

Change in the Economy and Society Study Guide

Terms to know

Chapter 2

gabelle
grandi
podesta
popolo grosso
popolo minuto
arranged marriage
coitus interruptus
Fugger
vernacular
wet nurse

Chapter 6

maleficium
sabbats

Chapter 7

Agricultural Revolution
Ancien Regime
aristocratic resurgence
Arkwright, Richard
Bakewell, Robert
banalities
Barshchina
Consumer Revolution
Cort, Henry
corve
domestic
Enclosures
family economy
ghetto
Gordon Riots
Hargreaves, James
Hobereaux
Industrial Revolution
Paris Foundling Hospital
peerage
Pugachev's Rebellion
robot
seigneur
servant
Spinning jenny
szlachta
Townsend, Charles
Tull, Jethro
urbanization
Vermuyden, Cornelius
vingtieme
Water frame
Watt, James
Wedgewood, Josiah

Change in the Economy and Society Unit Questions

Discuss the impact of the Renaissance on education and on manners. How was the idea of "courtier" and "gentleman" developed during this age? (ch 2)

How did family structures in Western Europe differ from those in Eastern Europe? (ch 7)

What caused the early Agricultural Revolution? (ch 7)

What types of social and economic rights and responsibilities did each level of society have toward each other: Aristocracy, Guilds, Artisans, and Peasants? (ch 7)

Why did Europe's population increase in the eighteenth century? How did population growth affect consumption?

Textbook DQs

An English Aristocratic Couple of the Eighteenth Century p 182

What cares and fears would a couple of the Andrewes' high standing have?

What may the darkening clouds in the background suggest?

Turgot and Hume: Two Eighteenth Century Writers Contemplate the Effects of Different Economic Structures

p 191-192

Why does Turgot favor those farmers who can make investments in the land they rent from proprietors?

What is the structure of the metayer system? Why did it lead to poor investments and unproductive harvests?

Why does Hume link industry and the arts? How does he see a commercial, improving economy producing important intellectual outlooks and social skills?

What benefits to agriculture might Hume have attributed to prosperous cities, and in what ways might Turgot have seen agriculture contributing to urban life?

Brewing Becomes a Man's Profession p. 197

What role did women play in medieval and early modern brewing?

What explains the changes to the brewing business between the sixteenth and seventeenth centuries?

Outside DQs

Bartolome de Las Casas A Defense of American Natives Outside Primary Reading

Is Las Casas romanticizing the American natives?

Does he truly respect their native culture and beliefs?

Christine De Pisan Instructs Women On How To Handle Their Husbands - Outside Primary Reading

How does Christine De Pisan's image of husband and wife compare with other medieval views?

Would the church question her advice?

As a noblewoman commenting on the married life of aristocrats, does her high standing influence her advice?

Would she give similar advice to women of her own social class?

Priscilla Wakefield Demands More Occupations For Women Outside Primary Reading

What arguments were used at the end of the eighteenth century to limit the kinds of employment that women might enter?

Why did women receive less pay than men for similar or the same work?

What occupational fields does Wakefield believe would be beneficial for women to pursue? How would this occupational focus also benefit men?

The First English Coffee-Houses, c. 1670-1675 - Outside Primary Reading

What types of conversations did the English have in coffee-houses?

Why did social distinctions disappear in the coffee-houses?

How did coffee-houses play an important part in spreading news and ideas in the seventeenth century?

Belorussian Jews Petition Catherine the Great - Outside Primary Reading

How do the petitioners attempt to appeal to long-standing custom to defend their interests?

How does the petition suggest that Jewish law and practice, distinct from the rest of the society, is governed by Jewish social life?

In the context of this petition, which non-Jewish authorities may actually or potentially influence Jewish life?

“The theologian Meric Casaubon argued—in his 1668 book, *Of Credulity and Incredulity*—that witches must exist because, after all, everyone believes in them. Anything that a large number of people believe must be true.” - Carl Sagan

Christine De Pisan Instructs Women On How To Handle Their Husbands - Outside Primary Reading

. . . All wives of artisans should be very painstaking and diligent if they wish to have the necessities of life. They should encourage their husbands or their workmen to get to work early in the morning and work until late. . . And besides encouraging the others, the wife herself should be involved in the work to the extent that she knows all about it, so that she may know how to oversee his workers if her husband is absent, and to reprove them if they do not do well. . . And when customers come to her husband and try to drive a hard bargain, she ought to warn him solicitously to take care that he does not make a bad deal. She should advise him to be chary of giving too much credit if he does not know precisely where and to whom it is going, for in this way many come to poverty. . .

