

SINCE 1200 C.E.

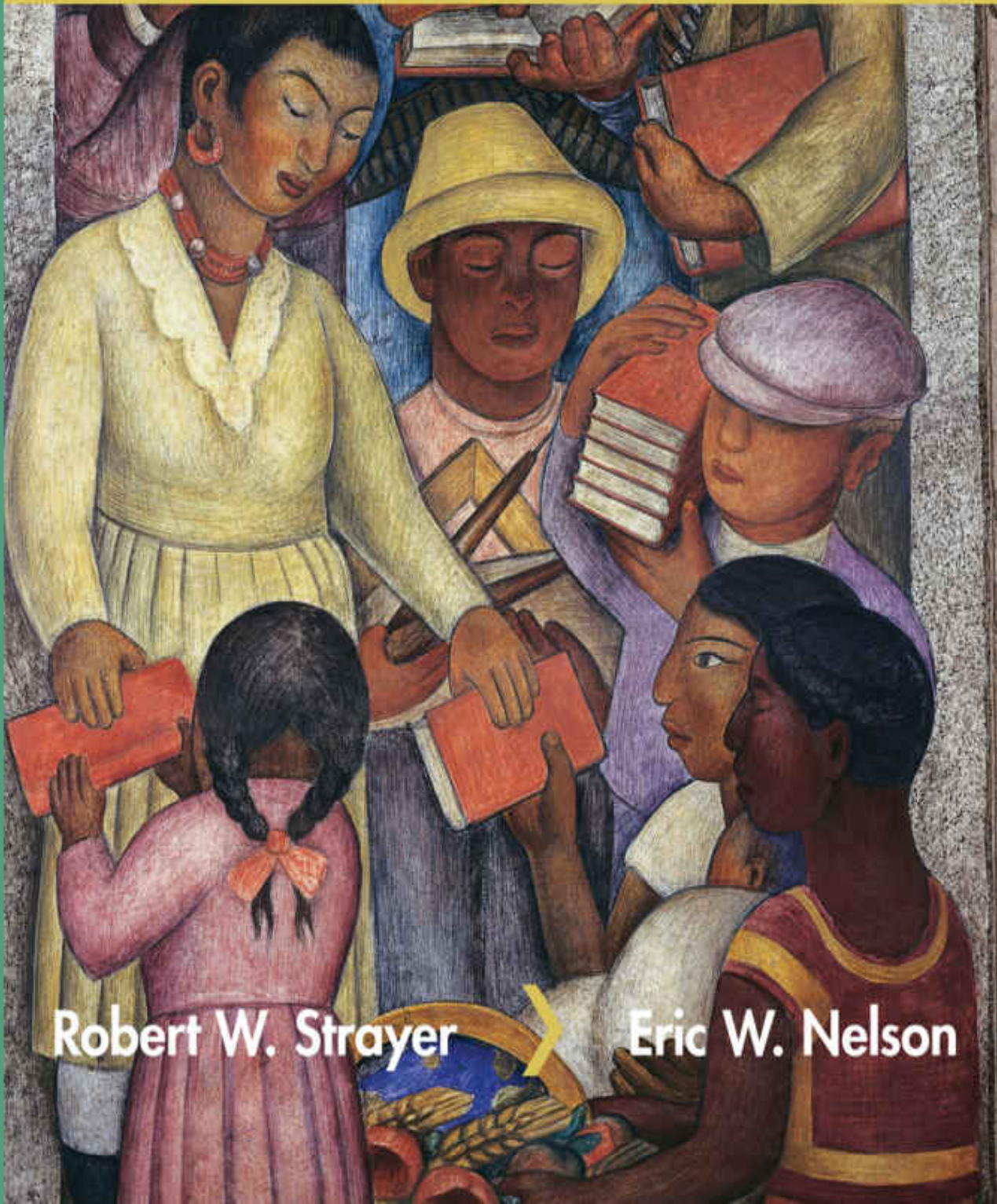
Ways of the World

A GLOBAL HISTORY WITH SOURCES

Fourth
Edition

For the
AP[®]
World
History
MODERN
Course

AP[®] is a trademark registered by the College Board, which is not affiliated with, and does not endorse, this product.



Robert W. Strayer

Eric W. Nelson

SINCE 1200 C.E.

