

Inquiry Set 10a: The World in 1750

I. Inquiry Set Introduction	
Inquiry Set Title	The World in 1750
Brief Description	This unit highlights power relations in the age of absolute monarchy and the divine right of kings in the major states, such as the Mughal Empire, China, France, and Russia; it also highlights unequal social structures, such as class distinctions, racial slavery, forced labor, and serfdom.
Authors	Shennan Hutton, Program Coordinator, CHSSP
Grade Levels	10
Topics/Concepts	absolute monarchy, divine right of kings, social hierarchy, serfdom, slavery, eighteenth-century class distinctions, forced labor in colonialism
CA HSS Standards / Frameworks	World History, Culture, and Geography: The Modern World 10.2: Students compare and contrast the Glorious Revolution of England, the American Revolution, and the French Revolution and their enduring effects worldwide on the political expectations for self-government and individual liberty. 10.2.1: Compare the major ideas of philosophers and their effects on the democratic revolutions in England, the United States, France, and Latin America (e.g., John Locke, Charles-Louis Montesquieu, Jean-Jacques Rousseau, Simón Bolívar, Thomas Jefferson, James Madison).
Framework Excerpt	Students begin tenth grade world history with a survey of the world in 1750. This question can frame students' initial explorations: How were most societies organized in the 1700s? Students analyze maps of the gunpowder empires (Qing China, Mughal India, Ottoman Empire, Safavid Persia, Spain, France, England), trade routes (Atlantic World, Pacific/Indian Ocean, and world trade systems), and colonies.

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	The teacher explains that in 1750, people were living at the very end of the pre-modern world. Although there had been many differences in peoples' experiences depending on their location, culture, and language, certain broad patterns were present in most states and empires. Most states and empires were ruled by one leader, called a king, tsar, sultan, emperor, shah, or prince. Students can consider the comparative question: Who held power in the 1700s? Why? This ruler was usually, but not always, a man who came from a dynasty, a family of rulers. Dynasties changed all the time, when kings were defeated and overthrown, but the winners would then set up a new dynasty under one leader. The tsar or sultan got his legitimacy from his birth into the royal family and the support of religious and political elites. Most emperors claimed that they had been chosen or blessed by divine power, and that they ruled on behalf of God to keep order and justice in the society. The question What was the divine right of kings? helps students consider the construction of monarchic governments and societies. Besides the royal family, there were elite groups in that society who had political, military, or religious power, and owned wealth and land. These elite groups went by different names in each state or empire, such as nobles and scholar-officials, but they had privileges — that is, special rights that ordinary people did not have. Elite status was often based on birth. There were not many elites, either, as they constituted about 3 to 5 percent of the population. Below the elite groups, there was a small middle class. But the majority of people in the world worked as farmers and had very little wealth or material possessions, no education, and no political power. The reason that this poor farmers group was so large was because energy, power sources, and technology were limited in the pre-modern world. Ninety percent of the people had to work full time at farming, spinning thread for cloth, and doing other repetitive manual jobs to produce food, clothing, and shelter for everyone. The only power sources were human, animal, wind, and water. There was enough surplus in the society only for a small percentage of people to have more than basic food, clothing, and shelter. Dynasties and elite groups defended their power, wealth, and privilege through customs of social order, force, and propaganda. They usually resisted giving power to lower social groups for fear that the nobles or other elites would lose their wealth and privileges. In all societies, customs of social order were hierarchical, meaning that people were unequal. Some people were higher and considered better than ordinary people.
ELD Standards / Literacy	California English Language Development Standards for Grades 9-10 Part I. Interacting in Meaningful Ways

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Extension Brief Description	B. Interpretive 6. Reading closely literary and informational texts and viewing multimedia to determine how meaning is conveyed explicitly and implicitly through language. 7. Evaluating how well writers and speakers use language to support ideas and arguments with details or evidence depending on modality, text type, purpose, audience, topic, and content area. Common Core State Reading Standards for Literacy in History/Social Studies, Grades 9-10 1. Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information 2. Determine the central ideas or information of a primary or secondary source: provide an accurate summary of how key events or ideas develop over the course of the text. 5. Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.
Investigative Question	How were most societies organized in the 1700s?
Historical Background	This inquiry set is designed for the first student inquiry of the grade 10 course. Instead of reviewing material from grades 6 and 7 and/or tracing the growth of democracy through the Greeks, English, etc., the first framework unit aims to set the stage by reviewing the world in 1750. Because 1750 is an arbitrary date, the sources in this set range from the sixteenth to the early nineteenth centuries. The unit highlights power relations in the premodern world, both in terms of the types of government that existed in the major states and the unequal social structures within those states. This inquiry set teaches students about the opposite of democracy, the social and political conditions that gave rise to the Enlightenment and the democratic revolutions studied in the second unit. Before embarking on this set, the teacher can use maps to familiarize students with the major powers, their locations and the areas that each controlled, and trade routes and systems, such as the Atlantic World and East Asian / Indian Ocean trade. The teacher should also explain that these were all agrarian economies, with the majority of people being poor farmers or peasants. Once that groundwork has been laid, students are ready to explore images and texts. This is an excellent opportunity for teachers to introduce how to source a document. Some of the sources show autocratic rule by a monarch. Almost every powerful state and empire in the mid-eighteenth century was a monarchy headed by a single ruling figure, usually male. Although his title differed by the state or region, early modern monarchs were

either descendants of a dynasty or conquerors who then tried to establish a dynasty.

There was considerable variety in the amount of power monarchs held by themselves and that which was shared by various elite groups. In China, for example, the Qing emperor was the “Son of Heaven,” but he relied upon ethnically Chinese scholar officials and Manchu bannermen (military leaders) to carry out his orders. To some extent, he shared power with them. His power was constrained by Confucian custom as well. Every monarch wanted to increase the amount of power he and his officials had and decrease the amount of power that other elite competitors or regional lords held — that is, to centralize authority over the state.

The first three sources showcase the strategies kings used to centralize power and increase their legitimacy in the mid-1700s. These included the use of grand ceremonies, elaborate dress, extensive retinues of courtiers, and grand building programs, in addition to the assembly of the latest military technology and armies. Sources 2 and 3 emphasize the isolation and distance of the ruler from visitors, as well as the splendor of the palaces themselves. In the Palace of Versailles — a building that housed not only the king but also 10,000 nobles and their families, innumerable servants, and lavish gardens — Louis XIV aimed to evoke the same feelings of awe, admiration, and fear as did the Qing emperors.

