CHY4U Unit 2: What Was Worth Fighting For? 1650-1789

CHY4U Unit 2, Activity 1
Enlightenment Introductory Text by Jim Pedrech

Introduction

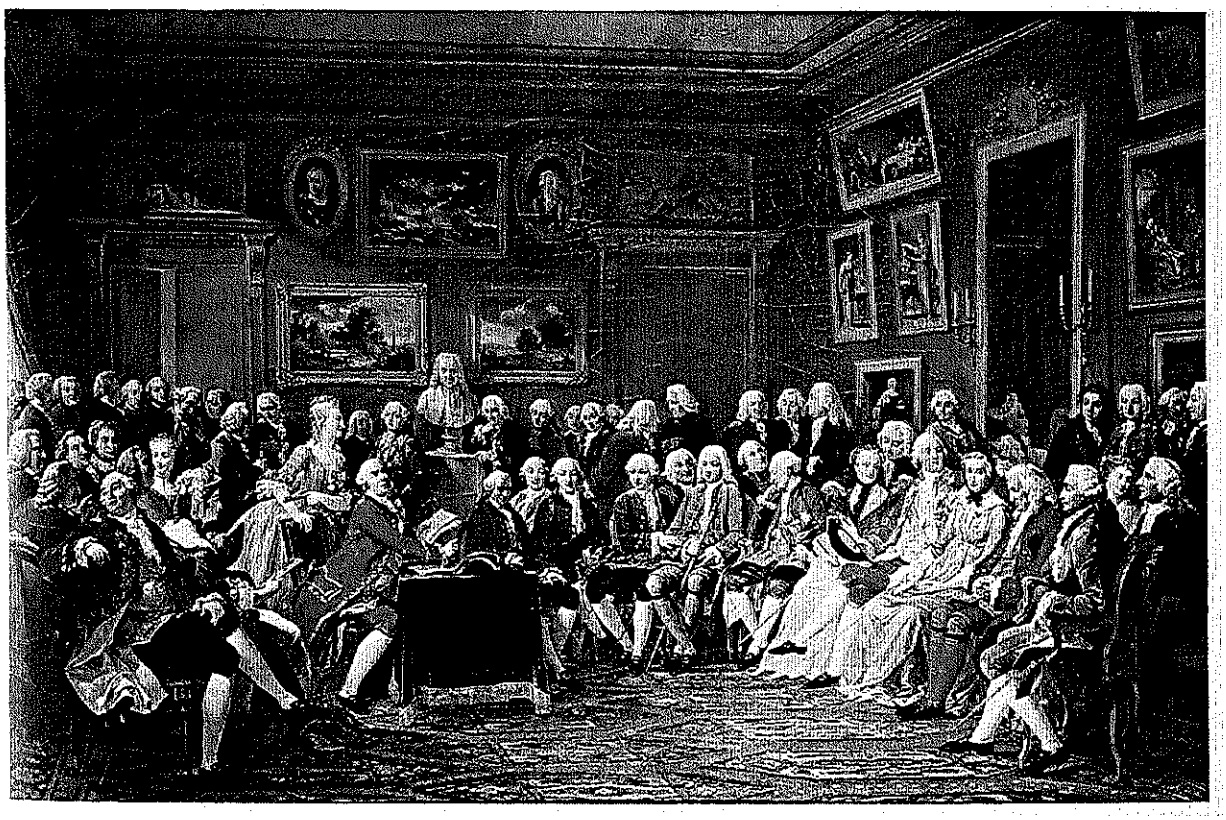


Figure 1 http://www3.gettysburg.edu/~tshannon/hist106web/site6/soiree.jpg>

Réunion de dames, Abraham Bosse, 17th century

Imagine a gathering of the wealthy and powerful at a noble's house in 17th or 18th century Europe. While this gathering called a Salon, shown in the image above, resembles a party, the entertainment is rather unusual. The host, Madame Geoffrin, has invited well-known thinkers to delight the gathering with their wit and intellectual arguments. These thinkers amuse the attendees, but they also challenge the structures that have made the comfortable lives of the audience members possible. Despite their challenge to the status quo, these thinkers are not punished. Instead, they enjoy celebrity status not only in Paris but throughout Europe; in fact, rulers across the continent are clamouring to have them visit their courts. How did this come to pass? This is the European Age of the Enlightenment, an era defined by the pursuit of reason and justice.

Pursuit, however, is not the same as achievement. In this activity, you will learn about some of the key thinkers of the era, including their views on those issues they sought to address.

Text by R. Gluskin

Read the following anecdote about Jean Calas and then identify two or three things enlightened thinkers like Voltaire believed were worth fighting for.

This is the story of Jean Calas, a persecuted Huguenot (French Protestant) who came to the attention of Voltaire.

The Huguenots, French Protestants, had lost their freedom to worship under Louis XIV. Some of the other non-religious restrictions placed on Huguenots included not being able to enter the professions (law, medicine, etc.) and not being able to serve in government positions. Things were so bad that anyone who conducted a Protestant religious service could be convicted and face the death penalty.

Calas' case took place in the city of Toulouse, which was not known to be particularly tolerant. As recently as 1761 a Huguenot preacher had died there for delivering a sermon.

According to Voltaire, Calas' "crime" was that he had tried to disguise his son's suicide as a "natural death." Note that Catholicism considered suicide to be sinful and punished the sinner; even in death, the person could be punished by dragging the dead, naked body through the streets and then publicly hanging it.

Calas and his family were arrested. The religious officials thought that Calas had murdered his son for allegedly converting to Catholicism.

A trial was held. Calas and his family were found guilty, though the others won their freedom through appeals. Calas' punishment was gruesome. Officials tortured him in order to get him to confess. The method was brutal: the *question ordinaire*, a torture tactic in which the victim's arms and legs were stretched and eventually pulled from their sockets. Since the *question ordinaire* neither killed nor elicited the desired confession, the torturers went on to the *question extraordinaire*, a forced feeding of four gallons of water. When this did not work Calas faced the ultimate torture, being broken on the wheel, literally being pulled in all directions, simultaneously. The dead body was then burnt.

For Voltaire, Calas' story represented the sorry state of French society. As a critic, he went on to write about Calas and establish his true innocence. In 1762 he told his friend Jean LeRond d'Alembert – co-editor of the Encyclopedie: "Shout everywhere, I beg you, for Calas and against fanaticism, for it is *l'infame* that has caused their misery."

Source: Derson, Denise. Ed. What Life Was Like During the Age of Reason. Alexandria, Virginia: Timelife Books, 1999.

Enlightenment PSD Activity

Stage 1

1. **Read the PSDs given to you.**
2. **Annotate the PSDs.**
3. **Identify common themes amongst your group of PSDs.**
4. **Identify significant differences between your group of PSDs.**

Stage 2

1. **Annotate the other PSDs.**
2. **Further identify commonalities and differences amongst all the PSDs to the point where you feel comfortable with answering "what was worth fighting for" in the mind of enlightened thinkers.**

Stage 3

1. **Did westerners have a monopoly on enlightened ideas? Research the answer for Akbar and Suleiman.**

PSD Groupings (10 documents, 4 groups)

Political
John Locke, Two Treatises on Government (done together)
Thomas Jefferson, The Declaration of Independence

English
Jonathan Swift, A Modest Proposal
Olaudah Equiano, The Interesting Narrative of the Life of Olaudah Equiano
Mary Wollstonecraft, A Vindication of the Rights of Woman, 1792

French
Jean Jacques Rousseau, The Social Contract
Denis Diderot, Definition of Intolerance
Voltaire, Superstition

Rulers (Enlightened Despots)
Catherine the Great, Proposals for a New Law Code, 1767
Frederick the Great, Essay on the Forms of Government

Unit 2.

CH44U Unit 2, Activity 1
Locke PSD

JOHN LOCKE:
Two Treatises of Civil Government (1690)

John Locke was an English philosopher, physician, and scientist. Originally a support of the Glorious Revolution (1688–1689), Locke called upon "the present King William to make good his title in the consent of the people." His concept of the social contract and natural rights had widespread popularity in the eighteenth century and was adopted to a great extent by the leaders of the American Revolution. Locke's writings were intended to refute two theories: the divine right of kings and Hobbes's theory of absolutism.

From Wallace E. Adams, *et al*, (eds.), *The Western World*, Vol. 1. (New York: Dodd, Mead & Co., 1970) pp. 499, 504, 508–509.

Source: Christopher + Wittet, Modern Western Civilization. Toronto: Oxford University Press, 1991.

[Chapter II—Of the State of Nature]
To understand political power right, and derive it from its original, we must consider what state all men are naturally in, and that is, a state of perfect freedom to order their actions and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature; without asking leave, or depending upon the will of another man.

A state also of equality, wherein all the power is reciprocal, no one having more than another; there being nothing more evident than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of faculties, should also be equal one amongst another without subordination and subjection. . . .

[Chapter IX—Of the Ends of Political Society and Government]
If man in the state of nature be so free as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to nobody, why will he part with his freedom, why will he give up this empire, and subject himself to the dominion and control of any other power? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is uncertain, and constantly exposed to the invasion of others; for all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice, the enjoyment of the property he has in this state is very unsafe, y insecure. This makes him willing to quit a condition, which, however free, is of fears and continual dangers: and it is not without reason that he seeks out, and is willing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, liberties, and estates, which I call by the general name property.

[Chapter XIX—Of the Dissolution of Government]
The reason why men enter into society is the preservation of their property; and the end why they choose and authorize a legislative is, that there may be laws made, and rules set, as guards and fences to the properties of all members of the society: for since it can never be supposed to be the will of the society that the legislative should have power to destroy that which every one designs to secure by entering into society, and for which the people submitted themselves to legislators of their own making; whenever the legislators endeavour to take away and destroy the property of the people, or to reduce them to slavery under arbitrary power, they put themselves into a state of war with the people, who are thereupon absolved from any further obedience, and are left to the common refuge, which God hath provided for all men, against force and violence. Whensoever therefore the legislative shall transgress this fundamental rule of society; and either by ambition, fear, folly, or corruption, endeavour to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people; by this breach of trust they forfeit the power of the people, who have the right to resume original liberty, and, by the establishment of a new legislative, (such as they shall think fit) provide for their own safety and security, which is the end for which they are in society.

Questions

1. What is the key word Locke uses to describe people in a state of nature?

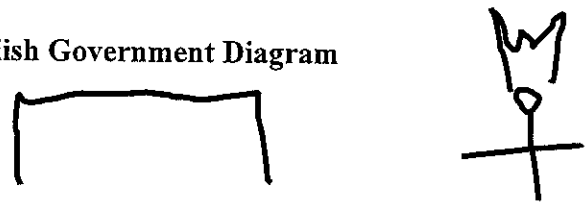
2. If everyone has it↑, Locke believes they will fight amongst each other, thus making the state of nature less secure. Therefore, what do they do?

3. What does the underlined passage mean?

4. What is the "common refuge" Locke suggests?

CHY4U Unit 2, Activity 1
English Government – Context for John Locke PSD

English Government Diagram



Parliament vs. the Crown
Many monarchs had conflicts with parliament in the 1600s, often over money to pay for wars. Sometimes, as a result of those conflicts, monarchs ruled like absolute monarchs who concentrated all the power in their own hands, making parliament feel left out (to put it mildly). One monarch, Charles I, even suspended parliament for 11 years. In reaction, parliament limited his power by saying that the king cannot dissolve (essentially close) parliament AND the king can only make taxes with its consent. Needless to say, the tension was increasing.