In addition, she ought to keep her husband's love as much as she can, to this end: that he will stay at home more willingly and that he may not have any reason to join the foolish crowds of other young men in taverns and indulge in unnecessary and extravagant expense, as many tradesmen do, especially in Paris. By treating him kindly she should protect him as well as she can from this. It is said that three things drive a man from his home: a quarrelsome wife, a smoking fireplace and a leaking roof. She too ought to stay at home gladly and not go every day traipsing hither and yon gossiping with the neighbors and visiting her chums to find out what everyone is doing. That is done by slovenly housewives roaming about the town in groups. Nor should she go off on these pilgrimages got up for no good reason and involving a lot of needless expense.

Priscilla Wakefield Demands More Occupations For Women Outside Primary Reading

Extracts from Reflections on the present condition of the female sex:

At the end of the eighteenth century, Priscilla Wakefield was one of several English women writers who began to demand a wider life for women. She was concerned that women found themselves able to pursue only occupations that paid poorly. They were often excluded from work because of their alleged physical weakness. She also believed that women should receive equal wages for equal work. These issues reflected the narrowing of opportunities for women that had occurred in England during the second half of the eighteenth century. As a result of mechanization of both agriculture and the textile industry, many found traditional occupations were closing to women. Wakefield is addressing a general question of opportunities available for women and more recent developments.

It is asserted by Doctor Adam Smith, that every individual is a burden upon the society to which he belongs, who does not contribute his share of productive labor for the good of the whole. The Doctor, when he lays down this principle, speaks in general terms of man, as a being capable of forming a social compact for mutual defense, and the advantage of the community at large. He does not absolutely specify, that both sexes, in order to render themselves beneficial members of society, are equally required to comply with these terms; but since the female sex is included in the idea of the species, and as women possess the same qualities as men, though perhaps in a different degree, their sex cannot free them from the claim of the public for their proportion of usefulness. That the major part of the sex, especially of those among the higher orders, neglect to fulfill this important obligation, is a fact that must be admitted, and points out the propriety of an enquiry into the causes of their deficiency.

There appears then no moral impediment to prevent women from the application of their talents to purposes of utility; on the contrary, an improvement in public manners must infallibly result from it; as their influence over the other sex is universally acknowledged, it may be boldly asserted, that a conversion of their time from trifling and unproductive employments, to those that are both useful and profitable, would operate as a check upon luxury, dissipation, and prodigality, and retard the progress of that general dissoluteness, the offspring of idleness, which is deprecated by all political writers, as the sure forerunner of national decay.

The knowledge of a trade is a probably means, which ought not to be neglected, of enabling them to give their assistance towards the support of their family; but should it be more eligible for the husband and the wife to unite in the prosecution of the same design, her former subjection to regular application will render her more apt in accommodating herself to her husband's business. Thus the benefit of apprenticing girls of this rank to some trade is equally apparent, whether they marry or live single.

Men monopolize not only the most advantageous employments, and such as exclude women from the exercise of them, by the publicity of their nature, or the extensive knowledge they require, but even many of those, which are consistent with the female character. Another heavy discouragement to the industry of women, is the inequality of the reward of their labor, compared with that of men, an injustice which pervades every species of employment performed by both sexes.

The serving of retail shops, which deal in articles of female consumption, should be exclusively appropriated to women. For were the multitudes of men, who are constantly employed in measuring linen, gauze, ribbons, and lace;

selling perfumes and cosmetics; setting a value on feathers and trinkets; and displaying their talents in praising the elegance of bonnets and caps, to withdraw, they might benefit the community, by exchanging such frivolous avocations for something more worthy of the masculine character, and by this measure afford an opportunity of gaining a creditable livelihood to many destitute women, whom a dreadful necessity drives to the business of prostitution. – The attendance of women in shops, need not be entirely confined to haberdashers, perfumers, and milliners; there are other trades in which they may be employed behind the counter: the familiar offices of trying on gloves and shoes, are more suitably performed by persons of the same sex.

The First English Coffee-Houses, c. 1670-1675 -Outside Primary Reading

Between 1670 and 1685 coffee-houses multiplied in London, and attained some degree of political importance from the volume of talk which they caused. Each sect, party, or shade of fashion, had its meeting place of this sort, and London life grew more animated from the presence in its midst of public centers where witty conversation could be heard. When coffee-houses were still a novelty, they had their partisans and their opponents, who exchanged highly-spiced pamphlets in praise or condemnation of the bean and its patron.

The Character of a Coffee-House, 1673 A.D.:

A coffee-house is a lay conventicle, good-fellowship turned puritan, ill-husbandry in masquerade, whither people come, after toping all day, to purchase, at the expense of their last penny, the repute of sober companions: A Rota [i.e.,club room], that, like Noah's ark, receives animals of every sort, from the precise diminutive band, to the hectoring cravat and cuffs in folio; a nursery for training up the smaller fry of virtuosi in confident tattling, or a cabal of kittling [i.e.,carping] critics that have only learned to spit and mew; a mint of intelligence, that, to make each man his pennyworth, draws out into petty parcels, what the merchant receives in bullion: he, that comes often, saves twopence a week in Gazettes, and has his news and his coffee for the same charge, as at a threepenny ordinary they give in broth to your chop of mutton; it is an exchange, where haberdashers of political small-wares meet, and mutually abuse each other, and the public, with bottomless stories, and heedless notions; the rendezvous of idle pamphlets, and persons more idly employed to read them; a high court of justice, where every little fellow in a camlet cloak takes upon him to transpose affairs both in church and state, to show reasons against acts of parliament, and condemn the decrees of general councils.