Although he wrote about sixteenth-century French kings, Jean Bodin’s legal defense of autocratic “sovereignty,” *On Sovereignty*, described the power that all powerful kings, emperors, sultans, and tsars claimed for themselves (Source 4). The similarities in the size and opulence of palaces, claims to authority, elaborate ceremonies, and displays of wealth and power characterized eighteenth-century monarchs across Afroeurasia. You can include the question What was the divine right of kings? and the text from James I, *Speech to Parliament*, in this source set or teach it separately. The concept of the divine right of kings clearly applied widely throughout the eighteenth-century world.

The remaining sources reveal the social hierarchies and unequal relationships of different social groups. Although the names of the elite groups and the exact system of ranks varied in each society, no eighteenth-century society practiced equality. The ability of the elite group (nobles, scholar-officials, landowners) to continue their lavish lifestyle was dependent on controlling subordinate groups, particularly peasants, serfs, or slaves who did the agricultural work. Slavery was the reality for millions of Africans transported to Brazil, the Caribbean, and the United States (*Plan of a Ship for Transporting Slaves* Source 5). Whether the emphasis was on ceremony and deference, as the scholar-official Wang Youpu lectured to Chinese villagers (Source 6); on punishment for disobedience, as in Empress Catherine the Great’s *Decree on Serfs* (Source 7); or on forced labor of Native Americans in Spanish

	California (Source 8) — social order depended on inequality. Make sure students understand that there were multiple forms of inequality in the eighteenth-century world. Inequality was universal, but the form of inequality was often different. Historians often analyze inequality in terms of race, class, and gender.
Map	China, Mughal India, Ottoman Empire, Spain, France, England, Afroeurasia, Delhi, Ahmadabad, Beijing, Versailles, Paris, Russia, California, San Francisco

II. Source Sets

#1 Primary Source

1a. Samsam-ud-Daula, *Inauguration of Shahjahanabad*

On ... [April 8, 1648] in the 21st year of the reign [of the Mughal Emperor Shah Jahan], which day had been selected by the astrologers for royal entry, orders were issued for arranging the paraphernalia of a royal feast and a convivial entertainment. In all the royal apartments were spread beautiful carpets... while on the doors of the courtyards and porticoes were hung curtains embroidered, worked in gold, and velvet brocades The three sides of the great portico of the private and public palaces were embellished with a silver enclosure, and opposite the *Jharoka* was a golden enclosure, while golden stars with golden chains were hung in all alcoves, and these made the place resemble the heavens. In the middle of that portico was placed a square throne surrounded by a golden enclosure; the heavenly jewelled throne.... In front of the throne was erected a canopy embroidered with gold and pearl strings, and raised on jewelled poles.... Behind the throne were placed jewelled and golden tables on which was displayed the *Qur Khana* — which consisted of the jewelled swords with worked scabbards, quivers and gembedecked arms, and jewelled spears [made of] ... all the resources of the sea and mines.... In front of the great central portico was erected an awning of gold embroidered velvet... This great canopy, which in its height and extent resembled the heavens, was, according to the royal orders, woven in the imperial factory at Ahmadabad.... It covered an area of 3,200 (square) yards, and 10,000 people could be accommodated under it.... From the date of the auspicious entry of the Emperor into this heavenly building there was a continuous grand feast lasting ten days.