Civil War (1642-1649)
Two sides took shape: one around King Charles, one around parliament. Parliament won and the Puritans, under Oliver Cromwell, took power. They put the king on trial and executed (beheaded) him for treason (betraying his country). What followed was a **republican** form of government for 11 years, meaning a government without a monarchy. During this time parliament was dissolved and a protectorate arose, one that eventually descended into military rule. Interestingly, at this time English political philosopher Thomas Hobbes's Leviathan was written; a time of chaos (civil war) and lack of authority gave Hobbes a preference for a strong authority figure who would rule absolutely.

Restoration (1660 onward)
Parliament was restored and it invited a new king to rule. The next few monarchs had absolutist tendencies. One in particular made multiple political groups feel left out. The two groups got together and went to Holland to ask William and Mary (Protestant rulers) to invade England. The result was the Glorious Revolution (1689). The sitting monarch fled and William and Mary came to power.

Constitutional Monarchy
In 1689 the Bill of Rights was passed by Parliament; William and Mary were required to sign it to limit their power. Political philosopher John Locke's Two Treatises on Civil Government was written just one year later, 1690. *At this time there was respect for an agreement between the people and the rulers. Locke saw it as the rulers' job to protect the people's rights.* Technically, the form of government was now called **constitutional monarchy** but it was not yet what we would call democracy.

Thomas Jefferson, Declaration of Independence PSD
Non-PSD text by R. Gluskin

The British government wanted its American colonies to start to pay for their own defense after the Seven Years' War with France (1756-1763). They thus initiated a series of mercantilist trade regulations and taxes upon the American colonists who themselves didn't have any form of representation in the British parliament. American colonists valued their rights and were not happy, often crying 'no taxation without representation.' Mercantilist policies included forcing the colonists to trade only with Britain. Taxes were placed on all kinds of everyday products including tea, sugar and paper. Colonists protested in the form of boycotts of British goods and establishment of protests groups. Colonial leaders from the 13 colonies eventually tried to unify their actions through two Continental Congresses in 1774 and 1775. By this time colonists and British troops had entered into war. While a delegate to the Second Continental Congress, Thomas Jefferson of Virginia drafted the Declaration of Independence. It was essentially an enlightened justification of all the reasons the American colonists were "divorcing" their British ruler, King George III, who had failed to uphold the social contract implied between ruler and ruled in Locke's *Two Treatises*. After some changes Jefferson's document was adopted July 4, 1776 by the Continental Congress. The American Revolution was under way. See if you recognize Locke's voice.

Vocabulary:
Inalienable = cannot be taken away, Usurpations = wrongful seizure

Thomas Jefferson, The Declaration of Independence - please annotate

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,--That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.

But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. ...

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms. Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. ...

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by the authority of the good People of these Colonies, solemnly publish and declare.

That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

please annotate

JONATHAN SWIFT: A Modest Proposal (1730)

Jonathan Swift is best known as the author of Gulliver's Travels. In this account, written between 1725 and 1730, Swift uses the fictional travels of a ship's surgeon, Lemuel Gulliver, to pass satiric judgment on the government and social customs of England.

Swift, a staunch Irish nationalist, became disenchanted with English rule and by the 1720s was working for Irish independence. In one anonymous pamphlet, he called for a boycott of English goods and proclaimed "Burn everything that comes from England except the coal!" The printer who put out the pamphlet was tried for sedition, but no Irish jury would convict him. Swift continued to write tracts in favour of independence; until in 1730 he published his most biting attack on British policy.

A government suggestion that Ireland's overpopulation problem be solved by allowing the king of France to conscript Irish citizens or that young people be sent to Australia prompted Swift to write his "Modest Proposal" to solve the overpopulation problem.

From Jonathan Swift, "A Modest Proposal . . . ," in James E. Rubinstein, *The Great Tradition in English Literature: From Shakespeare to Shaw*, Vol. 1, (New York: Modern Reader Paperbacks, 1953), pp. 242–246.

A Modest Proposal for Preventing the Children of Poor People in Ireland from Being a Burden to their parents or country, and for making them beneficial to the Public

It is a melancholy object to those who walk through this great town or travel in the country, when they see the streets, the roads, and cabin doors, crowded with beggars of the female sex, followed by three, four, or six children, all in rags and importuning every passenger for alms. These mothers, instead of being able to work for their honest livelihood, are forced to employ all their time in strolling to beg sustenance for their helpless infants: who as they grow up either turn thieves for want of work, or leave their dear native country to fight for the pretender in Spain, or sell themselves to the Barbados.

I think it is agreed by all parties that this prodigious number of children in the arms, or on the backs, or at the heels of their mothers, and frequently of their fathers, is in the present deplorable state of the kingdom a very great additional grievance; and, therefore, whoever could find out a fair, cheap, and easy method of making these children sound, useful members of the commonwealth, would deserve so well of the public as to have his statue set up for a preserver of the nation. . . .

I shall now therefore humbly propose my own thoughts, which I hope will not be liable to the least objection. I have been assured by a very knowing American of my acquaintance in London, that a young healthy child well nursed is at a year old a most delicious, nourishing, and wholesome food, whether stewed, roasted, baked, or boiled; and I make no doubt that it will equally serve in a fricassee or a ragout. I do therefore humbly offer it to public consideration that of the 120 000 children already computed, 20 000 may be reserved from breed, whereof only one-fourth part to be males; which is more than we allow to sheep, black cattle or swine; and my reason is, that these children are seldom the fruits of marriage, a circumstance not much regarded by our savages, therefore one male will be sufficient to serve four females. That the remaining 100 000 may, at a year old, be offered in sale to the persons of quality and fortune throughout the kindom; always advising the mother to let them suck plentifully in the last month, so as to render them plump and fat for a good table.

A child will make two dishes at an entertainment of friends; and when the family dines alone, the fore or hind quarter will make a reasonable dish, and seasoned with a little pepper or salt will be very good boiled on the fourth day especially in winter.

I have reckoned upon a medium that a child just born will weight 12 pounds, and in a solar year, if tolerably nursed, will increase to 28 pounds.

I grant this food will be somewhat dear, and therefore very proper for landlords, who, as they have already devoured most of the parents, seem to have the best title to the children. . . .

I profess, in the sincerity of my heart, that I have not the least personal interest in endeavouring to promote this necessary work, having no other motive than the public good of my country, by advancing our trade, providing for infants, relieving the poor, and giving some pleasure to the rich. I have no children by which I can propose to get a single penny; the youngest being nine years old, and my wife past child-bearing.

1. Write a response to Swift's "modest proposal" from the point of view of (a) a government official who, taking it at face value, is charged with trying to explain why it would not be appropriate, or (b) an Irish nationalist echoing the sentiments of the satire.

Who is he being critical of?

Source:

Christopher and Wittet, Modern Western Civilization. Toronto: Oxford U.P., 1991. Pg. 33-34.

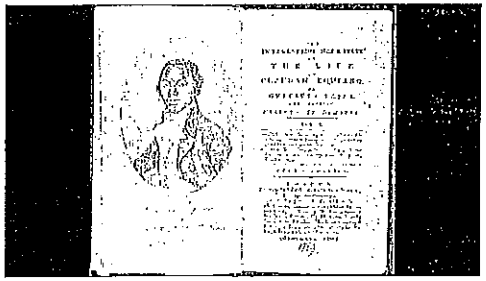
Ireland was under English control at this time. It had a majority Catholic population while England was Protestant.

CHY4U Olaudah Equiano PSD
Non-PSD text by Jim Pedrech (adapted by R. Gluskin)

The events of Olaudah Equiano's early life are unclear. He seems to contradict himself in his own writing, listing both Africa and America as his birthplace. However, historians have confirmed that he was sold to a Royal Navy officer in Virginia, and spent 20 years working on various ships that travelled around the world. He had also been taught to read at a young age. Eventually, Equiano earned enough money to buy his freedom. In 1786, he became involved in an abolitionist movement in Britain, which led directly to the publication of his autobiography. Because Britain had a constitutional monarchy, it allowed for people and groups like the abolitionist movement to have input into the change of laws, such as those on slave trade. His autobiography was one of the first of its kind, a slave narrative, that also expressed his spiritual journey. He had converted to Christianity in Britain. The section below deals with Equiano's views on the British government. It is fitting in that Equiano was a member of a group called Sons of Africa which aimed to influence the British government to eliminate the cruel slave trade.

Vocabulary:

Abolitionist movement - A movement that sought to eliminate or outlaw the slave trade at this time. Ironically, Britain was the most dominant country in the lucrative slave trade at the time and it was also the home of a vibrant abolition movement. In the 19th century, the movement would work to eliminate slavery altogether.



Excerpt from Chapter Twelve of *The Interesting Narrative of the Life of Olaudah Equiano* (1789) – please annotate – *divided into paragraphs by Ms. G for ease of reading and annotation*

I hope to have the satisfaction of seeing the renovation of liberty and justice, resting on the British government, to vindicate the honour of our common nature. ... It is upon these grounds that I hope and expect the attention of gentlemen in power. These are designs consonant to the elevation of their rank, and the dignity of their stations; they are ends suitable to the nature of a free and generous government; and, connected with views of empire and dominion, suited to the benevolence and solid merit of the legislature. It is a pursuit of substantial greatness.

May the time come - at least the speculation to me is pleasing - when the **sable** [dark, Black] people shall gratefully commemorate the auspicious aera of extensive freedom: then shall those persons particularly be named with praise and honour, who generously proposed and stood forth in the cause of humanity, liberty, and good policy; and brought to the ear of the legislature designs worthy of royal patronage and adoption.

May Heaven make the British senators the dispersers of light, liberty and science, to the uttermost parts of the earth: then will be glory to God on the highest, on earth peace, and good-will to men. ...

May the blessings of the Lord be upon the heads of all those who commiserate the cases of the oppressed negroes, and the fear of God prolong their days; and may their expectations be filled with gladness!...

CHY4U Wollstonecraft PSD
Non-PSD text by Jim Pedrech

A proto-feminist, Mary Wollstonecraft wrote extensively about the treatment of women in English society. Her works critiqued the lack of education for women and social expectations that relegated women to limited roles in their homes. In her most famous work, *A Vindication of the Rights of Woman*, written in 1792, she calls for equal education for both men and women. In the excerpt below, she addresses the impact of discrimination on women.

PSD - Mary Wollstonecraft Excerpts from A Vindication of the Rights of Woman

The Effects of Discrimination on Women – please annotate this text

Men, in general, seem to employ their reason to justify prejudices, which they have imbibed [absorbed knowledge], they cannot trace how, rather than to root them out. The mind must be strong that resolutely forms its own principles; for a kind of intellectual cowardice prevails which makes many men shrink from the task, or only do it by halves. Yet the imperfect conclusions thus drawn, are frequently very plausible, because they are built on partial experience, on just, though narrow, views.

That the society is formed in the wisest manner, whose constitution is founded on the nature of man, strikes, in the abstract, every thinking being so forcibly, that it looks like presumption to endeavour to bring forward proofs; though proof must be brought, or the strong hold of prescription will never be forced by reason; yet to urge prescription as an argument to justify the depriving men (or women) of their natural rights, is one of the absurd sophisms [untrue argument] which daily insult common sense.

But one power should not be thrown down to exalt another—for all power intoxicates weak man; and its abuse proves, that the more equality there is established among men, the more virtue and happiness will reign in society.

CHY4U Denis Diderot PSD
Non-PSD text by R. Gluskin

Denis Diderot was the co-editor of L'Encyclopedie, one of the first encyclopedias in the world; it was a collection of articles on a vast array of topics, from science to philosophy and mechanics to art. The unifying theme of the articles was the enlightened authors' preference for reason and secularism. Diderot and his co-editor, Jean Le Rond D'Alembert, even gave their multi-volume work the tag line "*dictionnaire raisonné* ("rational dictionary"). Articles were added from 1751 to 1772 during which time the pair faced censorship by the French government and the Roman Catholic Church. After completing the work Diderot sold the rights to Catherine the Great, the absolute monarch of Russia. The article below shows Diderot's sarcastic attitude toward the intolerance of the Catholic Church.

