. The creator has great tutorials online, but I can make a half hour video with these corpora that could be used by teachers/students working with this piece.

The first idea would be for an actual GLAM setting, the latter would be for a classroom.

By Conversation with a Lady:

Women's Correspondence Networks in the Founders Online Database
Maeve Kane

In a sentence or two, what is your chapter about?

The American Revolution transformed the way women communicated with one another and with male political leaders. Over the course of the Revolutionary era, women became more connected through correspondence to other women and to male political figures.

What quote from the chapter most explicitly articulates your argument?

Although the networks of the Founders Online correspondence do show growth in cross-gender connections after the Revolution, women were more likely to have cross-gender correspondents and female correspondents than men were. Women's civil society included both women and men, but the barrier of formal, legally sanctioned political participation still formed a gendered barrier that made a male space of official state business that is apparent in the gendered structures of the correspondence networks. (185)

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

Network analysis helps confirm the argument from previous scholarship that cross-gender friendships were an important facet of life in the early republic but also shows that the bar to women's formal political participation nevertheless created starkly gendered correspondence networks to which only a few exceptional women gained entry. (187)

My work on the Founders Online correspondence network shows that although women's experiences of political life changed over the course of the revolutionary era, their experiences were still different than men's and limited by their gender after the Revolution.

Likewise, although digitization has given scholars and students access to a constantly increasing array of historical sources, those sources are still limited by the gendered production of letters in the historical period and the gendered practices of collecting and archiving in later eras. The absence of women and women's writing is as much a part of the story as the letters we do have.

What do you think is your best piece of evidence?

Prior to 1800 Abigail Adams and her sisters were the exception to the rule of women's small, sparse networks and low clustering coefficiency in men's networks, likely due to the collection practices of the Adams and other paper collections. After 1800 men's and women's networks begin to converge structurally, with the notable

exception that many more women enter women's networks, but women remain isolated within men's networks and relatively unconnected. Women's networks become both larger and denser, and this was sustained through the later years of the Founders Online database to 1830. By 1800 all women's networks were composed of 20 percent or more women correspondents, with most women's networks made up of 30 percent or more women. Only two men's networks—those of John Quincy Adams and Charles Francis Adams, both sons of Abigail Adams and correspondents with their maternal aunts—had 20 percent women correspondents. (193)

What does this piece of evidence teach us?

> Women's correspondence networks changed over time in ways that men's networks did not. Women had increasing numbers of connections to other women after the Revolution.

What else would you like students to know about your work?

> The scholarly study of social network analysis has been around for quite a long time (and predates online social networks by several decades), but mass digitization of historical records at the item level have only recently made this kind of analysis an option for historians. I'm very excited about the kinds of possibilities this opens up for new scholarship in the coming years as more and more collections are digitized. However, as I tried to show in the examples of Dolley Madison and Louisa Catherine Johnson Adams, mass digitization does not mean complete access or complete preservation and the factors that create silence and absence in the historical record are perhaps more important than ever to consider when doing research with these digitized records.
>
> I would also like students to know that the kind of computational analysis I did for this essay is something that a motivated person with internet can teach themself. This essay was written after I've been working in this kind of analysis for about fifteen years, but I started thinking about similar historical questions by drawing connections on a piece of notebook paper and then sought out more and more complex tools as my questions evolved. There are programs for social network analysis that don't require any coding knowledge and many digital humanities methods can be learned gradually as your skills expand.

What else would you like a general audience to know about your work? Could you imagine your chapter being integrated into nontraditional educational spaces like museums, libraries, tours, a public lecture? If so, could you share an example?

> When I've presented my network analysis work for public audiences, people often respond very strongly to the network visualizations (see the examples for this essay at maevekane.net/founders-online). I think this is because people experience their own lives through connections and relationships with others, but it's often hard to

see these wider networks of daily connections in narratives about historical figures. I would love to see network analysis like mine incorporated into museum displays or tours to give a sense of the wider world that participated in the revolutionary era, and to give another avenue to discuss the profound ways in which gender shaped and limited both women's and men's lived experiences and our historical memory of them.

Identifying "A Slave":

The Iona University Text Analysis Project Explores a Mystifying Letter to Thomas Jefferson
Gary Berton, Michael Crowder, Lubomir Ivanov, and Smiljana Petrovic

In a sentence or two, what is your chapter about?