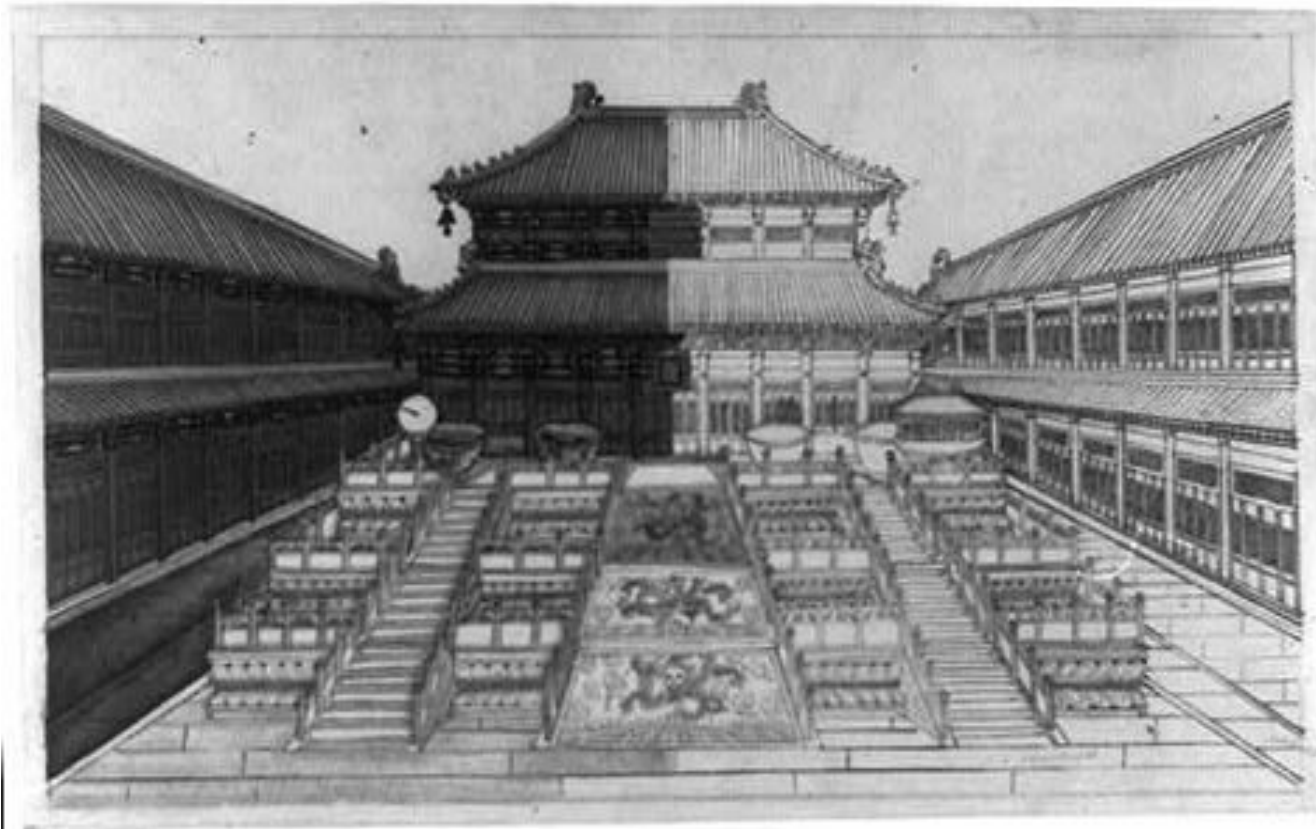
1b. Shah Jahan on Horseback



	<table> <tr> <td data-bbox="352 207 642 329">Title of Source</td><td data-bbox="642 207 1835 329">1a. Samsam-ud-Daula, "Inauguration of Shahjahanabad" (1747) 1b. "Shah Jahan on Horseback", Folio from the Shah Jahan Album</td></tr> <tr> <td data-bbox="352 329 642 418">Holding Institution</td><td data-bbox="642 329 1835 418">1b. Metropolitan Museum of Art</td></tr> <tr> <td data-bbox="352 418 642 492">Link to Record</td><td data-bbox="642 418 1835 492">1b. https://www.metmuseum.org/art/collection/search/451267</td></tr> <tr> <td data-bbox="352 492 642 638">Preferred Citation</td><td data-bbox="642 492 1835 638">1a. Samsam-ud-Daula, "Inauguration of Shahjahanabad," in <i>Historic Delhi: An Anthology</i>, edited by H. K. Kaul (Delhi: Oxford University Press, 1985), 45-46.</td></tr> </table>	Title of Source	1a. Samsam-ud-Daula, "Inauguration of Shahjahanabad" (1747) 1b. "Shah Jahan on Horseback", Folio from the Shah Jahan Album	Holding Institution	1b. Metropolitan Museum of Art	Link to Record	1b. https://www.metmuseum.org/art/collection/search/451267	Preferred Citation	1a. Samsam-ud-Daula, "Inauguration of Shahjahanabad," in <i>Historic Delhi: An Anthology</i> , edited by H. K. Kaul (Delhi: Oxford University Press, 1985), 45-46.
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For the Student	Samsam-ud-Daula (1700 – 1758) was an official and courtier of the Mughal Empire, a wealthy empire in northern and central South Asia, as well as the writer of a biographical dictionary of famous people from the empire. This excerpt comes from his 1747 biography of Shah Jahan, a Mughal emperor who ruled from 1628 to 1658. Along with the Taj Mahal, Shah Jahan built a new capital city for the empire that he named Shahjahanabad, or Shah Jahan City. That city is now called Delhi, or Old Delhi, and the magnificent ruins of Shah Jahan's palace complex described in this excerpt are still standing. The entire city had a huge fort, many palace buildings, mosques, courtyards, and gardens. In this excerpt, the historian Samsam-ud-Daula describes the day that Shah Jahan officially moved into the new palace at Shahjahanabad. When you read about the decorations and party, think about how much money they would cost. Taxes collected by the Mughal imperial officials paid for these expenses. For whose benefit was all of this done? What does this lavish spending say about the power of this emperor? Vocabulary brocade: heavy, rich material made of silk embellished: decorated <i>jharoka</i>: a balcony on which the emperor would appear to the people <i>Qur Khana</i>: armory; collection of weapons								

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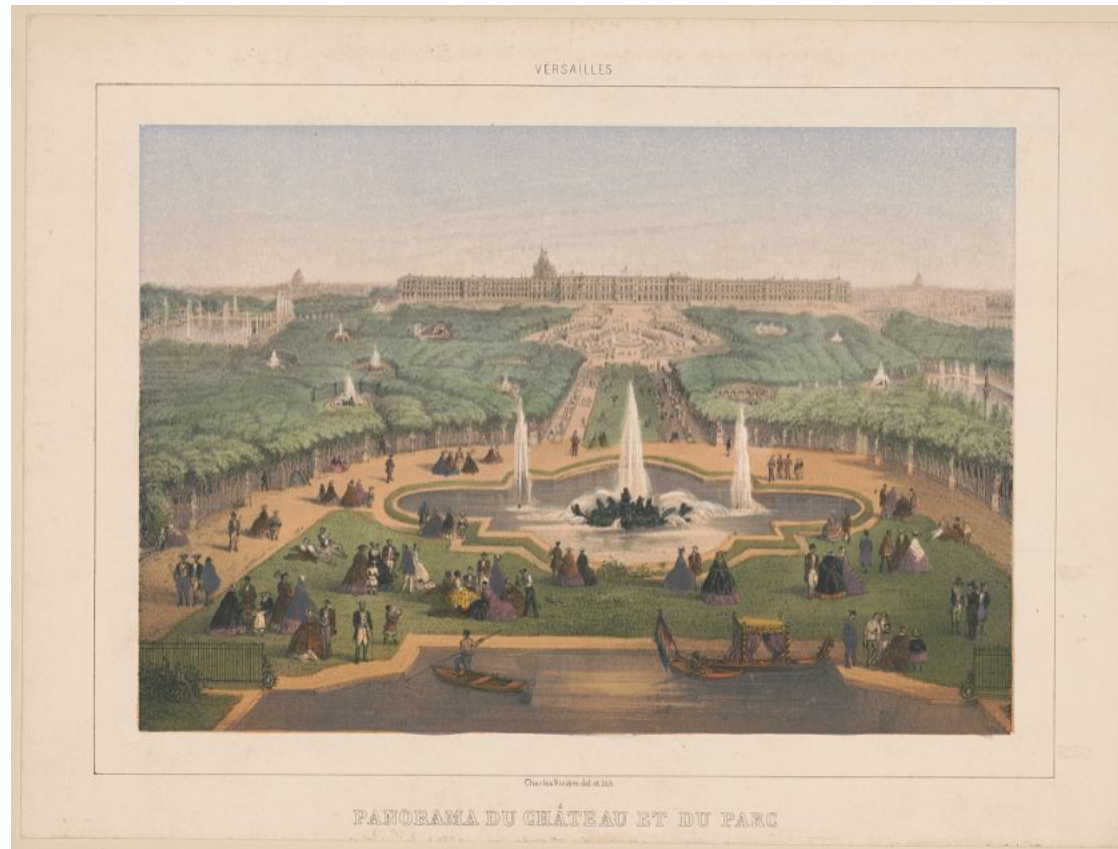
	scabbard: sheath for a sword quiver: container for arrows gembedecked: covered with jewels awning: canopy auspicious: lucky, fortunate Visual caption for <i>Shah Jahan on Horseback</i> This is a miniature painting of Shah Jahan, who was emperor of the Mughal Empire from 1628 to 1658. It was painted by an Indian court artist named Payag during the reign of the emperor as a folio (page) of a book about Shah Jahan's reign.
For the Teacher	This excerpt describes the “entry” or the moving-in ceremony of Mughal Emperor Shah Jahan to his new city, fortress, and palace complex at Shahjahanabad, now part of Delhi. During Shah Jahan's reign, the Mughal Empire was at its height, and its opulence was legendary. Shah Jahan was a very lavish spender, particularly on buildings, the most famous of which is the Taj Mahal. The Mughal emperors ruled without sharing power, although some of their courtiers and officials had influence, and other Mughal princes challenged their rule. The Mughals were Muslims ruling over a population of Hindus, Muslims, and Sikhs. They spent most of the wealth of the Indian subcontinent on grand buildings, lavish lifestyles, and wars. That grandeur and big spending for the benefit of the emperor (and not the people) is one significant point students should gain from this source. You might also point out to them that emperors used these grand displays to awe their people and display their power.
#2 Primary Source	The Forbidden City, Beijing, China