The Definition of Intolerance, 1765 – please annotate

The word *intolerance* is generally understood to mean the savage passion that leads us to hate and persecute those in error. But, in order not to confuse very different things, we must distinguish between two kinds of *intolerance* – ecclesiastic and civil.

Ecclesiastic [church-related] *intolerance* consists of considering as false all religions other than one's own; proclaiming it from the rooftops without being held back by terror, respect for humanity, or fear for the loss of one's life. This article will not address such heroism that has generated so many martyrs across the church's centuries.

Civil *intolerance* consists in ceasing all relations, by all sorts of violent means, with those who have a way of thinking about God and his worship that is different from our own.

A few lines taken from the Holy Scriptures, the Church fathers, and Councils will suffice to show that the *intolerant person*, taken in this latter sense, is an evil man, a bad Christian, a dangerous subject, a poor statesman, and a bad citizen.

It is **impious** [not sacred/religious, or blasphemous], even with the intention of bringing back those who previously strayed, to expose religion to the odious [hated] accusations of being tyrannical, harsh, unjust, and antisocial.

...

Education, persuasion, and prayer, these are the only legitimate means of spreading the faith.

Any means that provoke hate, indignation, and scorn are impious.

Any means that stir the passions and foster self-interest are impious.

Any means that loosen natural bonds and estrange fathers from children, brothers from brothers, sisters from sisters, are impious.

Any means that tend to incite men to rebel, bring nations to arms, and drench the earth with blood are impious.

It is impious to seek to coerce conscience, the universal determinant of behavior. Conscience must be enlightened, not constrained....

Source;The Encyclopedia of Diderot and D'Alembert. University of Michigan Library. N.d.
http://quod.lib.umich.edu/d/did/did2222.0000.020/--intolerance?rgn=main;view=fulltext (Jan. 18, 2017)

CHY4U Rousseau PSD
Non-PSD text by Jim Pedrech

Like many thinkers of the era, Jean Jacques Rousseau wrote extensively about the State of Nature. His conclusions, however, were fundamentally different than his peers. Unlike others who argued that government existed to limit humanity's cruelty or preserve its dignity, Rousseau claimed that government and society corrupted humanity's natural goodness. His ideal was the noble savage who was between the animalistic "brute" and the "civilized" person corrupted by rules and power.

Jean Jacques Rousseau: The Social Contract, 1763 please annotate

Man was born free, but everywhere he is in chains. This man believes that he is the master of others, and still he is more of a slave than they are. How did that transformation take place? I don't know. How may the restraints on man become legitimate? I do believe I can answer that question....

At a point in the state of nature when the obstacles to human preservation have become greater than each individual with his own strength can cope with . . ., an adequate combination of forces must be the result of men coming together. Still, each man's power and freedom are his main means of self-preservation. How is he to put them under the control of others without damaging himself . . . ?

This question might be rephrased: "How is a method of associating to be found which will defend and protect-using the power of all-the person and property of each member and still enable each member of the group to obey only himself and to remain as free as before?" This is the fundamental problem; the social contract offers a solution to it.

The very scope of the action dictates the terms of this contract and renders the least modification of them inadmissible, something making them null and void. Thus, although perhaps they have never been stated in so many words, they are the same everywhere and tacitly conceded and recognized everywhere. And so it follows that each individual immediately recovers his primitive rights and natural liberties whenever any violation of the social contract occurs and thereby loses the contractual freedom for which he renounced them.

The social contract's terms, when they are well understood, can be reduced to a single stipulation: the individual member alienates himself totally to the whole community together with all his rights. This is first because conditions will be the same for everyone when each individual gives himself totally, and secondly, because no one will be tempted to make that condition of shared equality worse for other men....

Source: From JeanJacques Rousseau, *Contrat social ou Principes du droit politique* (Paris: Garnier Frères 1800), pp. 240332, passim. Translated by Henry A. Myers. Via http://sourcebooks.fordham.edu/mod/rousseau-soccon.asp

CHY4U Voltaire PSD
Non-PSD text by Jim Pedrech

François-Marie Arouet, known as Voltaire, was one of the most prolific writers of the 18th century. By his death in 1778, he had written thousands of letters, books, and pamphlets. Many of his writings focused on inequality, intolerance, and injustice; unlike others who hid their criticisms behind double-meanings and fictional accounts, Voltaire's criticisms were often direct and unflinching. His willingness to challenge religious and political authority earned him considerable fame, but also put him at risk for prosecution and frequent exile from Paris.

Superstition – please annotate this PSD

The superstitious man is to the rogue what the slave is to the tyrant. Further, the superstitious man is governed by the fanatic and becomes fanatic. Superstition born in Paganism, adopted by Judaism, infested the Christian Church from the earliest times. All the fathers of the Church, without exception, believed in the power of magic. The Church always condemned magic, but she always believed in it: she did not excommunicate [throw out of the Church] sorcerers as madmen who were mistaken, but as men who were really in communication with the devil.

To-day one half of Europe thinks that the other half has long been and still is superstitious. The Protestants regard the relics [objects that Catholics believe belonged to Christ], the indulgences, the mortifications, the prayers for the dead, the holy water, and almost all the rites of the Roman Church, as a superstitious dementia. Superstition, according to them, consists in taking useless practices for necessary practices. Among the Roman Catholics there are some more enlightened than their ancestors, who have renounced many of these usages formerly considered sacred; and they defend themselves against the others who have retained them, by saying: " They are indifferent, and what is merely indifferent cannot be an evil." [...]

It is [...] clear that it is the fundamentals of the religion of one sect which is considered as superstition by another sect.

The Moslems accuse all Christian societies of it, and are themselves accused. Who will judge this great matter? Will it be reason? But each sect claims to have reason on its side. It will therefore be force which will judge, while awaiting the time when reason will penetrate a sufficient number of heads to disarm force.

Up to what point does statecraft permit superstition to be destroyed? This is a very thorny question; it is like asking up to what point one should make an incision in a dropsical [a person suffering from an excess of water in their body and tissues] person, who may die under the operation. It is a matter for the doctor's discretion.

Can there exist a people free from all superstitious prejudices? That is to ask - Can there exist a nation of philosophers? It is said that there is no superstition in the magistrature of China. It is probable that none will remain in the magistrature of a few towns of Europe.

Then the magistrates will stop the superstition of the people from being dangerous. These magistrates' example will not enlighten the mob, but the principal persons of the middle-classes will hold the mob in check. There is not perhaps a single riot, a single religious outrage in which the middle-classes were not formerly imbrued [stained], because these middle-classes were then the mob; but reason and time will have changed them. Their softened manners will soften those of the lowest and most savage populace; it is a thing of which we have striking examples in more than one country. In a word, less superstition, less fanaticism; and less fanaticism, less misery.

Source: The Philosophical Dictionary. Hanover College Department of History. 2001. *https://history.hanover.edu/texts/voltaire/volsuper.html*

CHY 4U Catherine the Great PSD

Catherine was a German princess who, at the age of fifteen, married the future Emperor of Russia in 1774. By 1761, she was much more popular with the military and the people than her husband; the disparity was so great, in fact, that this former German princess was proclaimed Empress of Russia, and her husband was assassinated days later. Russia was a monarchy, and Catherine was an autocratic ruler who had some interest in enlightened values. During her reign, Catherine brought Enlightenment and European values to the Russian Court, attempted to modernize Russia and refocused the empire on the West.

1767: Proposals for A New Law Code

9. The Sovereign is absolute; for there is no other Authority but that which centers in his single Person, that can act with a Vigour proportionate to the Extent of such a vast Dominion [empire].

10. The Extent of the Dominion requires an absolute Power to be vested in that Person who rules over it. It is expedient so to be, that the quick Dispatch of Affairs, sent from distant Parts, might make ample Amends for the Delay occasioned by the great Distance of the Places.

11. Every other Form of Government whatsoever would not only have been prejudicial to Russia, but would even have proved its entire Ruin.

12. Another Reason is: That it is better to be subject to the Laws under one Master, than to be subservient to many.

13. What is the true End of Monarchy? Not to deprive People of their natural Liberty; but to correct their Actions, in order to attain the *supreme Good.*

14. The Form of Government, therefore, which best attains this End, and at the same Time sets less Bounds than others to natural Liberty, is that which coincides with the Views and Purposes of rational Creatures, and answers the End, upon which we ought to fix a steadfast Eye in the Regulations of civil Polity.

38. A Man ought to form in his own Mind an exact and clear Idea of what Liberty is. *Liberty is the Right of doing whatsoever the Laws allow*: And if any one Citizen could do what the Laws forbid, there would be no more Liberty; because others would have an equal Power of doing the same.

From *A Source Book for Russian History,* G. Vernadsky, trans. (New Haven: Yale University Press, 1972), Vol. 2, pp. 453-454.

CHY4U Frederick the Great PSD

Frederick the Great, the Emperor of Prussia, was a complex man. He was a brilliant military strategist and a shrewd politician. At the same time, he was also an aspiring musician and an enlightened despot. That is, Prussia maintained an absolute monarchy, but Frederick changed many laws in Prussia to align with enlightenment values. He corresponded regularly with the greatest minds in Europe, including Voltaire, one of the most influential thinkers of the century. He outlawed torture, modernized the legal code, and protected both the freedom of press and religion.

From Frederick II. *Essay on the Forms of Government [separated into paragraphs for ease of reading and annotation by Ms. G]* please annotate

A sovereign must possess an exact and detailed knowledge of the strong and of the weak points of his country. He must be thoroughly acquainted with its resources, the character of the people. and the national commerce....

Rulers should always remind themselves that they are men like the least of their subjects. The sovereign is the foremost judge, general, financier, and minister of his country, not merely for the sake of his prestige. Therefore, he should perform with care the duties connected with these offices. He is merely the principal servant of the State. Hence, he must act with honesty, wisdom, and complete disinterestedness in such a way that he can render an account of his stewardship to the citizens at any moment. Consequently, he is guilty if he wastes the money of the people, the taxes which they have paid, in luxury, pomp and debauchery.

He who should improve the morals of the people, be the guardian of the law, and improve their education should not pervert them by his bad example. Princes, sovereigns, and king have not been given supreme authority in order to live in luxurious self-indulgence and debauchery. They have not been elevated by their fellow-men to enable them to strut about and to insult with their pride the simple-mannered, the poor and the suffering. They have not been placed at the head of the State to keep around themselves a crowd of idle loafers whose uselessness drives them towards vice.

The bad administration which may be found in monarchies springs from many different causes, but their principal cause lies in the character of the sovereign. A ruler addicted to women will become a tool of his mistresses and favourites, and these will abuse their power and commit wrongs of every kind, will protect vice, sell offices, and perpetrate every infamy....

The sovereign is the representative of his State. He and his people form a single body. Ruler and ruled can be happy only if they are firmly united. The sovereign stands to his people in the same relation in which the head stands to the body. He must use his eyes and his brain for the whole community, and act on its behalf to the common advantage.

If we wish to elevate monarchical above republican government, the duty of sovereigns is clear. They must be active, hard-working, upright and honest, and concentrate all their strength upon filling their office worthily.

That is my idea of the duties of sovereigns.

From *The Foundations of Germany,* J. Ellis Barker, trans. (New York: E. P. Dutton, 1916), pp. 22-23. Via Fordham University, Modern History Sourcebook, 1997, http://www.fordham.edu/halsall/mod/18fred2.asp (Sept. 14, 2013).