> In this interdisciplinary collaboration, computer scientists and historians develop and apply computational tools to answer the Lapidus Query: Who anonymously authored an antislavery letter signed "A Slave" that was sent to Thomas Jefferson?

What quote from the chapter most explicitly articulates your argument?

> "Utilizing the Text Analysis Project's computational tools, analysis of references deployed by A Slave, and the connections of the letter's references to both transatlantic revolutionary ideological currents and the internal politics of Democratic- Republican factions in Pennsylvania in the early republic, the authors conclude that Thomas Paine is a compelling authorial candidate of A Slave's missive to President Jefferson." (202)

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

> Most importantly, the chapter shows how computational tools can be used to solve difficult historical questions. Identifying the author of the letter as Thomas Paine answers a question that has long vexed scholars, and it offers scholars and students the most extensive articulation of Thomas Paine's antislavery beliefs. Similarly, the chapter explains the limits of computation alone, demonstrating the enduring necessity of historical thinking and the historians craft.

What do you think is your best piece of evidence?

> "Numerous tests are necessary for analysis as each test includes only a subset of possible authors. No test showed any other author than Paine as the dominant author, a very significant result." (210)
>
> "In summary, all three aspects of the text attribution methodology suggest that Paine verbally dictated the A Slave letter, and nothing excludes him." (216)

What does this piece of evidence teach us?

> That Thomas Paine very likely dictated the letter to Marguerite Brazier Bonneville. This answers the vexing Lapidus Query, offers new insight into the antislavery ideas of Thomas Paine. It also shows the possibilities of computational methods in identifying authorship.

What else would you like students to know about your work?

> Students from a variety of disciplines will be interested in this project for different reasons. Students of computer science will be interested in following our

computational methods. Students of history will be interested in parsing the antislavery ideas of Thomas Paine. And digital humanists will be particularly interested in the ways that both historical and computational methods required insights from one another.

Who Stands in the Shadows:
"City of Refuge" at the Intersection of
"Old" and "New" Media in the Age of the Digital Humanities
Marcus P. Nevius

In a sentence or two, what is your chapter about?

> This chapter considers the work of *historical recovery* as recently articulated by historians including Jessica Marie Johnson, who have demonstrated the utility of the Black digital humanities for new historiographical directions in the history of the American revolutionary era. The chapter presents a summary example of key evidence and methods I brought to bear upon research conducted in physical primary source collections and in digital archives, as presented in my own book *City of Refuge* (Georgia 2020), and as have further taken shape in dialogue with emergent Black digital humanities scholarship.

What quote from the chapter most explicitly articulates your argument?

> " A core lesson of the Black digital humanities informs us that we must engage seriously the humanity of the enslaved people whose presence was recorded fleetingly in otherwise mundane archival records as a central aim of the method of verifying and contextualizing [primary sources]… the work of plumbing archival shadows must continue to happen in physical archives, even as digitized humanities projects expand access to archived materials." (p. 230)

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

> The answer to this question remains pending as my fuller body of scholarship takes shape over the coming half-decade or so.

What do you think is your best piece of evidence?

> Dismal Swamp Company appraisal list (1764) -- a record of the names of fifty-four men, women, and children dispatched under duress to the Dismal Swamp in the early 1760s Though I'd say also that the full body of sources I note, taken together, contribute to a method for *historical recovery* that makes the broader lessons of the chapter as useful to readers as would lingering with only the appraisal list.

What does this piece of evidence teach us?

> Given the insights of Black digital humanities scholarship, the utility of an appraisal list goes beyond simply the names and speculative values assigned to the humans who labored as slaves at Dismal Plantation in the swamp. They were indeed a group who in the 1760s formed a community, a core population of people forced to live in

a swamp, a community whose existence contributes to a wider contextualization of resistance and community in southside Virginia and northeastern North Carolina.

What else would you like students to know about your work?
As scholars have recently noted, a key utility of the Black digital humanities compels scholars to consider five key issues/revelations:
1.) the racialized foundation of humanities fields through the privileging of Western cultural traditions
2.) new digital tools enhance researchers' abilities to evaluate high volumes of source materials (data)
3.) the ability to reveal patterns previously unobservable with traditional research tools
4.) the ability to render data visualizations that become a form of digital or digitized storytelling
5.) that archived materials provide more than just quantitative data for present-day digital humanities projects

"Media Literacy in Revolutionary America"
Jordan E. Taylor

In a sentence or two, what is your chapter about?