Title of Source	Buildings inside the imperial palace compound in Beijing, China, showing stairways and marble terrace with dragons
Holding Institution	Library of Congress
Link to Record	http://www.loc.gov/pictures/item/2011660689/

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For the Student	The Forbidden City is a huge palace complex in Beijing, China. Thousands of workers built it between 1406 and 1420, following the orders of the Yongle Emperor of the Ming dynasty. There are many buildings, gardens, and courtyards in the complex. The outer buildings and courtyards, called courts, housed government offices and homes for the emperor's relatives. This drawing shows the Palace of Heavenly Purity, at the center of the huge complex. It was the building in which the emperor himself held audiences, large meetings with members of the public. Only very privileged people were allowed into the inner courts and even fewer were allowed to have an audience with the emperor. During the Qing dynasty, people prostrated themselves (that is, knelt down and knocked their heads against the floor) before the emperor as they approached the throne. What would it be like for an ordinary person to walk through this court, and the courts that followed it, to see the emperor on his throne from a far distance?
For the Teacher	The huge palace complex of the Forbidden City emphasized the power, wealth, and splendor of the Chinese emperors of the Ming and Qing dynasties. Entry to the palace was restricted, and then entry to each successive courtyard and building was even more restricted. In some parts of the complex, no one could enter except the emperor, his close family, his wives and concubines, and eunuch servants. The Chinese emperors, along with other kings from this period, used grand, extensive palace complexes to increase their distance from ordinary people, and therefore also their majesty. To emphasize the grandeur and vast size of this complex, you may wish to show students tourist photographs, particularly of the Palace of Heavenly Purity. Similarly, you may wish to search for photos of Topkapi Palace (Istanbul, Ottoman Empire, now Turkey), which has similar characteristics.
#3 Primary Source	<i>Versailles. Panorama du Château et du parc</i>



Title of Source	Versailles. Panorama du Château et du parc / Charles Rivière del. et lith.
Holding Institution	Library of Congress
Link to Record	https://www.loc.gov/item/2016652466/ .

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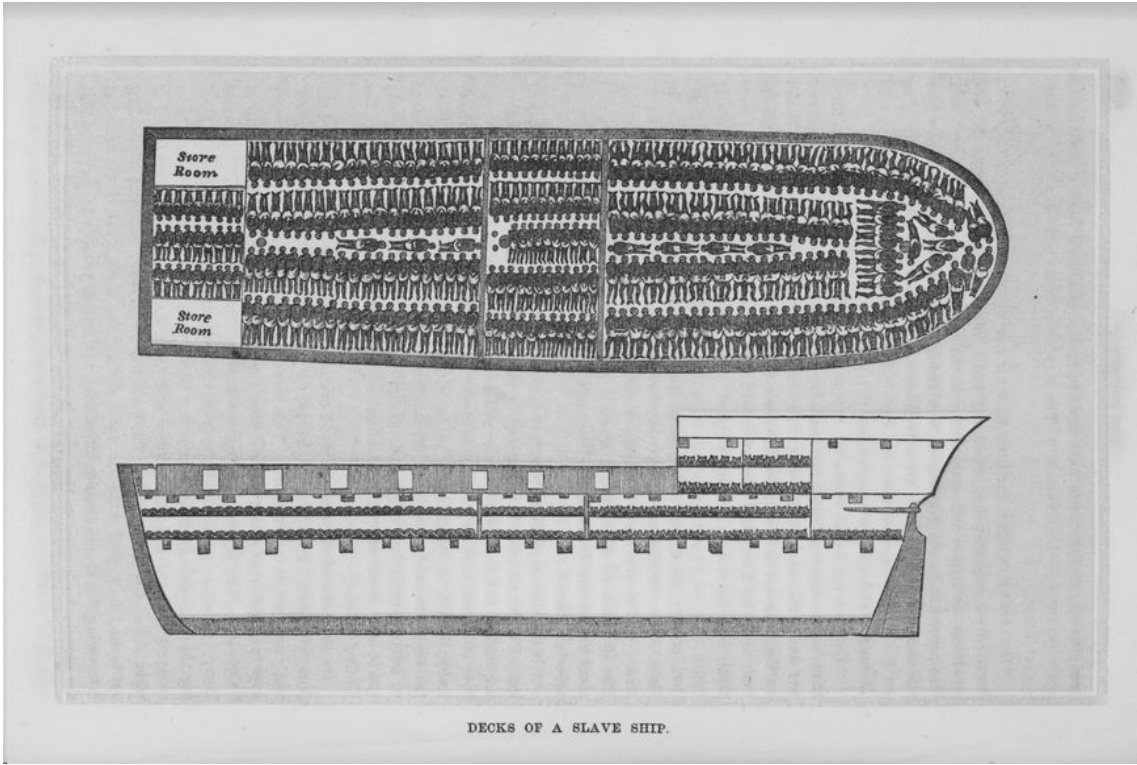
For the Student	Between 1661 and 1710, using thousands of workers, King Louis XIV built the Palace of Versailles to display his absolute power and house his family, courtiers, and 10,000 nobles. The palace was fabulously decorated with depictions of the sun, which Louis XIV claimed as his personal symbol. It was surrounded by a huge park, with fountains, statues, and gardens. Only privileged people, such as officials, nobles, and ambassadors, could enter the park or buildings; the more honored of this group could gain access to the king's rooms in the center of the complex. This lithograph was made in 1860 or 1861, about 150 years after Louis XIV ruled there, and 70 years after the French Revolution, which overthrew his great-grandson's rule.
For the Teacher	In a similar fashion to the Forbidden City shown in Source 2, this is a grand palace complex built to enhance the power of the king, in this case, Louis XIV of France. While Louis XIV is the most famous example of a ruler claiming divine right, most powerful kings from this era used buildings, dress, court ceremonies, and wars to awe their subjects and increase their perceived omnipotence. Students should recognize the similarities between sources 2 and 3; point out that the ideas behind divine right and the style of kingship were shared by powerful Asian and Middle Eastern monarchs. Between 1661 and 1710, using thousands of workers, King Louis XIV built the Palace of Versailles to display his absolute power and house his family, courtiers, and 10,000 nobles. The palace was fabulously decorated with depictions of the sun, which Louis claimed as his personal symbol.
#4 Primary Source	4a. Jean Bodin, <i>On Sovereignty</i> Since there is nothing greater on earth, after God, than sovereign princes, and since they have been established by Him as His lieutenants for commanding other men, we need to be precise about their status so that we may respect and revere their majesty in complete obedience, and do them honor in our thoughts and in our speech. Contempt for one's sovereign prince is contempt toward God, of whom he is the earthly image We may thus conclude that the first prerogative of a sovereign prince is to give law to all in general and each in particular. But this is not sufficient. We have to add "without the consent of any other, whether greater, equal, or below him." ... But if the prince is sovereign absolutely, as are the genuine monarchs of France, Spain, England, Scotland, Ethiopia, Turkey, Persia and Moscovy — whose power has never been called into question and whose sovereignty has never been shared with subjects — then it is not the part of any subject individually, or all of them in general, to make an attempt on the honor or the life of the monarch, either by force or by way of law, even if he has committed all the