CHY4U Unit 2 Activity 1 – Did the Western World Have a Monopoly on Enlightenment?
Non-PSD text by R. Gluskin

Now that you have read the western PSDs related to the Enlightenment, the question remains: was the west the only part of the world that was enlightened, if enlightenment is to be taken as tolerant and equitable? Here are a few case studies for you to consider. They are not necessarily from exactly the same time period as the western European Enlightenment, but they are close enough.

Akbar the Great, Moghul ruler of India, 1542-1605

Figure 1 Akbar with Lion and Calf, c. 1630 by Govardhan.
https://commons.wikimedia.org/wiki/File:Govardhan._Akbar_With_Lion_and_Calf_ca._1630,_Metmuseum_(cropped).jpg

1. The Moghul Dynasty was an Islamic empire. How did Akbar show tolerance toward Hindus and others?

2. In what other ways did Akbar demonstrate enlightened characteristics?

3. What were the limits of enlightenment during his rule?

Suleiman the Magnificent, Sultan of the Ottoman Empire, 1494 to 1566.

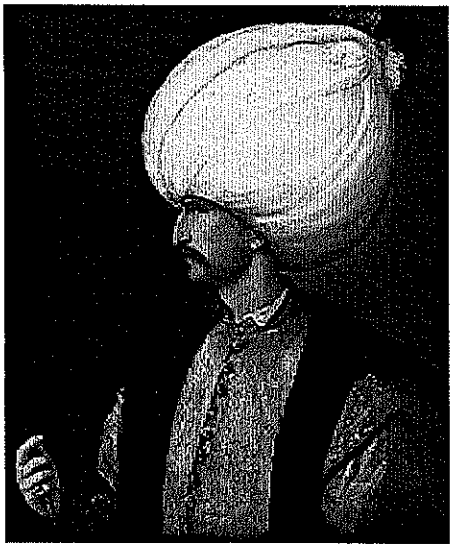


Figure 2 https://en.wikipedia.org/wiki/Suleiman_the_Magnificent

1. Though a conqueror of many territories, Suleiman was also known as the lawgiver. What was the nature of his laws?

2. His time was known as a 'golden age'. What made it so golden artistically and culturally?

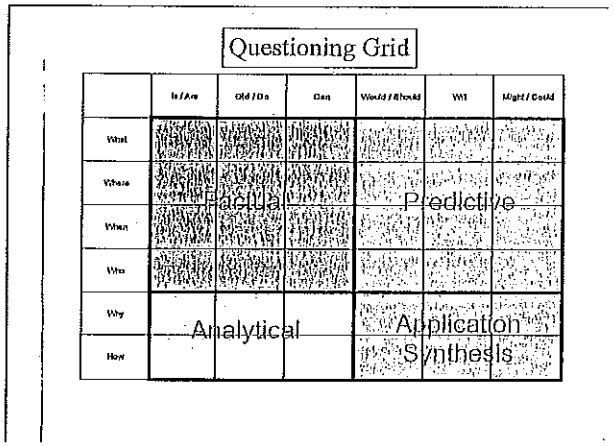
3. Who was Roxelana?

4. What were the limits of enlightenment under his rule?

CHY4U Unit 2, Activity 2
Slavery and Resistance
Some Text by Jim Pedrech

Step 1:
Go to the following website and watch the two-minute interactive. Come up with 3-5 inquiry questions based on the map (do not read the content of the website yet). You may use the inquiry grid to help you form deep thinking questions.

The Atlantic Slave Trade in 2 Minutes. Slate.
http://www.slate.com/articles/life/the_history_of_american_slavery/2015/06/animated_interactive_of_the_history_of_the_atlantic_slave_trade.html



Questions:

1.

2.

3.

4.

5.

Step 2: Resistance in the Americas
While enslaved people could not bring possessions with them to the Americas, they did bring traditions and practices that would become part of western culture. For example, the African drumming traditions, brought to America by Africans, provided the backbone for virtually all forms of modern music with a beat, such as jazz, rock, and hip hop. In the late 1600s and 1700s, however, these drums were viewed with deep suspicion by slave owners. Because the drums were used to communicate at a distance, plantation owners feared that the drums were being used to plan revolts against their owners. Thus, laws were passed throughout the colonies to ban the drum:

"It is absolutely necessary to the safety of this Province, that all due care be taken to restrain Negroes from using or keeping of drums, which may call together or give sign or notice to one another of their wicked designs and purposes."
— Slave Code of South Carolina, Article 36 (1740).

Source: DJ Zhao, "No drums allowed." This is Africa. Aug. 1, 2014. http://thisisafrica.me/lifestyle/drums-allowed-afro-rhythmic-mutations-america/ (Jan. 21, 2017)

While the intent of the drumming is unclear, the perspective of slave owners was not. Clearly, slave owners feared that the drums were being use to orchestrate violent uprisings. However, in the TED talk below, historian Chris Johnson suggests that the slave's rebelliousness was far more subtle.

Video:
https://youtu.be/YLG871tKZUM?t=3m

Step 3:

a) Using the textbook pages ___109___ to ___111_____, identify other forms of resistance that could be labeled as cultural or artistic.

b) Link your findings on resistance to the unit question: what was worth fighting for?

c) How does this topic widen or change your view of the word 'fight'?

CHAW Unit 2, Activity 2

Slave Trade Notes

Timeline

- 1441 Portuguese captain took 2 Africans home to Prince Henry the Navigator
- then Portuguese established fort to buy slaves and gold
  - slaves had already been used in sugar plantations in the Atlantic islands
  - underpopulation meant slavery already alive and well in savanna Africa (Islamic)
  - further south (Gold Coast) lineage slavery practised but the Portuguese sold slaves to certain West African states that needed them for agricultural labour
- rulers of the Kongo Kingdom came to trade with the Portuguese (see King Afonso PSD)
- 1532 first shipments to Americas
- 1540s to Brazil (African slaves resistant to new world diseases natives couldn't handle)
- 1630s and 1640s Dutch came in and sent low priced slaves to British and French West Indies, spurring those nations to get involved in the trade too (Jamaica and Haiti the largest destinations)
- 1780s had the highest numbers of slaves sent to the Americas

Involvement of African and European Merchants

- value of slaves increased for African merchants
- source of slaves gradually moved south
- 2/3 male (higher price)
- many children too because more could be squeezed into slave ships
- slaves often sold many times before getting to the coast and onto a slave ship bound for Americas
- African merchants dominated inland trade, and were coastal middlemen too who ultimately sold the slaves to the Europeans
- European merchants established factories, holding places before loading slaves on ships (established forts with local rulers' permission); or private traders went up and down the coast loading up with slaves until full
- Africans imported:
  - cloth
  - iron
  - copper
  - cowrie shells
  - later alcohol, tobacco, metal goods, firearms and gunpowder (enticing enough to sell people in exchange)

Process

- brand the slaves, load on ship
- many, perhaps up to half, died before this even happened)
- European merchants feared mutiny, escape, suicide, etc.
- 5-20% voyages might have had revolts

Voyage

- 2-3 month trip
- 0.4 square metres deck space per slave (1839-1852)
- dysentery, smallpox, scurvy (14% mortality rate?)
- one litre water per day - extreme thirst

Political Impact

- rise and fall of kingdoms because of slave trade and resulting alliances
- collapse of Kongo Kingdom and Oyo; growth of Asante, Dahomey in West Africa, Ndongo, Matamba and Kasanje in Angola

(cause + consequence)

Source: Iliffe, John. Africans: The History of a Continent. Cambridge: Cambridge University Press, 1995.

CHY 4U Unit 2, Activity 2
***Code Noir* Worksheet**

1. Read the purple box (*Code Noir*) on page 108 of the textbook. Fill in the chart below.

Articles	**Summary**	**Purpose** (why was this written into law by the French?)	**Impact on Enslaved Peoples** (how would this law affect their lives?)	**Contrasting French Enlighten-ment ideals**
Preamble, 1 and 4				
5,7,8,9,42				
23,26,27				

2. Based on the chart above, what do you think were some of the main themes of the *Code Noir*?

Hints:

c_ _ _ _ _ _ _ of religion and family structure;

per _ _ _ _ _ tion of the institution of slavery through _____;

based on a belief that blacks were _ _ _ _ _ _ _ _ .

CHY4U Unit 2, Activity 3
Early Inventions of Industrialization
Non-PSD Text by Jim Pedrech

Cotton production in India had been going on for a very long time before it came to Britain. Britain's ever-increasing interest in India was directly related to cotton.

Trade (including the slave trade) brought greater wealth to 17th century Britain. This wealth gave rise to consumerism, which occurs when the wealth in an economy is generated by the constant buying and consumption of goods by the public. For the first time, the "middling", those between the rich aristocrats and the destitute, had disposable income. Increasingly, this group spent this income on specialized furniture, porcelain from China, and clothing items, like undergarments, previously worn only by the rich.

One of the keys to the rise of this new middle class with a consumer culture was the availability of cotton. The East India Company brought cotton goods to Britain from India, where cotton had been harvested for thousands of years. Before the East India Company's access to Indian markets, cotton was a rare and valuable commodity in Europe. Indian cotton, however, was cheap and plentiful. It could be decorated with intricate designs at the fraction of the cost of other methods, providing consumers with plentiful options for clothes and bedding. Unfinished cotton, which had a rough, uncoloured look, was an even cheaper alternative for the poor.

However, cotton was not welcomed by everyone. Indian cotton arrived in Britain in the form of garments and cloth, meaning that production was handled by skilled Indian labour, not British workers. Growing cotton in the American colonies was possible thanks to weather conditions and slave labour, but the colony lacked the means to effectively produce cloth; thus, Britain consumed Indian cotton instead, with most profits going to the East India Company and India. Wool, the traditional material for most European clothing, was heavily impacted. Wool producers in Britain were unable to compete with cotton, which was cheaper, decorative, and comfortable. Concerned about their livelihood, they petitioned the crown for protection for their products. Below is an excerpt from one of *The Burial in Woollen Acts* (1666-1680), a series of Acts of Parliament in England.

> *And it is hereby enacted [...] that from and after the first day of August 1st 1678, no corpse of any person or persons shall be buried in any shirt, shift, sheet or shroud or any thing whatsoever made or mingled with flax, hemp, silk, hair gold or silver or in any stuff or thing other than what is made of sheep's wool only or be put in any coffin lined or faced with any sort of cloth or stuff or any other thing whatsoever that is made of any material but sheeps wool only upon the pain of forfeiture of* ***five pounds of lawful money*** *of England to be recovered and divided as is hereafter in this Act expressed and directed.*

Definition: While it is extremely difficult to calculate the value of 17th century currency in the 21st century, a conservative estimate would put the value of 5 pounds in 1678 to well over $1000 Canadian.

Source: British History Online, Charles II, An Act for Burrying in Wollen, N.d., http://www.british-history.ac.uk/statutes-realm/vol5/pp885-886 (Jan. 22, 2017)

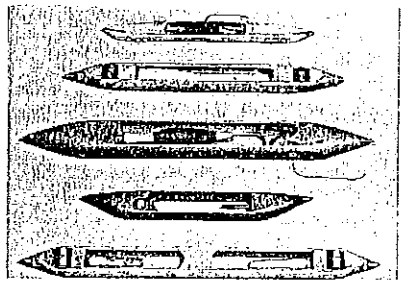
The Burial in Woollen Acts were followed by the Calico Acts in (1690-1721) which banned cotton imports altogether. However, less than a century later, cotton would be the key component in Britain's Industrial Revolution. How could this happen?