People in revolutionary America struggled to identify false news as much as we do today. Even though we have much better tools for verifying and analyzing news than people in the eighteenth century, we still use many of their ineffective techniques.

What quote from the chapter most explicitly articulates your argument?

"Modern militaries do not fight each other with flintlock muskets and bayonets, yet Americans today fight disinformation with tools developed in response to the print revolution."

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

Students are often taught to approach the digital world with a cynical eye toward "bias." But by showing that this approach failed in revolutionary America, this essay argues that we should change the way we think about information literacy today.

What do you think is your best piece of evidence?

The Loyalist critique of Patriot information-gathering in 1774, as stated by "Mercator" and "An Observer."

Here are the quotes I use in the essay for "An Observer" (Mercator is just above):

A few months later, a Boston Loyalist with the pseudonym "An Observer" mocked their neighbors' "implicit credulity" toward news that pleased them. Instead of hearing from "both sides," they charged, Patriots had simply dropped their subscriptions to Loyalist papers, preferring to "listen with greediness to one side only."

What does this piece of evidence teach us?

During the American Revolution, Patriots collected and shared the news that served their interests, rather than finding news that was true. Loyalists were aware of this, and charged that their Patriot neighbors were being misled by their own hopes. Broadly speaking, the Loyalist critique was correct. By the middle of the 1770s, many members of the Patriot faction were immersed in what we might today call a filter bubble or an echo chamber.

What else would you like students to know about your work?

America's founding generation was fallible. They made mistakes constantly, about small things like whether a news story was true, and big things, like constitutional structures. That's because they shared many of the same cognitive limitations that

we do, though they didn't have the language to identify things like motivated reasoning, confirmation bias, or filter bubbles. When it comes to the way we consume news, the Founding generation and the digital generations of the twenty-first century have a great deal in common—which should probably be a cause for concern.

What else would you like a general audience to know about your work? Could you imagine your chapter being integrated into nontraditional educational spaces like museums, libraries, tours, a public lecture? If so, could you share an example?

I've had success focusing on this topic in public lectures associated with my book. It's usually something that audience members latch onto, perhaps because it speaks more to contemporary concerns than many of the other topics I focus on. A lot of people are concerned about the information crisis, and this topic taps into those concerns.

"A busy, bustling, disputatious tone": News Anxiety in the Age of Revolutions and Today
Joseph M. Adelman

In a sentence or two, what is your chapter about?
> This chapter focuses on the struggle to manage information in the Revolutionary era and the present. It connects the eras through an examination of the uses and limits of digital research databases that make accessible primary sources from the eighteenth century.

What quote from the chapter most explicitly articulates your argument?
> "The pathways and platforms that facilitate communications are vital to the functioning of mass media and therefore also crucial objects of study. The design of a system has wide-ranging consequences, from placing editorial power in the hands of artisans or ordinary Twitter users to defining in a quite literal sense where information can travel. Readers need skill and time to evaluate fragmentary information fed by algorithms and sometimes lacking context or a broader narrative—what we today call 'media literacy.'" (263)

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?
> The two moments in time, though separated by two and a half centuries, are more alike than they at first seem in terms of how people struggle to manage the flow of information and to discern how to synthesize what they read and hear. We have also developed amazing tools that mobilize twenty-first-century technology to explore the news media of the Revolutionary era. These tools, however, often obscure as much as they reveal because of critical choices made about their design and function.

What do you think is your best piece of evidence?
> "Take the case of *Common Sense*, for example. First published as a pamphlet in Philadelphia in January 1776, scholars have long known that Thomas Paine's most famous work was reprinted in a total of twenty-five editions in thirteen American towns that year, with additional editions appearing in London. As Trish Loughran has shown, its publication was far more concentrated in Philadelphia, and far more related to internal printing trade disputes in that city, than is widely assumed. Nonetheless, we know that there was discussion of the pamphlet throughout the colonies—Congress distributed copies, and the text reached as far as 1,000 miles inland in Kentucky. Newspapers can help us further gauge that spread. I searched for mentions of *Common Sense* in 1776 using America's Historical Newspapers, from which I found that at least 23 newspapers referred to the pamphlet a minimum of 137 times. Of those, 56 were advertisements (some of them repeats from one week to the next), 55 were in the form of responses, 15 were excerpts of the

pamphlet, and 13 contained news items related to the pamphlet or Paine. Spread across the colonies, that indicates a fair bit of discussion.