	misdeeds, impieties, and cruelties that one could mention. As to the way of law, the subject has no right of jurisdiction over his prince, on whom all power and authority to command depends ...
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	4b. <i>Portrait of Louis XIV</i>
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For the Student	Jean Bodin was a French lawyer and writer. He wrote this excerpt in 1576 as part of a long book on public law. At that time, there was a civil war going on in France between the king's government and the Catholics on one side and noble rebels and Protestants on the other side. It is possible that the death, disruption, and stress of civil war influenced Bodin to desire peace and order under a strong king. He was living in Paris, in the household of the king's brother, and might have written to please his patron. Bodin's ideas became important tools for later French kings, such as Louis XIV, who were trying to create absolute power. These ideas are often called "the divine right of kings," meaning that kings ruled because God gave them the right to do so. Visual caption for <i>Portrait of Louis XIV</i> This is a portrait of King Louis XIV of France, who reigned from 1638 to 1715. Bodin did not write about Louis XIV, who became king long after Bodin died. However, Bodin would certainly have admired Louis XIV, who ruled as an absolute monarch and called himself "the Sun King."								

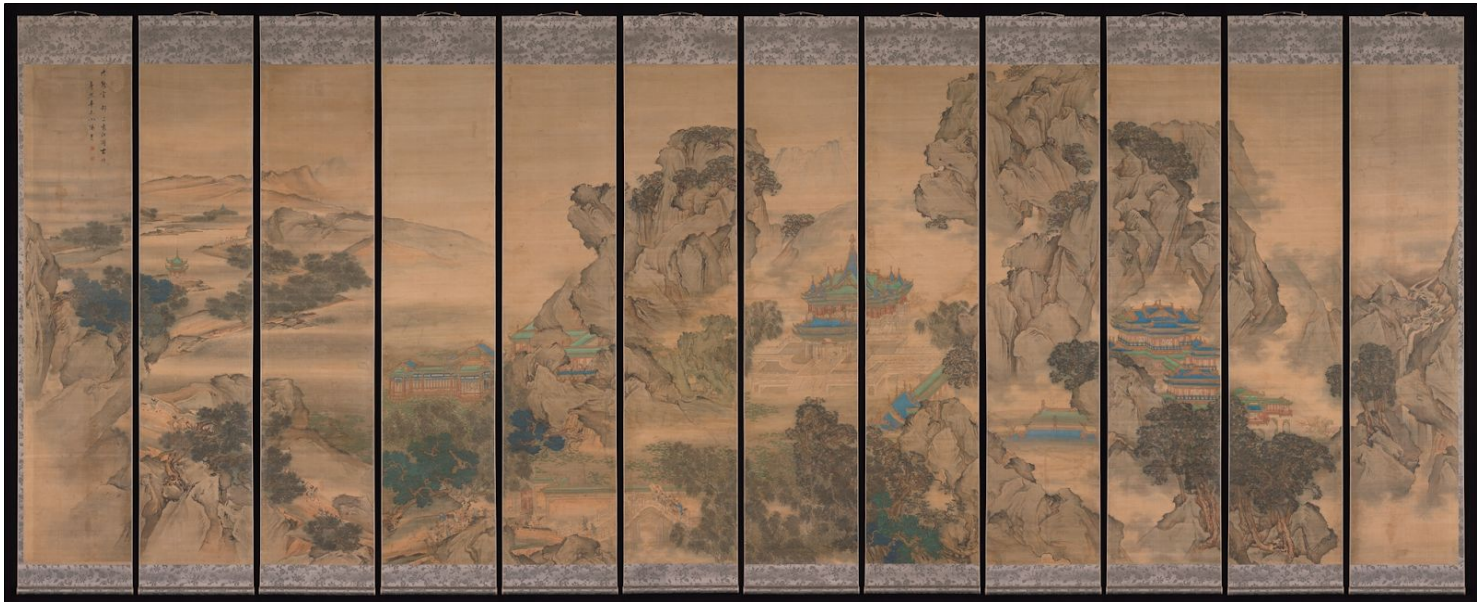
For the Teacher	Jean Bodin's legal justification for unlimited royal sovereignty, although dense and difficult, offers students evidence of the kinds of arguments made for absolute monarchy. The literacy strategy at the end of this set will help all of your students, especially English learners, take apart and comprehend the text. You might discuss it in combination with King James I, <i>Speech to Parliament</i>, 1609, as the framework explains. Make sure students understand that while these ideas are European, monarchs around the world desired this kind of power. As you discuss the sourcing with students, point out that Jean Bodin was not a king and not a noble; he was from the middle group of prosperous, educated people. Other people from this social group later became revolutionaries. In other words, this social group contained both people who supported and opposed the traditional social order and absolute monarchy.
#5 Primary Source	Africans packed in a slave ship  DECKS OF A SLAVE SHIP.