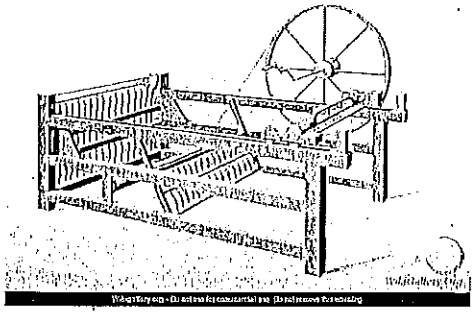
CHY4U Unit 2, Activity 3, Early Industrialization Activity

In the second half of the eighteenth century, a number of innovations fundamentally changed production in Britain. In the timeline below, you will be introduced to several key inventions from this era. As you examine each invention, write down who benefitted from the invention, and who suffered because of the invention (causes and consequences). You may choose from the words listed below.

Possible Answers for "who did it help / hurt"

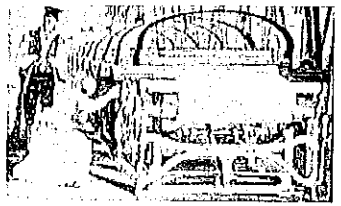
British East India Company merchants, farmers, women, children, people with capital to spend, Indian cotton farmers, Indian hand cotton weavers, factory owners, English hand(loom) weavers (cottage worker), skilled workers (usually men), unskilled workers (female), unskilled workers (male), enslaved Americans

Name of Innovation	Inventor and Year	Use	Who did it help/hurt?
flying shuttle	John Kay, 1733	 *Figure 1http://inventors.about.com/library/inventors/blflyingshuttle.htm* In 1733, John Kay invented the flying shuttle, an improvement to looms that enabled weavers to weave faster. The original shuttle contained a bobbin onto which the weft (weaving term for the crossways yarn) yarn was wound. It was normally pushed from one side of the warp (weaving term for the the series of yarns that extended lengthways in a loom) to the other side by hand. Large looms needed two weavers to throw the shuttle. The flying shuttle was thrown by a lever that could be operated by one weaver. In 1753, his home was attacked by textile workers who were angry that his inventions might take work away from them. Kay's invention paved the way for mechanical power looms,	

		however, the technology would have to wait another thirty years before a power loom was invented by Edmund Cartwright in 1787.	
spinning jenny	James Hargreaves, 1764	The spinning of cotton into threads for weaving into cloth had traditionally taken place in the homes of textile workers - known as 'cottage industries'. But the 18th century saw the emergence of the 'Industrial Revolution', the great age of steam, canals and factories that changed the face of the British economy forever. James Hargreaves' 'Spinning Jenny', the patent for which is shown here, would revolutionise the process of cotton spinning. The machine used eight spindles onto which the thread was spun, so by turning a single wheel, the operator could now spin eight threads at once. This increased to eighty with improvements in the technology. New 'manufactories' (an early word for 'factory') were a the result of new technologies such as this one. Large industrial buildings usually employed one central source of power to drive a whole network of machines. Richard Arkwright's cotton factories in Nottingham and Cromford, for example, employed nearly 600 people by the 1770s, including many small children, whose nimble hands made light-work of spinning. text source: http://www.bl.uk/learning/timeline/item107855.html  *Figure 2http://www.wikigallery.org/wiki/painting_241291/(after)-Nicholson,-Thomas-Henry/The-Spinning-Jenny-Invented-by-James-Hargreaves-in-1764-1835*	
water frame, first factory	Richard Arkwright, 1767	Richard Arkwright was a barber & wig maker in Bolton, England around 1750 where he learnt that he could make a lot of money if he could invent a machine to spin cotton fibre into yarn, or thread, quickly and easily. He teamed up with a clockmaker called John Kay and by the late 1760's they had a workable machine that could spin four strands of cotton yarn at the same time. Arkwright paid for a patent in 1769 to stop others copying his invention. This spinning machine spins 96 strands of yarn at once. It was	

		one of many similar machines installed in mills in Derbyshire and Lancashire and powered by waterwheels, so they were called Water Frames. Now it is the only complete machine of its kind in the world. His machines did not need skilled operators so Arkwright paid unskilled women and others to work on them. His spinning mills were the earliest examples of factories where hundreds of workers had to keep pace with the speed of the machines. Image and text from: A History of the World, BBC and the British Museum, http://www.bbc.co.uk/ahistoryoftheworld/objects/RyHIgvgsSeCYGZRI4Ep5RQ *Figure 3http://www.bbc.co.uk/ahistoryoftheworld/objects/RyHIgvgs5eCYGZRI4Ep5RQ* Description: A modern re-enactor demonstrating The Water Frame.	
spinning mule	Samuel Crompton, 1779	Crompton developed the mule in 1779, so called because it combined two previous spinning machines, the water frame and the spinning jenny. It was capable of producing high quantities of fine, strong cotton yarn, and during the early 1800s revolutionised the British cotton industry, heralding the start of the cotton boom. The application of the mule to industry massively increased the amount of cotton yarn manufacturers could produce, which in turn increased demand for raw cotton to supply the mills. This led to an increase in cotton production by the slave system, and a parallel boom developed in the plantations of the	

		southern states of America. During the period 1781-1791, the first decade of the mule's use, the amount of raw cotton supplied to Britain more than tripled. Despite the success of the mule, Samuel Crompton was unable to patent his design and made very little money from it. He eventually died in poverty in 1827. Image and text from Revealing Histories, Remembering Slavery, Manchester England *Figure 4http://revealinghistories.org.uk/why-was-cotton-so-important-in-north-west-england/objects/crompton-s-mule.html* Description: the machine in the image was made in 1802.	
power loom	Edward Cartwright, 1784, 1789	In 1784, Cartwright visited Richard Arkwright's cotton-spinning mills at Cromford in Derbyshire and was inspired to construct a similar machine for weaving. His idea was scorned by many who thought that such a complicated procedure would be impossible to automate. Undeterred by these comments, and his complete inexperience in the field, he began work. The first power loom, patented in 1785, was extremely crude but improvements were made in subsequent versions. Cartwright now established a factory in Doncaster for his looms, but his ignorance of industry and commerce meant that the factory never became much more than a testing site for new inventions. In 1793, he went bankrupt and closed the factory. A Manchester company purchased 400 of his looms, but the factory was burnt down, probably in an arson attack - many handloom weavers rightly feared the impact power looms would have on their livelihoods. Text source: http://www.bbc.co.uk/history/historic_figures/cartwright_edmun	

		d.shtml  *Figure 5http://inventors.about.com/od/cstartinventors/a/power_loom.htm* Description: the machine in this image is from circa 1833	

The repeal of the Calico Acts and the new production methods fundamentally changed the cotton trade. Britain could circumvent Indian production entirely by importing cotton picked by slaves in the colonies and refining (processing) it in British factories. This created a closed loop through which Britain controlled the acquisition of the resource, the transportation of the resource, its production into goods, and finally its sale in various markets. This loop was the backbone of the Industrial Revolution, leading to unprecedented economic growth in Britain. Even after the American War of Independence, this trade was so profitable that cotton shipments continued to fill British vessels. However, as you will see in unit 3, these changes were not beneficial for all.

It should also be noted that Britain's population increased by millions of people during this time so that there was an ever-increasing demand for products to be made more efficiently.

Explore some of the sites of early industrialization in England:

http://www.derbyshireuk.net/cromford.html

https://www.visitpeakdistrict.com/things-to-do/attractions/industrial-heritage

https://www.oup.com.au/__data/assets/pdf_file/0017/58031/Oxford-Big-Ideas-Geography-History-9-ch5-Industrial-revolution.pdf (very thorough overview of industrialization)

http://whc.unesco.org/en/list/371 (world's first iron bridge)

http://www.channel4.com/programmes/walking-through-history/on-demand/54892-002 (Tony Robinson's Walking Through History – Derwent Valley)

CHY4U Unit 2, Activity 4
PSDs Related to the Global Nature of the Seven Years War
Non-PSD Text by Jim Pedrech with adaptations by Risa Gluskin

Mercantilism - Context

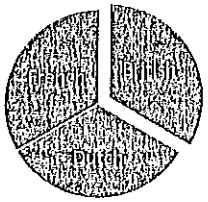
Colonies and Navigation Acts

- The Dutch were dominating trade so the French and British set up regulatory policies to defend against them. They wanted to subsidize and establish national industries. One of the most famous reactions was the British **Navigation Acts, 1660-1663. The British were most concerned about the Dutch because** smuggling had been increasing in the 13 colonies.

- a) colonial merchants could only ship goods on their own or on British ships (not Dutch)
  - British wanted American colonists to stop importing things on Dutch ships; this strengthened the British shipbuilding industry

  b) colonists could trade certain goods (e.g., sugar, cotton) only with Britain
  - British wanted American colonists to stop using third party traders

  c) imports had to first be sent to Britain, only then could they go on to the colonies (taxed in Britain)
  - British wanted to make financial gain from trade from colonists



The Pie Analogy

From the mercantilist point of view, colonies existed to serve the mother country, not to trade with other countries. This led to many wars; since wealth and empire went hand in hand, and wealth was thought to be based on gold and silver, and there was said to be a fixed amount of wealth in the world, countries had to compete for their share of the pie. The only way to get more pie was to take it from another country.

Task: Consequences of Exploration and Colonization Activity

- Read this worksheet and the attached PSDs (7 of them). This will take about 2 days. Make notes on them as you rotate from table to table.
- After reading, identify and rank your top five causes or consequences from the primary sources.
- For each of your five choices, briefly explain your reasoning (using criteria for your judgments). Make sure that your explanations include specific references to the appropriate primary sources.

The Causes of Global Conflict

Global conflict has a number of causes. Some causes may be direct, meaning that their immediate consequence was war; others are indirect, meaning that they contributed to a general condition that made war more likely.

The Seven Years War (1756-1763) was the first truly global war. The main combatants were European states fighting on four continents, often through their colonial holdings. Thus, the names by which this war is identified depends on the region, or theatre, being considered: for example, the conflict is called the Seven Years War in Europe and English Canada, The War of the Conquest in French Canada, the French and Indian War in the United States, and the Third Carnatic War in India. Each name reflects not only how the war was perceived by various communities, but also how long-term global war can be made up of numerous conflicts that are shaped by local realities.

Some Specific Causes

- A 1748 treaty that ended a conflict known as the War of Austrian Succession did little to prevent future problems. It did not address conflicts between the East India companies of France and Britain, which were sources of wealth and trade goods for both states. In 1755, French-British struggles over land, trade, and influence in the Americas were so frequent that they escalated into conflict. Though the forces of both states fought regularly, Britain and France did not officially declare war.

- Alliances divided the states of Europe, and eventually the world. Britain and Prussia were allied against France and Austria, despite the fact that France and Austria were traditional enemies. During the course of the war, France and Austria were allied with Spain, Sweden, Russia, the Mughal Empire, and others. Britain and Prussia were allied with Portugal, Hanover, and the Haudenosaunee Confederacy.

Figure 1 https://en.wikipedia.org/wiki/Seven_Years'_War shows the various locations that this war known by many names was fought.

cause - type

Please annotate

PSD 1

The state of the English colonies*, 1755 from the *Maryland Gazette*, originally published in London's *Gentlemen's Magazine

This source provides an overview of Virginia from a British perspective for a British audience. Note that the writer provides considerable detail about the advantages Virginia possessed.