As you have a hodge-podge of drinks, such too is your company, for each man seems a leveler, and ranks and files himself as he lists, without regard to degrees or order; so that often you may see a silly fop and a worshipful justice, a griping rook and a grave citizen, a worthy lawyer and an errant pickpocket, a reverend non-conformist and a canting mountebank, all blended together to compose a medley of impertinence.

If any pragmatic, to show himself witty or eloquent, begin to talk high, presently the further tables are abandoned, and all the rest flock round (like smaller birds, to admire the gravity of the madge-howlet [i.e.,the barn-owl]). They listen to him awhile with their mouths, and let their pipes go out, and coffee grow cold, for pure zeal of attention, but on the sudden fall all a yelping at once with more noise, but not half so much harmony, as a pack of beagles on the full cry. To still this bawling, up starts Capt. All-man-sir, the man of mouth, with a face as blustering as that of Æolus and his four sons, in painting, and a voice louder than the speaking trumpet, he begins you the story of a sea-fight; and though he never were further, by water, than the Bear-garden. . . . yet, having pirated the names of ships and captains, he persuades you himself was present, and performed miracles; that he waded knee-deep in blood on the upper-deck, and never thought to serenade his mistress so pleasant as the bullets whistling; how he stopped a vice-admiral of the enemy's under full sail; till she was boarded, with his single arm, instead of grappling-irons, and puffed out with his breath a fire-ship that fell foul on them. All this he relates, sitting in a cloud of smoke, and belching so many common oaths to vouch it, you can scarce guess whether the real engagement, or his romancing account of it, be the more dreadful: however, he concludes with railing at the conduct of some eminent officers (that, perhaps, he never saw), and protests, had they taken his advice at the council of war, not a sail had escaped us.

He is no sooner out of breath, but another begins a lecture on the Gazette, where, finding several prizes taken, he gravely observes, if this trade hold, we shall quickly rout the Dutch, horse and foot, by sea: he nicknames the Polish gentlemen wherever he meets them, and enquires whether Gayland and Taffaletta be Lutherans or Calvinists? *stilo novo* he interprets a vast new stile, or turnpike, erected by his electoral highness on the borders of Westphalia, to keep Monsieur Turenne's cavalry from falling on his retreating troops; he takes words by the sound, without examining their sense: Morea he believes to be the country of the Moors, and Hungary a place where famine always keeps her court, nor is there anything more certain, than that he made a whole room full of fops, as wise as himself, spend above two hours in searching the map for Aristocracy and Democracy, not doubting but to have found them there, as well as Dalmatia and Croatia.

Belorussian Jews Petition Catherine the Great, 1784 - Outside Primary Reading

According to an ancient custom, when the squires built a new village, they summoned the Jews to reside there and gave them certain privileges for several years and the permanent liberty to distill spirits, brew beer and mead, and sell these drinks. On this basis the Jews built houses and distillation plants at considerable expense....But a decree of the governor- general of Belarus has now forbidden the squires to farm out distillation in their villages to Jews, even if the squires want to.

Some [Belarussian Jews] who live in towns engage in trade and, especially, in the distillation of spirits, beer and mead [honey beer], which they sell whole- sale and retail. This privilege was extended to them when Belarus joined the Russian Empire. Hence everyone active in this business used all their resources to construct buildings suitable for distillation. ... After the Belarussian region did this. As a result [these] poor Jews [have been left] completely impoverished. ... They therefore request an imperial decree authorizing the squire, if he wishes, to farm out distillation to Jews in rural areas.

3.... Jews have no one to defend them in courts and find themselves in a desperate situation-given their fear, and ignorance of Russian-in case of misfortune, even if innocent. ... To consummate all the good already bestowed, Jews dare to petition that ... in matters involving Jews and non-Jews ...a representative from the Jewish community ... be present to accompany Jews in court and attend the interrogation of Jews. But cases involving only Jews... should be handled solely in Jewish courts, because Jews assume obligations among themselves, make agreements and conclude all kinds of deals in the Jewish language and in accordance with Jewish rites and law (which are not known to others). Moreover, those who transgress their laws and order should be judged in Jewish courts. Similarly, preserve intact all their customs and holidays in the spirit of their faith, as is mercifully assured in the imperial manifesto.... joined the Russian Empire, the Jews in some towns constructed more of these in the same fashion and at great expense. The imperial monarchical decree [on Jews] emboldens them to request tearfully some monarchical mercy.