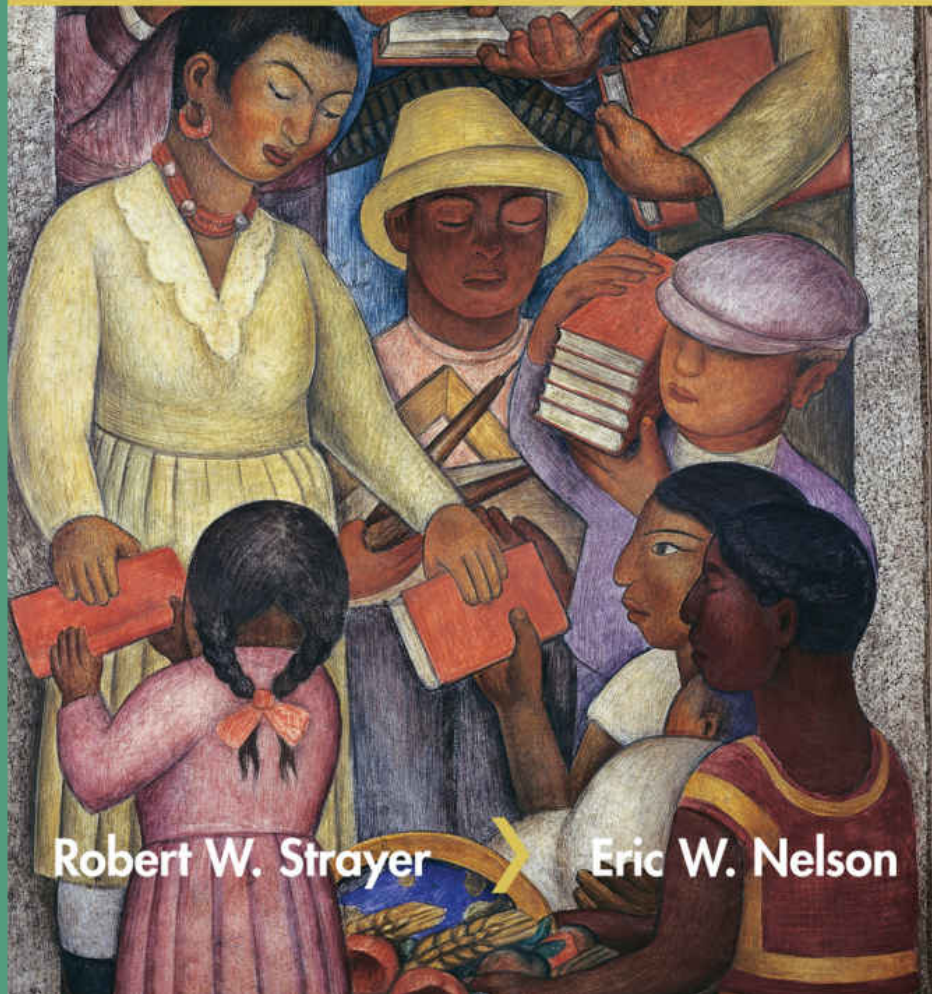
Ways of the World

A GLOBAL HISTORY WITH SOURCES

Fourth
Edition

For the
AP[®]
World
History
MODERN
Course

AP[®] is a trademark registered by the College Board, which is not affiliated with, and does not endorse, this product.



Robert W. Strayer

Eric W. Nelson

Description

The front cover of the book shows a painting on the center-right where a woman distributes books among boys and girls. The text at the top reads, Since 1200 C. E., and below is the title Ways of the World,

followed by the subtitle A Global History with Sources. To the left of the painting, the text reads, Fourth Edition; For the A P® World History Modern Course. The text below this reads, A P® is a trademark registered by the College Board, which is not affiliated with, and does not endorse, this product.