Virginia, is the most ancient of all the Colonies, and is of great Extent, having about 180 Miles Sea Coast; and its Extent back in the Country is unbounded. The Soil is extremely good, producing all Sorts of European and Indian Corn, in great Abundance; but is most famous for Tobacco. As it lies in 37 Degrees it is not so cold as the other Northern Colonies, and therefore, as the Farmer is not obliged to procure so much Hay for his Cattle in Winter, they have great Stocks of black Cattle. They have very fine Rivers, all well supplied with Fish, and wild and tame Fowl in prodigious Quantities. The People live in great Plenty, but are not quite so Numerous as in some other Colonies, because they employ Negroes in the raising of their Tobacco. Williamsburg is the Capital of the Province, but is not large. Here their Courts are kept and their Governor resides: Here they also have a College, at which the Youth receive their Education. In New-England are two Universities, Cambridge and Newhaven, which are very large and elegant Buildings, and have very considerable Libraries. No Country is better supplied with fine Rivers than Virginia; so that Ships from England go 150 Miles up them to load at the Planter's Door with Tobacco, the Revenue of which Article to the Crown is prodigious; and vast Quantities of it are imported to Britain, and exported again to other Countries, which we pay in Cloths, Stuffs, Hardware, and every other Manufacture

...the British Empire in North-America; which from Nova-Scotia to Georgia, is a Tract of 1600 Miles Sea-Coast; [is] a Country productive of all the Necessaries and Conveniences of Life. . . . This is the Country, which the French have many Years envied us, and which they have been long meditating to make themselves Masters of . . . Everyone knows, that the English were the first and only Europeans who settled Virginia . . . the Invaders from Canada must be subdued."

Source: https://www.gilderlehrman.org/history-by-era/thirteen-colonies/resources/state-english-colonies-1755

Please Annotate — Cause — Type

PSD 2

Painting: British victory at Plassey in Bengal, on June 23rd, 1757

The battle at Plassey may have been relatively small, but its impact on Indian history was massive. In this battle--which was so small that it is sometimes referred to as a skirmish--British forces fought on behalf of the East India Company, defeating the ruler of Bengal and his French allies. This victory cemented British influence in the region, allowing Britain and the East India Company to rule Bengal from behind the scenes. By the 1770s, East India Company officials were governors, judges, and officials of the Bengalese state. Initially, the legal system was based on Indian traditions. Key British figures believed that maintaining the legal traditions of the regions were in the best interests of Bengal; thus, British judges initially tried cases according to Islamic or Hindu customs. In the following decades, however, this view was replaced by a desire to impose British culture and traditions in the region.

This painting depicts Robert Clive, head of the British forces, meeting with Mir Jafar after the battle. Clive made Mir Jafar *nawab,* or emperor, after Plassey, but the real power lay with Clive.

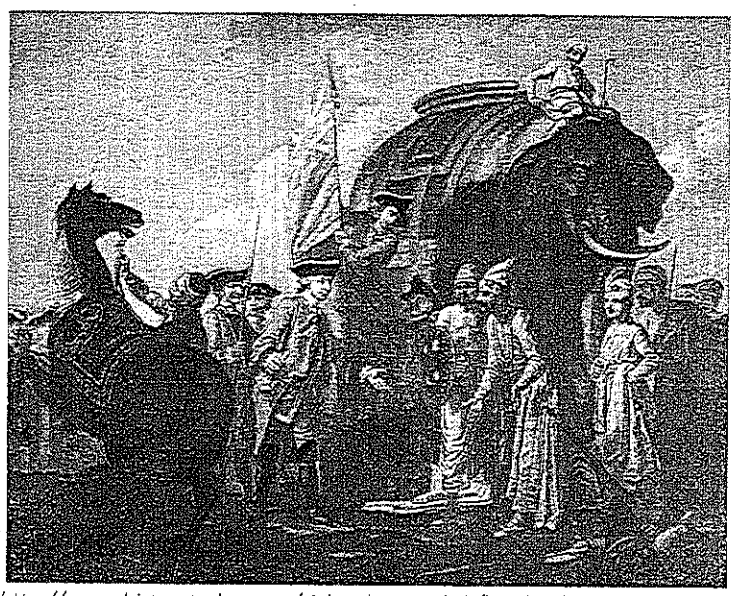


Figure 2http://www.historytoday.com/richard-cavendish/battle-plassey#sthash.4QQ8i5Fd.d

British victory at Plassey in Bengal, on June 23rd, 1757

PSD 3

The Battle of Quebec, 1759

This painting depicts the death of General Wolfe, leader of the British forces at the Battle of Quebec. The battle itself, which took place on the Plains of Abraham between fairly small British and French forces, was only fifteen minutes long; Wolfe was mortally wounded within the opening moments.

Still, the long-term consequences of this short battle were substantial. French forces were forced to leave the city, never to return. While French forces continued to fight elsewhere in the colonies, the Battle of Quebec was a turning point for French in the Americas; British control of the French settlements was only a matter of time.
The Battle of Quebec was part of the *Annus Mirabilis*, or *miraculous year*, of 1759, a term used to describe a time during which the English enjoyed repeated victories against the French around the globe. Upon hearing the news of Wolfe's victory, British politician Horace Walpole exclaimed "*Our Bells are worn threadbare with ringing for victory.*"

Source for quotation: http://www.cambridge.org/be/academic/subjects/history/british-history-after-1450/bells-victory-pitt-newcastle-ministry-and-conduct-seven-years-war-1757-1762?format=PB&isbn=9780521521321

Figure 3https://en.wikipedia.org/wiki/The_Death_of_General_Wolfe#/media/File:Benjamin_West_005.jpg

The death of General Wolfe, 1759 (painting by Benjamin West, 1771.

Please Annotate / cause-type \ consequence-type

PSD 4

Minavavana, a Chippewa chief, addressing trader Alexander Henry, as recorded by Henry, 1761

This address was given by Minavavana to a British trader following the defeat of the French by the British. In the address, Minavavana asserts that his people are not subject to British rule. In particular, note how he uses the terms *father* and *brother* to define this relationship.

"Englishman, although you have conquered the French, you have not yet conquered us! We are not your slaves. . . .

Englishman, our father, the King of France, employed our young men to make war upon your nation. In this warfare many of them have been killed, and it is our custom to retaliate until such time as the spirits of the slain are satisfied. But the spirits of the slain are to be satisfied in either of two ways; the first is by the spilling of the blood of the nation by which they fell; the other by covering the bodies of the dead, and thus allaying the resentment of their relations. This is done by making presents.

Englishman, your king has never sent us any presents, . . . wherefore he and we are still at war; and until he does these things we must consider that we have no other father, nor friend among the white men than the King of France. . . . You do not come armed with an intention to make war. . . . We shall regard you, therefore, as a brother. . . . As a token of our friendship we present you with this pipe to smoke."

Source:
http://www.smithsoniansource.org/display/primarysource/viewdetails.aspx?PrimarySourceId=1183

Please Annotate – /cause -type

PSD 5

The Attack of Manilla, October 1762

This map shows the British attack of Manilla, a city in the Spanish colony of the Philippines. Britain attacked because Spain was, at the time, an ally of France. In fact, the Anglo-Spanish War became a sub-war of the larger Seven Years War. Britain also attacked Havana's port (in Cuba) as part of this war.

The map is highly detailed, depicting the British navy and where the troops landed. The British maintained control of the colony until 1764, when it was returned to the Spanish as part of a peace treaty.

The attack reflects the global nature of the Seven Years War. Manilla is over 10,000 kilometres away from London over land, and much farther away by sea; thus, it was one of the theatres of war farthest away from Britain. It also provides insight into Britain's victory in the war itself. The key to Britain's success in Manilla and elsewhere was its navy, which was far superior to the navies of its adversaries. In fact, its navy allowed Britain to surpass France as the world's great power.

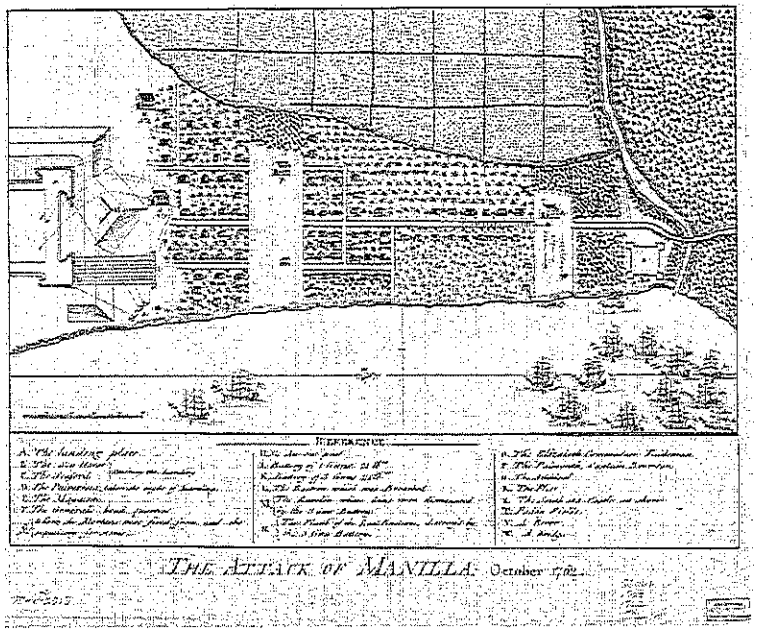
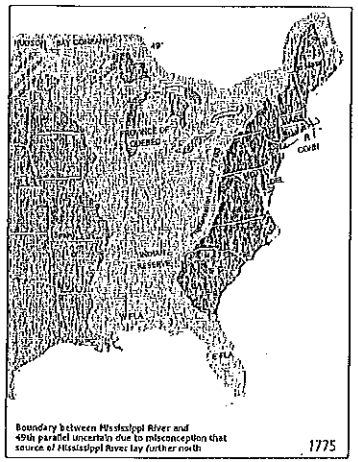


Figure 4https://www.wdl.org/en/item/213/#q=seven+years+war&time_periods=1700-1799

Please Annotate — cause – type / consequence : type

PSD 6

Royal Proclamation of 1763



The Royal Proclamation of 1763 outlines the administration and governance of the territories surrendered by the French to the British. The section below outlines the rights granted to the Indigenous peoples, including control of all land west of the Mississippi River to the Spanish territories in the west. This was highly controversial in the Thirteen Colonies because it limited their westward expansion; thus, the Royal Proclamation was later one of the causes of the American War of Independence.

And whereas it is just and reasonable, and essential to our Interest, and the Security of our Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to or purchased by Us, are reserved to them. or any of them, as their Hunting Grounds.

And We do further declare it to be Our Royal Will and Pleasure, for the present as aforesaid, to reserve under our Sovereignty, Protection, and Dominion, for the use of the said Indians, all the Lands and Territories not included within the Limits of Our said Three new Governments, or within the Limits of the Territory granted to the Hudson's Bay Company, as also all the Lands and Territories lying to the Westward of the Sources of the Rivers which fall into the Sea from the West and North West as aforesaid.

And We do hereby strictly forbid, on Pain of our Displeasure, all our loving Subjects

from making any Purchases or Settlements whatever, or taking Possession of any of the Lands above reserved. without our especial leave and Licence for that Purpose first obtained.

And.

We do further strictly enjoin and require all Persons whatever who have either wilfully or inadvertently seated themselves upon any Lands within the Countries above described. or upon any other Lands which, not having been ceded to or purchased by Us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such Settlements.