	<table> <tr> <td>Title of Source</td><td>Decks of a slave ship.</td></tr> <tr> <td>Holding Institution</td><td>Schomburg Center for Research in Black Culture, Manuscripts, Archives and Rare Books Division, New York Public Library</td></tr> <tr> <td>Link to Record</td><td>https://digitalcollections.nypl.org/items/510d47da-7518-a3d9-e040-e00a18064a99</td></tr> </table>	Title of Source	Decks of a slave ship.	Holding Institution	Schomburg Center for Research in Black Culture, Manuscripts, Archives and Rare Books Division, New York Public Library	Link to Record	https://digitalcollections.nypl.org/items/510d47da-7518-a3d9-e040-e00a18064a99
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For the Student	This drawing of how slave traders packed hundreds of slaves into the hold (the bottom diagram) and lined them on the deck (the top diagram) of a ship was published in 1789 for a German-speaking audience. Drawings like this were used by abolitionist societies in the late eighteenth century to show how slave traders mistreated and abused their captives, to convince white Europeans and Americans to oppose slavery. Between 1501 and 1867, more than 12 million African people were kidnapped into slavery, transported across the Atlantic Ocean, and sold in Brazil, the Caribbean, and North America. Chattel slavery, the kind of slavery in the Atlantic World, was one of the worst forms of inequality in the premodern world because of its brutality and the number of people enslaved. Although some Enlightenment philosophers called for an end to slavery, most European elites thought that was a very radical, utopian idea. However, we need to keep in mind that only a small minority of the world's people could read and write, and most of what they wrote and created has been destroyed over the years. Most surviving sources we have were written or created by elite, wealthy, educated males, who had a self-interest in supporting the unequal social order because they were at the top. We do not have any records of the voices, feelings, and thoughts of most people who lived in the 1700s, and so we do not know what they thought about slavery.						
For the Teacher	The purpose of this drawing is to remind students that slavery was a significant economic and social phenomenon in the mid-eighteenth century and a major source of inequality. You might ask students to recall details about the slave trade and the infamous Middle Passage from their studies in eighth grade. Point out that only a small fraction (400,000) of the 12 million Africans kidnapped and sent across the Atlantic ended up in North America. The greatest number (more than 3.5 million) wound up in Brazil, and the rest were spread throughout the Caribbean. In the same period, Muslim slave traders transported almost 3 million Africans to Muslim states and empires.						

#6 Primary Source	6a. Wang Youpu, Exhortations on Ceremony and Deference Popular customs vary greatly... The sage [Confucius] said that to secure the ease of superiors and bring order to the people, nothing is better than ceremony.... [I]f Emperor Shizong, in offering sacrifices to Heaven or to the temple of his ancestors, or in giving private feasts, were to depart from ceremony, those things could not be performed. In a word, ceremony is the root of all customs.... The essence of ceremony is contained in the word “deference.” ... Were I now to speak of the details of rituals and ceremonies, you soldiers and common people probably would have difficulty learning them because they are so numerous. But you all possess the basic elements of ceremonial behavior. For example, you know that there should be filial piety [respect and obedience] towards parents, honor and respect for superiors, [and] harmony between husband and wife ... This proves that internally you already possess the basic elements of ceremony and deference.... If you could really, in dealing with others, be extremely cooperative, in conducting yourselves be extremely obliging... in your villages maintain accord between the old and the young, the great and the small, then those habits of struggling over minor differences and getting into noisy disputes would be reformed... It is just that people love to quarrel and will not give in to others. For instance, a scholar who has a rough idea of how to compose a few verses of various kinds of poetry regards himself as the literary prodigy of the day and disdains to cast an eye on others.... He who really acts with modesty and deference is a virtuous and worthy scholar. Farmers are also in the habit of quarreling about their fields. I say that you have encroached on the dike a little; you say that I have ploughed a furrow too many . . . Craftsmen are also quick to get into violent quarrels.... We each care for our own prosperity only, with no regard to whether the other lives or dies. Merchants and shop owners are even worse. When you see me earning money, you become jealous; when I see you making a profit, my eyes turn red with envy ... As to you soldiers living in camp, you can’t avoid having rough and crude personalities ... In your village try your best to show deference to others and to temper the roughness of your personalities. Let all of you — scholars, farmers, artisans, merchants, and soldiers — take care in practicing ceremonial deference. If one place becomes good, then many places will become so, and finally the entire realm will be in excellent harmony...
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In an ancient book it says, “The humble gain; the self-satisfied lose.” Self-satisfaction occurs when a person is impressed with his own importance. It does not refer only to property owners and officials who rely on their money and influence to deceive and humiliate others and thus invite disaster. It also refers to young men who call their elders “old fogies” and even if they are poor or feeble do not address them in a respectful manner; it also refers to young men who tell local officials and gentry, “We will not cringe before you,” and arrogantly try to gain the upper hand. This emotion of self-satisfaction will inevitably lead a man to exceed what is appropriate to his station.

6b. 清 袁江 九成宮圖 屏 The Palace of Nine Perfections, 1691



Title of Source

6a. Wang Youpu, “Exhortations on Ceremony and Deference”