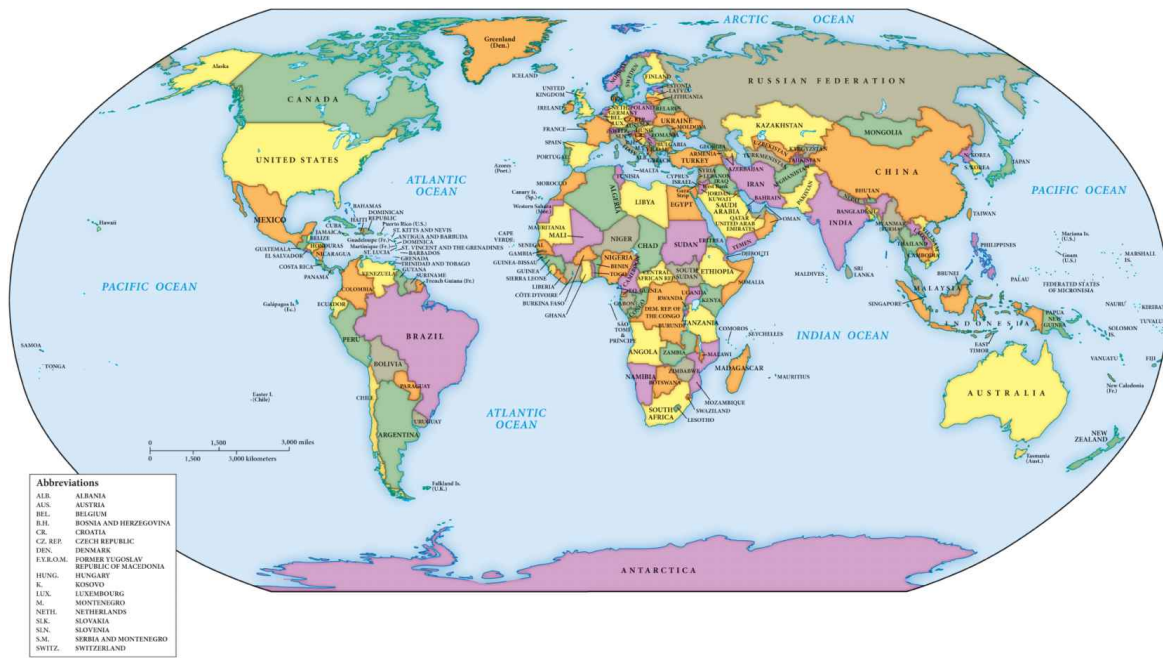
About the Cover Image

***Literacy*, by Diego Rivera, Fresco Detail, ca. 1928**

This painting from the mid-1920s by the famous Mexican artist Diego Rivera depicts the distribution of books to children, women, and workers as one of the major achievements of the Mexican Revolution (1910–1920). It is part of a large collection of Rivera's murals in Mexico City, which celebrate all things Mexican and especially the revolution. In the aftermath of Mexico's revolution, literacy grew from just 15 percent in 1910 to 37 percent in 1940 and to over 90 percent by 2000. In this respect, the Mexican Revolution resembled other major upheavals of the twentieth century, including the Russian, Chinese, Cuban, and Vietnamese revolutions, all of which emphasized literacy and education as a means of overcoming what they saw as the cultural backwardness and inequalities of the past. Mexico's history also paralleled global patterns in which literacy rates rose dramatically, reaching 85 percent in 2014.



Literacy, by Diego Rivera (1886–1957), detail from the Ministry of Education frescoes (1923–1928), Mexico City, Mexico, 20th century / De Agostini Picture Library / M. Seemuller / Bridgeman Images. © 2018 Banco de México Diego Rivera Frida Kahlo Museums Trust, Mexico, D.F. / Artists Rights Society (ARS), New York