And whereas great Frauds and Abuses have been committed in purchasing Lands of the Indians, to the great Prejudice of our Interests. and to the great Dissatisfaction of the said Indians: In order, therefore, to prevent such Irregularities for the future, and to the end that the Indians may be convinced of our Justice and determined Resolution to remove all reasonable Cause of Discontent, We do. with the Advice of our Privy Council strictly enjoin and require. that no private Person do presume to make any purchase from the said Indians of any Lands reserved to the said Indians, within those parts of our Colonies where, We have thought proper to allow Settlement: but that. if at any Time any of the Said Indians should be inclined to dispose of the said Lands, the same shall be Purchased only for Us, in our Name, at some public Meeting or Assembly of the said Indians, to be held for that Purpose by the Governor or Commander in Chief of our Colony respectively within which they shall lie: and in case they shall lie within the limits of any Proprietary Government. they shall be purchased only for the Use and in the name of such Proprietaries, conformable to such Directions and Instructions as We or they shall think proper to give for that Purpose: And we do. by the Advice of our Privy Council, declare and enjoin, that the Trade with the said Indians shall be free and open to all our Subjects whatever. provided that every Person who may incline to Trade with the said Indians do take out a Licence for carrying on such Trade from the Governor or Commander in Chief of any of our Colonies respectively where such Person shall reside. and also give Security to observe such Regulations as We shall at any Time think fit. by ourselves or by our Commissaries to be appointed for this Purpose, to direct and appoint for the Benefit of the said Trade.

Source:
http://indigenousfoundations.arts.ubc.ca/home/government-policy/royal-proclamation-1763.html

Please Annotate – cause-type
\ consequence-type

PSD 7
The Quebec Act, 1774

The Quebec Act was an attempt by the British Parliament to secure the loyalty of colonists in Quebec. The need for their allegiance had become more pressing with the discontent in the Thirteen Colonies; Britain feared that if revolution occurred in the Thirteen Colonies, the revolution might spread to Quebec. Thus, the Quebec Act outlined key provisions. First, it granted colonists in Quebec the right to practice Catholicism. Second, it expanded the borders of Quebec. An excerpt pertaining to the religious freedoms is below:

And, for the more perfect Security and Ease of the Minds of the Inhabitants of the said Province, it is hereby declared: That his Majesty's Subjects, professing the Religion of the Church of Rome of and in the said Province of Quebec, may have, hold, and enjoy, the free Exercise of the Religion of the Church of Rome, subject to the King's Supremacy, declared and established by an Act, made in the first Year of the Reign of Queen Elizabeth, over all the Dominions and Countries which then did, or thereafter should belong, to the Imperial Crown of this Realm; and that the Clergy of the said Church may hold, receive, and enjoy, their accustomed Dues and Rights, with respect to such Persons only as shall profess the said Religion.

Source: http://ushistoryscene.com/article/quebec-act/

The Thirteen Colonies disapproved of all three provisions, but the third was particularly contentious. Colonists worried that if Britain could arbitrarily restructure the government of Quebec, it might attempt the same thing in the Thirteen Colonies. Below is a 1774 cartoon demonstrating some of the colonists' concerns. Their clothes are in rags, and many of them say they are starving. They are all pointing to a stagecoach being driven by the British. Note the Quebec Act is one of the papers on the ground spurring American resentment of the British. The papers represent broken promises by the British.

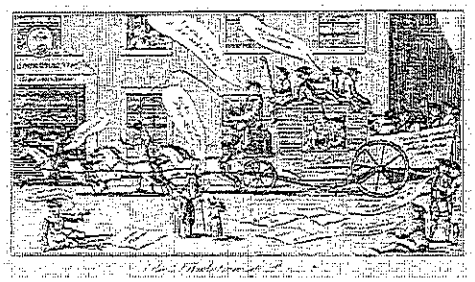


Figure 5 Source: Stephens, Frederic George; George, Mary Dorothy, Catalogue of Political and Personal Satires in the Department of Prints and Drawings in the British Museum, 11 vols, London, BMP, 1870

CHY4U Unit 2 Timeline with Attitude

Timeline Requirements:

- Your timeline will feature 6 events from Activities 1 - 4 from this unit (1650 to 1789 – no events before or after that date).
- You will make the timeline from the perspective of a group in this unit (e.g., workers, colonials, indigenous peoples, industrialists, or another group that you identify).
- Each event will have a two- to four-sentence **explanation** of how the event reveals the perspective.
- Select six events that are, in your opinion, the most relevant to your selected perspective.
- For each event, choose a **visual** to represent it (a photo, drawing, painting, quote from a primary source) that conveys an important message related to the perspective. If the visual needs to be explained, please do so in a short caption. Cite your sources in embedded citation format: (author/title/date/url) – do not choose images that were already selected by the teacher!!!

Format of the Timeline:

- The X axis of the timeline will be for chronology (dates), while the Y axis will be for progress / decline (> or < O). Thus, the more progressive the event for your particular group, the higher it should appear on your timeline. The lower, the less significant or more associated with decline.
- You must create scales for your Y axis (above and below the x axis). You should use descriptive scale labels for the progress and decline scales. Do **not** just label the scales + or -1, + or -2, + or -3.
- Your timeline may be created electronically or by hand. Do not use PPT slides because the view of the whole timeline should be emphasized.

Paragraph Requirements:

- You will choose **one** event from your timeline and explain, in paragraph form, why it was a **turning point** from the perspective of the chosen group. A turning point is a change in the pace or direction of change (so there must be explanation of the difference between before and after in either pace of change or direction of change). Page limit = ½ to ¾ of a page double-spaced.

Curriculum Expectations, Learning Goals and Success Criteria for Timeline with Attitude

Expectations	Learning Goals	Success Criteria
A1.7 evaluate and synthesize their findings to formulate conclusions and/or make informed judgements or predictions about the issues, events, and/or developments they are investigating	- we are learning to synthesize sources to make judgements about historic events	- I can make conclusions
C1. Social, Economic, and Political Context: analyse key social, economic, and political issues, trends, and/or developments in various regions of the world between 1650 and 1789	- we are learning to analyze the social, economic and political causes and consequences of historic events between 1650-1789	- I can select the 6 most significant developments and events between 1650-1789 that represented progress and decline which reflect a specific perspective (e.g. women, enslaved persons, factory workers, colonials, indigenous peoples, industrialists, etc.)
A1.2 select and organize relevant evidence and information on aspects of world history since the fifteenth century from a variety of primary and secondary sources	- we are learning to select evidence to reflect progress or decline	- I can select visual sources to represent progress and decline and place them in an appropriate location on the timeline.
A1.4 interpret and analyse evidence and information relevant to their investigations, using various tools, strategies, and approaches appropriate for historical inquiry	- we are learning to interpret evidence to make conclusions	- I can justify which event on timeline was a turning point for my identified group in a paragraph
A1.6 use the concepts of historical thinking	- we are learning to apply historical thinking concepts	- I can apply the concept of continuity and change through selection of a turning point and progress and decline - I can apply the concept of historical perspectives to determine the view of different groups or individuals
A1.8 communicate their ideas, arguments, and conclusions using various formats and styles, as appropriate for the audience and purpose	- we are learning to communicate clearly in a paragraph	- I can communicate clearly my justification of which event was a turning point in a paragraph

Due Date: _____

Rubric for CHY4U Timeline with Attitude

Name: _____

	Level 4	Level 3	Level 2	Level 1	Score
Knowledge/Understanding Writes concise yet accurate summaries of the chosen events.	Demonstrates thorough understanding of chosen events Concise yet accurate, showing "big picture" understanding	Demonstrates considerable understanding of chosen events	Demonstrates some understanding of chosen events	Demonstrates limited understanding of chosen events Too long, vague or inaccurate. Doesn't seem familiar with the "big picture"	
Thinking/Inquiry Selects and labels visuals that represent progress and decline and places events on appropriate locations on timeline	Selects interesting and appropriate visual sources (captions clearly identify visuals) Progress and decline are represented through location on timeline with a high degree of effectiveness (Insightful choices of events, precise placement on creatively described scales)	Selects appropriate yet expected visual sources (Captions identify visuals) Progress and decline are represented through location on timeline with considerable effectiveness (Appropriate choices of events, appropriate placement on described scales)	Selects acceptable visual sources (Captions somewhat identify visuals) Progress and decline are represented through location on timeline with some effectiveness (Somewhat useful choices of events, somewhat expected scale)	Selects visual sources of limited relevance (Captions do not adequately identify visuals – reader has to go searching) Progress and decline are represented through location on timeline with little effectiveness (Choices of events are very basic, similar each time, unknown, vaguely labelled scale)	
Application Uses historical thinking concepts of **continuity and change** (through descriptions of progress and decline) and **historical perspective** (views of different people)	Uses HTCs consistently, thoroughly, accurately and with relevance Progress and/or decline for group made consistently clear Perspective of group explained clearly	Uses HTCs with considerable success Progress and/or decline for group mostly made clear Perspective of group explained	Uses HTC with some success Progress and/or decline for group sometimes identified Perspective of group sometimes shown	Uses HTCs with little success Progress and/or decline for group unclear, vague, confusing Perspective of group not well identified or confusing	
Communication Communicates the justification for which event was a turning point in paragraph Uses HTC language thoughtfully (especially historical perspectives and continuity/change)	Clearly justifies (defends) turning point – thoroughly explained/proved showing difference between before and after in pace and/or direction of change Appropriately chosen and diverse HTC language used throughout timeline	Mostly justifies turning point HTC language used in timeline, a bit expected	Somewhat justifies turning point (more summarized than justified) Some basic HTC language used with some success	Hardly justifies turning point (states, doesn't justify) Little HTC language used, or too much HTC language misused, or very basic	
	4++ = 100, 4+ = 95, 4 = 88, 4- = 82, 3+ = 78, 3 = 75, 3- = 72, 2+ = 68, 2= 65, 2- = 62, 1+ = 58, 1 = 55, 1 - = 52. Below level 1 does not meet the expectations for this assignment.				

CHY4U Unit 2, Activity 5
Cultural Exchange - Absolutism in France and Russia
Non-PSD Text by Jim Pedrech

The Idea of Absolutism
In a previous activity, you learned that thinkers from across Europe defined the period called the Enlightenment. Some of the values espoused by these thinkers were adopted by rulers who sought to reform their states. One of the consequences of this era was Absolutism, a system in which a monarch has complete control over the state. In some ways, Absolutism may seem to contradict Enlightenment values because of the ruler's god-like control over everything in his/her domain; however, some theorists, like Thomas Hobbes, argued that a monarch with absolute control was by far the best option. Thus, while Absolutism may seem contradictory to Enlightenment values, it is actually a product of them.

Absolutism in France
Louis XIV of France used Absolutism to centralize power around the throne. When he was 10, he witnessed a series of civil wars led by nobles who wanted to limit the power of the crown; when he was older, he imposed a series of changes that strengthened the monarchy at the expense of the nobility. The embodiment of Louis' Absolutism is Versailles, a massive palace that also served as the new location for the French government. Versailles was designed to intimidate visitors, making them more aware of Louis' power; because it was built some distance from Paris, anyone who wished to conduct business with the French government needed to travel outside Paris to Versailles, the king's personal residence, to do so.

The video below shows the changes made under Louis XIV, and shows you how Versailles was an architectural manifestation of his power.

https://www.youtube.com/watch?v=X235vpOToVU

While centralizing power in France, Louis disempowered the once independent nobles through redefining his expectations of them. He used routine, ceremony, and access to control his court; the structure was so strict that his personal valet, Duke de Saint-Simon, said that "*with an almanac and a watch, you could be three hundred leagues from here and say what [Louis] was doing.*" Where they no longer had power, the nobles now had privileges at court.