6b. 清 袁江 九成宮圖 屏 The Palace of Nine Perfections

	<table> <tr> <td></td><td></td></tr> <tr> <td>Holding Institution</td><td>6b. The Metropolitan Museum of Art</td></tr> <tr> <td>Link to Record</td><td>6b. https://www.metmuseum.org/art/collection/search/49227</td></tr> <tr> <td>Preferred Citation</td><td>6a. Wang Youpu, Exhortations on Ceremony and Deference,” in <i>Chinese Civilization: A Sourcebook</i>, edited by Patricia Buckley Ebrey, 2nd ed. (New York: The Free Press, 1993), 297-300.</td></tr> </table>			Holding Institution	6b. The Metropolitan Museum of Art	Link to Record	6b. https://www.metmuseum.org/art/collection/search/49227	Preferred Citation	6a. Wang Youpu, Exhortations on Ceremony and Deference,” in <i>Chinese Civilization: A Sourcebook</i> , edited by Patricia Buckley Ebrey, 2 nd ed. (New York: The Free Press, 1993), 297-300.
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For the Student	In China under the Qing dynasty, the government ordered that local officials were to give public lectures twice a month to explain the Sacred Edict of the Kangxi emperor (Shengzu, r. 1662 – 1722). The purpose of the edict (or law) was to teach Chinese people of all social groups how to behave properly. This excerpt comes from a lecture written by an eighteenth-century official, Wang Youpu. Wang begins by mentioning Confucius, a highly influential thinker who wrote that inferiors (that is, people of lower social position) should respect superiors, but all should act properly (with ceremony). What social groups did Wang identify? What does this document tell you about differences in the status of social groups? The exact date this lecture was written is unknown. Wang Youpu lived from 1681 to 1760. Visual caption for <i>The Palace of the Nine Perfections</i> In 1691 the artist Yuan Jiang created this multi-panel screen painting of an imperial palace in a beautiful landscape. Although the palace was supposed to be from an earlier time (the Tang dynasty), Yuan represented it as a grand Qing dynasty building. Yuan’s paintings were mainly sold to wealthy merchants to decorate the walls of their mansions.								
For the Teacher	Confucianism was the philosophical foundation for China’s traditional social order. It governed the mostly unequal relationships between people, constraining them all to behave (or at least aspire to behave) correctly for their social position. It’s not necessary for students to understand all Confucian ideas, but just the points Wang makes in the second paragraph of the excerpt. The significance comes partly from the context of the text; invite students to imagine Wang, an educated man of much higher status than his audience, making this speech to a group of peasants and shopkeepers. Wang uses a paternalistic and slightly sneering tone to his social inferiors: “you soldiers and common people.” You might explore with students the meaning of “appropriate to his station” in Wang’s last sentence. People of								

	the time used that concept and terminology to refer to an individual's position in the social order or social hierarchy.
#7 Primary Source	7a. Decree on Serfs (1767) ... [L]andlords' serfs and peasants . . . owe their landlords proper submission and absolute obedience in all matters, according to the laws that have been enacted from time immemorial by the autocratic forefathers of Her Imperial Majesty [Catherine] and which have not been repealed, and which provide that all persons who dare to incite serfs and peasants to disobey their landlords shall be arrested and taken to the nearest government office, there to be punished forthwith as disturbers of the public tranquillity, according to the laws and without leniency. And should it so happen that even after the publication of the present decree of Her Imperial Majesty any serfs and peasants should cease to give the proper obedience to their landlords . . . and should make bold to submit unlawful petitions complaining of their landlords, and especially to petition Her Imperial Majesty personally, then both those who make the complaints and those who write up the petitions shall be punished by the knout [a whip made of many rawhide strips and sometimes with pieces of metal] and forthwith deported to Nerchinsk [in Siberia] to penal servitude for life and shall be counted as part of the quota of recruits which their landlords must furnish to the army. 7b. The moment of reflection or a tale for future times



Title of Source	7a. Catherine the Great, <i>Decree on Serfs</i> (1767) 7b. The moment of reflection or a tale for future times
Holding Institution	7b. Library of Congress
Link to Record	7b. http://loc.gov/pictures/resource/cph.3g06747/ .
Preferred Citation	7a. Catherine the Great, "Decree on Serfs, 1767," <i>A Source Book for Russian History</i> , G. Vernadsky, trans. (New Haven: Yale University Press, 1972), Vol. 2, pp. 453-454; in the <i>Internet History Sourcebook</i> , edited by Paul Halsall, 1997.

The World in 1750

For the Student	In Russia (and in most of the world), the majority of people were poor farmers, often called peasants. Many Russian peasants were serfs, meaning that they were bound to the land and could not move, and they owed their landlords a large portion of their crops. Catherine the Great was empress of Russia from 1762 to 1796. Although she read Enlightenment ideas and patronized Enlightenment philosophers, she was an autocratic ruler who maintained the traditional social order in Russia. In this decree (law), Catherine favored landlords, who were nobles and wealthy commoners, over peasants and serfs. Notice that the only specific peasant action identified in the edict is making petitions to the empress. What punishment did the decree order for those who incited (encouraged) serfs and peasants to disobey their landlords? What punishment did the decree order for serfs and peasants who disobeyed their landlords? Visual caption for <i>The Moment of Reflection or a Tale for Future Times</i> A British artist, Isaac Cruikshank, drew this political cartoon in 1796. It shows Empress Catherine II of Russia seeing visions of the people she hurt, a skeleton as a symbol of death, and demons.
For the Teacher	Although serfdom had been abolished in most of Europe by the 1700s, it was still in force in Russia until 1861. This situation was extreme, but many peasants elsewhere in Europe and the rest of the world had few rights, particularly when they did not own their own land. No peasant anywhere could vote or hold power above the local level. The traditional social order reinforced the power of wealthy landowners, nobles, military officers, and other elite groups and placed peasants at or near the bottom of the social hierarchy.
#8 Primary Source	Forced Labor in Spanish California



Title of Source	Vue du Presidio de San Francisco
Holding Institution	California Historical Society

The World in 1750

For the Student	In the late 1700s, Father Junipero Serra and other Franciscan friars established a string of missions along the coast of what is today California. Together with the friars, officials and soldiers from the Spanish colony of New Spain built small towns and presidios. The friars wanted to convert the California Indians to Catholic Christianity and tried to attract them to come and live at the missions. Many Indians died of disease; others resisted and were forced to obey. California Indians provided much of the labor to build and maintain the presidios in Alta California; to create tools, furniture, and other necessities; and to grow food for the colony. Soldiers often forced some Natives to perform manual labor when they were caught doing something that the Spanish decided was a small crime, like fleeing from the mission or taking a mission cow back to an Indian village. A French artist passed through San Francisco in the early 1800s and painted this representation of the Presidio of San Francisco with Spanish soldiers and settlers using California Indians as forced labor. How did the Spanish treat the California Indians?
For the Teacher	Besides showing students how an unequal social system operated in eighteenth-century California, this source is significant because it demonstrates the prevalence of colonialism. Throughout the Americas, the southeast Asian islands, Australia, and coastal Africa, European conquerors had carved out colonies. They became the rulers of all nonwhite local people, dispossessed local landholders, and extracted resources and wealth from their colonies. In many colonies, such as New Spain, the conquerors also imposed their religion and culture on the local people. This image shows some of the work of the soldiers (on the horses), and it also shows the experience of California Indians. It appears these Indians are being forcibly led to the presidio, either as punishment of some kind or to perform labor. California Indians provided much of the labor to build and maintain the presidios in Alta California; to create tools, furniture, and other necessities; and to grow food for the colony. Soldiers often forced some Natives to perform manual labor when they were caught doing something that the Spanish decided was a small crime, like fleeing from the mission or taking a mission cow back to an Indian village.