But go back and reread the sentence outlining the numbers and you will see already some of the limits of the databases. References appeared a minimum of 137 times in at least twenty-three newspapers. Why did I have to qualify that accounting? First, the database does not include every issue of every newspaper—only those that survive and for which Readex has access to a copy to digitize (whether from AAS or another archive). Second, researchers see different results based on the subscription access they have. If you log in from the AAS reading room or a large research university, you get to see results from all series. I was not able to do that, which means that, though early series are relatively comprehensive for the revolutionary era, there may have been additional but paywalled results. Third, the OCR is not perfect. It is, I should emphasize, amazing, considering the constraints of teaching a machine to read eighteenth-century print with variable spellings, different characters, and the occasional ink smudge. But if the underlying text of the search does not scan accurately, the result is lost. As a consequence, the precision of an analysis can sometimes obscure its comprehensiveness, even when we have reasonable confidence of the phenomenon it shows." (261-62)

What does this piece of evidence teach us?
This evidence in particular demonstrates the twin capability and limitation of modern search engines and OCR tools (which is, as it happens, is a form of artificial intelligence). In order to understand the results of a search and in turn interpret the past, one must develop skills both in reading eighteenth-century sources and comprehending the digital tools through which we access them.

What else would you like students to know about your work?
The chapter includes a statement that notes how much the media environment of the 2020s is returning to a model that looks very much like that of the 1770s. The key difference for students and other readers to remember is the rise of mega-corporations, which obviously did not exist 200 years ago.

The other extension beyond the essay for the present is a reminder that twenty-first-century tools also require this sort of structural analysis. X/Twitter, Instagram, news websites, all exist in a particular form because of design decisions which were made for a variety of reasons, not all of them for the benefit of readers or even from their perspective. Media literacy, in other words, must include thinking about *form* as well as content.

Alternatively, what else would you like a general audience to know about your work? Could you imagine your chapter being integrated into nontraditional educational spaces like museums, libraries, tours, a public lecture? If so, could you share an example?

Anxiety is a great topic for a public lecture — in fact, I've already given some on this topic! (And would love to do more.) (YouTube link: https://youtu.be/c3C5R8E5yvg?si=hWr8AGFHIch_2UAp)

Museum or library exhibits on news and information circulation could also benefit from the essay as a way of thinking about how to structure visitor experience. How would an eighteenth-century reader have looked at and used a newspaper, for example?

Copyright and Historical Dangers of Licensing Regimes in the Digital Age
Kyle K. Courtney

In a sentence or two, what is your chapter about?

This is a survey of the continuities and changes in how governments have understood copyright over the wide span of U.S. history. It also includes reflections on our present moment and questions over open access licenses.

What quote from the chapter most explicitly articulates your argument?

"There have been dozens of scholarly works examining the development of regulations, proclamations, royal patents, and licensing systems employed by the English government. Here, we cover some of the most important legal highlights and look in depth at the licensing schemes of control that have, in many ways, repeated themselves in our modern technological environment, emerging from the current state of copyright law and technology-based control of expression." (270-271)

How does your work change our understanding of the Age of Revolutions and/or our understanding of our current digital world?

This chapter offers a concise, accessible summary of a vast field of research. In this way, its contribution is primarily one of synthesis and accessible translation rather than research-driven innovation. But for students of early American history, the digital humanities, media studies, information technology, legal history, this brief chapter makes a clear argument for the enduring importance of the Age of Revolutions in structuring the possibilities and limitations of our current digital world.

What do you think is your best piece of evidence?

The article begins by explaining the influence of the late sixteenth and early seventeenth century Star Chamber, Stationer's Company, Licensing Act, and Statute of Anne in creating the prehistory of Anglo-American copyright. The article then discusses the creation of United States copyright law before exploring the origins and present policies under the Digital Millennium Copyright Act and how the past informs our present.

What does this piece of evidence teach us?

The great insight of this chapter is how dependent our current digital media landscape remains on old, in fact very old, legal logics. We cannot understand the internet, open source licensing, or the very possibilities of information in modern life without understanding the history of copyright. The article concludes with a compelling explanation of the stakes: "Examination of historical copyright and technology narratives can help prevent our modern copyright system from succumbing to the threats posed in the past, including control and censorship, and

thereby protect the ability of authors and creators to use modern technology for unrestricted sharing and distribution of creative expressions." (295)