Source: http://en.chateauversailles.fr/history/versailles-during-the-centuries/living-at-the-court/a-day-in-the-life-of-louis-xiv

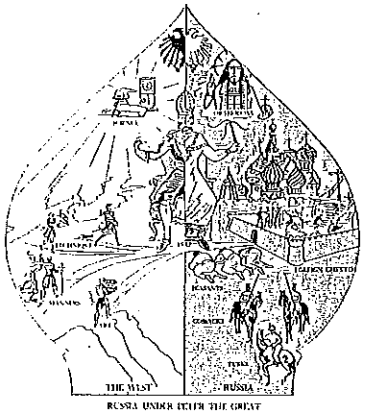
Below is an excerpt from the Duke's memoirs:

Excerpt from Duc de St. Simon
The frequent fêtes (parties), the private promenades at Versailles, the journeys, were the means on which the King seized in order to distinguish or mortify the courtiers, and thus render them more assiduous in pleasing him. He felt that of real favors he had not enough to bestow; in order to keep up the spirit of devotion, he therefore unceasingly invented all sorts of ideal ones, little preferences and petty distinctions, which answered his purpose as well.

He was exceedingly jealous of the attention paid him. Not only did he notice the presence of the most distinguished courtiers, but those of inferior degree also. He looked to the right and to the left, not only upon rising, but upon going to bed, at his meals, in passing through his apartments, or his gardens of Versailles, where alone the courtiers were allowed to follow him; he saw and noticed everybody; not one escaped him, not even those who hoped to remain unnoticed.

Source: From The Memoirs of the Duke de Saint-Simon, ed. F. Arkwright (New York Brentano's), Vol. V, pp. 254, 259-63, 271-274, 276-278, date unknown.
http://www4.wittenberg.edu/academics/hist/crom/civ2001/abso.htm

Absolutism in Russia



RUSSIA UNDER PETER THE GREAT

Figure 1 https://library.osu.edu/projects/belo-petheo/peterthegreat.htm

This is a cartoon commenting on the hypocrisy of Peter's policies. It is the shape of an onion dome, divided into East and West. Peter is sitting in between the two and, when he is looking west, appears benevolent, clean-shaven and looking at technology, manners and art. When he is looking east to Russia, he appears as a traditional,

autocratic tsar. The Western innovations are penned up in a foreign ghetto, the peasants are bowing to him, and the architecture is clearly eastern.

Absolutism was a tool used by Peter the Great to westernize Russia based on Enlightenment ideals. As the image above indicates, he enacted a number of policies designed to limit the **Byzantine** and Eastern influences in nearly every facet of Russian society. For example, he ordered the construction of a new city, St. Petersburg, that was European in style and, in fact, not very far from Europe (see map for proximity to Finland). The first image below is of a Church in Moscow that predates Peter's reign; the second image is the Winter Palace built for Peter in St. Petersburg. Note its resemblance to Versailles.

Definition Byzantine: Referring to Byzantium, or the Eastern Roman Empire (330 to 1453 CE). In this context, Byzantine means old, filled with elaborate bureaucracy, systems of privilege and ceremony. The antithesis of Enlightenment values.

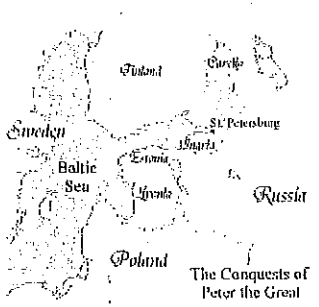


Figure 2 https://en.wikipedia.org/wiki/Red_Square#/media/File:RedSquare_SaintBasils_[plainview].jpg

Like Louis, Peter had to contend with a noble class that had previously enjoyed considerable influence, and thus were not likely to accept Absolutist rule uncontested. In response, Peter created the Table of Ranks, a complex ranking system for all aristocrats or boyars. Initially, all nobles were placed in the lowest rank, regardless of their previous titles and prestige. In order to move up the ranks a nobleman had to demonstrate loyalty and service to Peter; since literacy was a requirement for many of the tasks, the nobles of Russia had to become literate to achieve higher status. Thus, Peter not only ensured that the highest ranking nobles were loyal to him, but also ensured that these same nobles were educated.

Figure 3 https://en.wikipedia.org/wiki/Winter_Palace#/media/File:Winter_Palace_Panorama_2.jpg

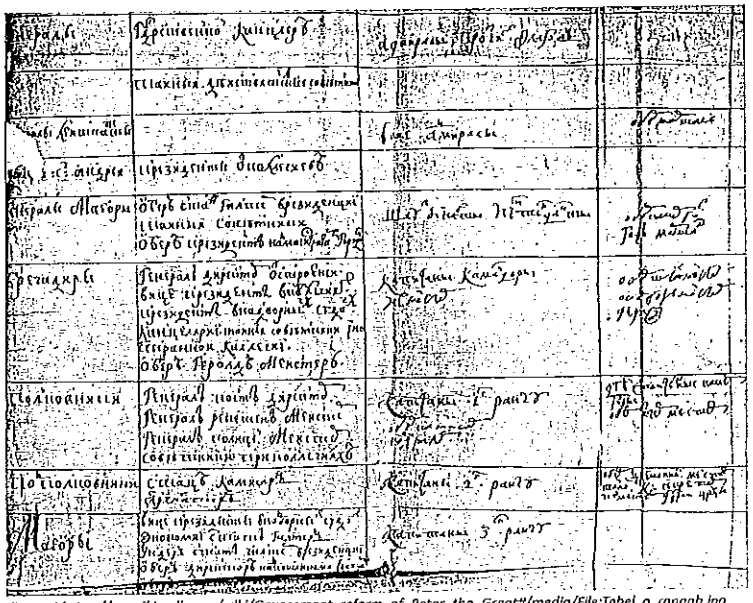


Figure 4 https://en.wikipedia.org/wiki/Government_reform_of_Peter_the_Great#/media/File:Tabel_o_rangah.jpg

This document is a page from the Table of Ranks.

Peter's reforms were not limited to the government. He also passed a law that required all men (with the exception of priests and peasants) to shave their beards. While this might seem unimportant, this decision directly contradicted centuries of tradition; in fact, one of his predecessors had argued that shaving one's beard was an affront to God. Thus, the law was designed to stamp out this tradition and the **Orthodox** values that accompanied it.

Definition: The Orthodox Church is a Christian faith associated with Eastern Europe and Russia; it has its origins in Constantinople in the Byzantine Era.

Peter introduced the law by pulling out a shaving knife during an official ceremony and shaving a few of the nearby nobles; because of Peter's authority, no one dared to stop him. Officials were given the authority to cut men's beards on sight if they were not complying with the law. Eventually, the mandatory shaving law was replaced with a beard tax. Those who wished to save their beards could pay a tax proportionate to their class.

Figure 5 http://www.spectator.co.uk/2016/02/why-do-men-grow-beards/

An early 18th century woodcut showing Peter the Great cutting off the beard of an unhappy boyar (noble).

Questions on the Shaving Law:

1. How is this new shaving law a consequence of cultural exchanges?

2. Do you see this as intended or unintended?

3. Do you see it as positive or negative?

Questions on Louis XIV and Peter the Great:

1. Identify some similarities between Louis' and Peter's versions of absolutism.

2. Identity some ways their styles of absolutism were different.

CHY-III Unit 2, Activity 5

Peter the Great

BQs — Please annotate

Czar Peter the Great (1689–1725) was the first ruler of Russia to feel the need to undertake a comprehensive program of "Westernization." The stimulus, as it would be in other places later on, was the belief that the adoption of Western techniques and customs would help overcome his country's military inferiority. The following are only a handful of over three hundred decrees made by Peter that touched virtually all aspects of Russian life.

A Peter decrees that Russians should dress in the Western style.

Decree on Western Dress (1701)

Western dress shall be worn by all the boyars, members of our councils and of our court . . . gentry of Moscow, secretaries . . . provincial gentry, gosti [Russian merchants who often served the Czar and the state], government officials, strel'tsy [members of the imperial guard in Moscow], members of the guilds purveying for our household, citizens of Moscow of all ranks, and residents of provincial cities . . . excepting the clergy and peasant tillers of the soil. The upper dress shall be of French or Saxon cut, and the lower dress . . . —(including) waistcoat, trousers, boots, shoes, and hats — shall be of the German type. They shall also ride German saddles. Likewise the womenfolk of all ranks, including the priests', deacons', and church attendants' wives, the wives of the dragoons, the soldiers, and the strel'tsy, and their children, shall wear Western dresses, hats, jackets, and underwear — undervests and petticoats — and shoes. From now on no one of the above-mentioned is to wear Russian dress or Circassian coats, sheepskin coats, or Russian peasant coats, trousers, boots, and shoes. It is also forbidden to ride Russian saddles, and the craftsmen shall not manufacture them or sell them at the marketplaces.

B Peter's most famous decree was on shaving. Here, he challenges traditional religious dress as well as social customs.

Decree on Shaving (1705)

A decree to be published in Moscow and in all the provincial cities: Henceforth, in accordance with this, His Majesty's decree, all court attendants . . . provincial service men, government officials of all ranks, military men, all the gosti, members of the wholesale merchants' guild, and members of the guilds purveying for our household must shave their beards and moustaches. But, if it happens that some of them do not wish to shave their beards and moustaches, let a yearly tax be collected from such persons; from court attendants . . . provincial service men, military men, and government officials of all ranks — 60 rubles per person; from the gosti and members of the wholesale merchants' guild of the first class — 100 rubles per person; from members of the wholesale merchants' guild of the middle and the lower class (and) . . . from (other) merchants and townsfolk — 60 rubles per person; . . . from townsfolk (of the lower rank), boyars' servants, stagecoachmen, waggoners, church attendants (with the exception of priests and deacons), and from Moscow residents of all ranks — 30 rubles per person. Special badges shall be issued to them from the Administrator of Land Affairs of Public Order . . . which they must wear . . . As for the peasants, let a toll of two half-copecks per beard be collected at the town gates each time they enter or leave a town; and do not let the peasants pass the town gates, into or out of town, without paying this toll.

Source: Kevin Reilly, *Readings in World Civilizations*, Vol. II. New York: St. Martin's Press, 1992, pp. 79–81.

C Peter himself had studied shipbuilding abroad, and he had great respect for Western science, mathematics, and technology.

Decree on Compulsory Education of the Russian Nobility (1714)

Send to every administrative district some persons from mathematical schools to teach the children of the nobility — except those of freeholders and government clerks — mathematics and geometry; as a penalty for evasion establish a rule that no one will be allowed to marry unless he learns these subjects. Inform all prelates to issue no marriage certificates to those who are ordered to go to schools. . . .

The Great Sovereign has decreed; in all administrative districts children between the ages of ten and fifteen of the nobility, of government clerks, and of lesser officials, except those of freeholders, must be taught mathematics and some geometry. . . . No fees should be collected from students. When they have mastered the material, they should then be given certificates written in their own handwriting. When the students are released they ought to pay one ruble each for their training. Without these certificates they should not be allowed to marry nor receive marriage certificates.

An Instruction to Russian Students Abroad Studying Navigation (1714)

1. Learn how to draw plans and charts and how to use the compass and other naval indicators.
2. Learn how to navigate a vessel in battle as well as in a simple maneuver, and learn how to use all appropriate tools and instruments; namely, sails, ropes, and oars, and the like matters, on row boats and other vessels.
3. Discover as much as possible how to put ships to sea during a naval battle. Those who cannot succeed in this effort must diligently ascertain what action should be taken by the vessels that do and those that do not put to sea during such a situation (naval battle). Obtain from foreign naval officers written statements, bearing their signatures and seals, of how adequately you are prepared for naval duties.
4. If, upon his return, anyone wishes to receive from the Tsar greater favors for himself, he should learn, in addition to the above enumerated instructions, how to construct those vessels abroad which he would like to demonstrate his skills.