III. English Language Development extension activity

This inquiry set is designed for the first student inquiry of the grade 10 course. Instead of reviewing material from grades 6 and 7 and/or tracing the growth of democracy through the Greeks, English, etc., the first framework unit aims to set the stage by reviewing the world in 1750. Because 1750 is an arbitrary date, the sources in this set range from the sixteenth to the early nineteenth centuries. The unit highlights power relations in the premodern world, both in terms of the types of government that existed in the major states and the unequal social structures within those states. This inquiry set teaches students about the opposite of democracy, the social and political conditions that gave rise to the Enlightenment and the democratic revolutions studied in the second unit.

Before embarking on this set, the teacher can use maps to familiarize students with the major powers, their locations and the areas that each controlled, and trade routes and systems, such as the Atlantic World and East Asian / Indian Ocean trade. The teacher should also explain that these were all agrarian economies, with the majority of people being poor farmers or peasants.

Once that groundwork has been laid, students are ready to explore images and texts. This is an excellent opportunity for teachers to introduce how to source a document. Some of the sources show autocratic rule by a monarch. Almost every powerful state and empire in the mid-eighteenth century was a monarchy headed by a single ruling figure, usually male. Although his title differed by the state or region, early modern monarchs were either descendants of a dynasty or conquerors who then tried to establish a dynasty.

There was considerable variety in the amount of power monarchs held by themselves and that which was shared by various elite groups. In China, for example, the Qing emperor was the “Son of Heaven,” but he relied upon ethnically Chinese scholar officials and Manchu bannermen (military leaders) to carry out his orders. To some extent, he shared power with them. His power was constrained by Confucian custom as well. Every monarch wanted to increase the amount of power he and his officials had and decrease the amount of power that other elite competitors or regional lords held — that is, to centralize authority over the state.

The first three sources showcase the strategies kings used to centralize power and increase their legitimacy in the mid-1700s. These included the use of grand ceremonies, elaborate dress, extensive retinues of courtiers, and grand building programs, in addition to the assembly of the latest military technology and armies. Sources 2 and 3 emphasize the isolation and distance of the ruler from visitors, as well as the splendor of the palaces themselves. In the Palace of Versailles — a building that housed not only the king but also 10,000 nobles and their families, innumerable servants, and lavish gardens — Louis XIV aimed to evoke the same feelings of awe, admiration, and fear as did the Qing emperors.

Although he wrote about sixteenth-century French kings, Jean Bodin’s legal defense of autocratic “sovereignty,” *On Sovereignty*, described the power that all powerful kings, emperors, sultans, and tsars claimed for themselves (Source 4). The similarities in the size and opulence

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of palaces, claims to authority, elaborate ceremonies, and displays of wealth and power characterized eighteenth-century monarchs across Afroeurasia. You can include the question What was the divine right of kings? and the text from James I, *Speech to Parliament*, in this source set or teach it separately. The concept of the divine right of kings clearly applied widely throughout the eighteenth-century world.

The remaining sources reveal the social hierarchies and unequal relationships of different social groups. Although the names of the elite groups and the exact system of ranks varied in each society, no eighteenth-century society practiced equality. The ability of the elite group (nobles, scholar-officials, landowners) to continue their lavish lifestyle was dependent on controlling subordinate groups, particularly peasants, serfs, or slaves who did the agricultural work. Slavery was the reality for millions of Africans transported to Brazil, the Caribbean, and the United States (*Plan of a Ship for Transporting Slaves* Source 5). Whether the emphasis was on ceremony and deference, as the scholar-official Wang Youpu lectured to Chinese villagers (Source 6); on punishment for disobedience, as in Empress Catherine the Great's *Decree on Serfs* (Source 7); or on forced labor of Native Americans in Spanish California (Source 8) — social order depended on inequality. Make sure students understand that there were multiple forms of inequality in the eighteenth-century world. Inequality was universal, but the form of inequality was often different. Historians often analyze inequality in terms of race, class, and gender.

The three paragraphs that follow were excerpted from a longer piece on public law written in 1576 by Jean Bodin, a French lawyer and writer. The paragraphs are confusing to the reader because they vacillate between different text genres, and because the writer employs a variety of reference devices that obscure agency. He also uses unfamiliar vocabulary and a relatively archaic rhetorical style. To help students understand Bodin's text and, more importantly, think about the historical significance of the piece, the text has been broken down into its functional parts, followed by questions to spur further thinking and discussion. Before the class begins this sentence deconstruction activity, you may want to refer to the Sentence deconstruction guide handout.

Since there is nothing greater on earth, after God, than sovereign princes, and since they have been established by Him as His lieutenants for commanding other men, we need to be precise about their status so that we may respect and revere their majesty in complete obedience, and do them honor in our thoughts and in our speech. Contempt for one's sovereign prince is contempt toward God, of whom he is the earthly image....

We may thus conclude that the first prerogative of a sovereign prince is to give law to all in general and each in particular. But this is not sufficient. We have to add "without the consent of any other, whether greater, equal, or below him."

But if the prince is sovereign absolutely, as are the genuine monarchs of France, Spain, England, Scotland, Ethiopia, Turkey, Persia and Moscovy - whose power has never been called into question and whose sovereignty has never been shared with subjects - then it is not the part of any subject individually, or all of them in general, to make an attempt on the honor or the life of the monarch, either by force or

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by way of law, even if he has committed all the misdeeds, impieties, and cruelties that one could mention. As to the way of law, the subject has no right of jurisdiction over his prince, on whom all power and authority to command depends....

Directions

1. For each passage, first define the bolded terms (or others that are unfamiliar to your students) and then have students complete the related sentence deconstruction chart in pairs or groups of three.
 - a. sovereign: someone who has supreme or ultimate power, such as a king or queen (monarch)
 - b. lieutenants: in this context, signifies someone of high rank who can represent the highest power (God)
 - c. precise: exact or accurate
 - d. status: position or standing
 - e. prerogative: right or power
 - f. consent: permission to do something
 - g. subject: in this context, someone under the control of a higher power (like a king or prince)
 - h. jurisdiction: right or authority to make decisions (often legal)
2. With the whole class, go over each completed chart to make sure students understand how the parts of the text function and give meaning.
3. After students complete the first four columns of the chart, have them use that information to discuss the questions in the last column.
4. Have students complete the text genre organization activity that follows each chart.
5. Direct students to connect the source back to the original investigative question: How were most societies organized in the 1700s?

*See Student Handout.