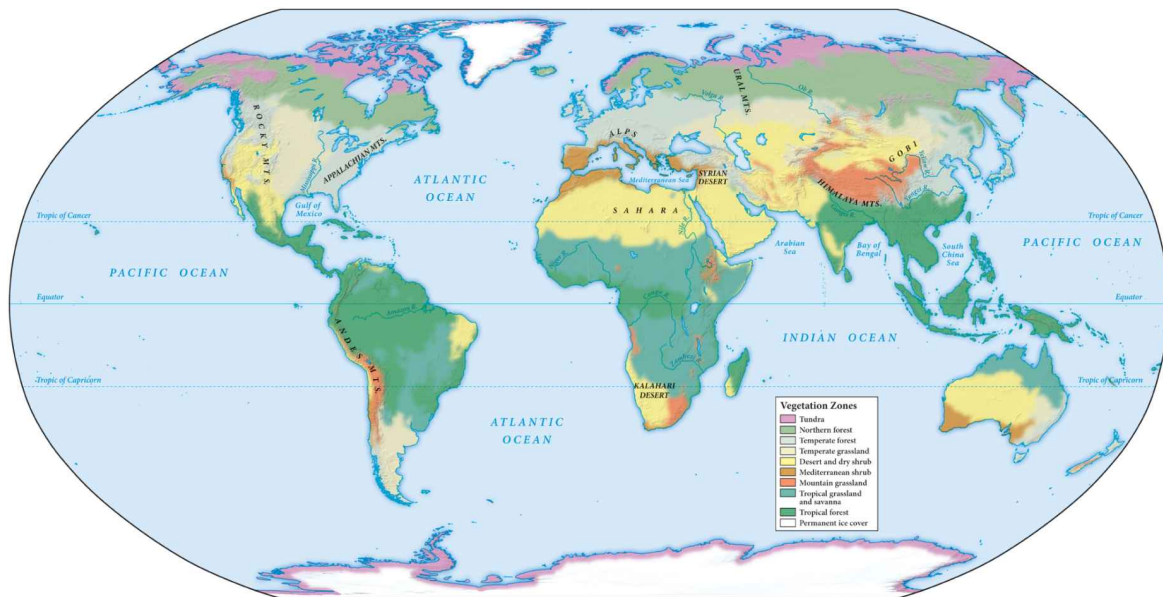


Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The world map shows all the countries with its administrative boundaries. All the oceans in the world are depicted in the map. A horizontal distance bar is given on the left of the map, in which the upper side depicts distance in mile and the lower side depicts in kilometers. The upper bar has a scale from 0 to 3000 miles, in increment of 1500. The lower bar has a scale from 0 to 3000 kilometers, in increments of 1500 and the length of miles bar is higher than kilometers.

The world map shows all the countries with its administrative boundaries. All the oceans in the world are depicted in the map. A horizontal distance bar is given on the left of the map, in which the upper side depicts distance in mile and the lower side depicts in kilometers. The upper bar has a scale from 0 to 3000 miles, in increment of 1500. The lower bar has a scale from 0 to 3000 kilometers, in increments of 1500 and the length of miles bar is higher than kilometers. A text beside the map gives abbreviations of seventeen countries.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The Tundra vegetation is found along the northern portions of Canada, Alaska, the outer regions of Greenland, and the northern regions of Antarctica. The Northern Forest extends over much of central Canada and Iceland. The Temperate Forest extends over southern Canada, much of United States, and the southern portions of South America. The Temperate grassland extends over Central United States and Canada, and the south eastern portions of South America. The Desert and dry shrub vegetation extends over central and southern portions of the United States and northern portions of Mexico, as well as in the northern most portion, north eastern portion and western coast of South America. The desert and dry shrub vegetation also extends over north eastern portion of Africa. The Mediterranean shrub vegetation extends over the western coast of California in the United States, south eastern portions of Chile, north eastern tip of Africa, as well as much of Spain in Europe. The Mountain Grassland extends over the western portions of Chile, south eastern portion of Bolivia and north eastern portion of Argentina, all surrounding the southern portions of the Andes Mountains. The Tropical grassland and savanna extends over small portions in the north and in the central regions of South America, as well as in the region surrounding the Niger River in Africa. The Tropical forest

extends over much of Southern Mexico, the Caribbean islands, Central America and much of the northern half of South America. Permanent ice cover is over much of Greenland and Antarctica.

The Tundra vegetation is found along the northern portions of Russia and Western Europe as well as the northern borders of Antarctica. The Northern Forest extends over much of the northern half of Russia including the Ural mountains, Finland, and Sweden. The Temperate Forest extends over much of the central regions of Europe, Russia, Japan, the north western portions of China, the southern portions of Western Europe including the Alps, some northern portions of the middle-east region and the south western portions of Australia, as well as the northern portions of New Zealand. The Temperate grassland extends over southern portions of Russia, eastern portions of western Europe, and in the region surrounding Mongolia, as well as western Australia. The Desert and dry shrub region includes much of the middle-east including the Syrian Desert, some northern portions of Asia including the Gobi desert, the eastern portions of south-east Asia including Pakistan, small portions in Central and south India, northern portions of Africa including the Sahara, the south eastern portions of Africa including the Kalahari desert, the south eastern portions of Madagascar, and much of the central portions of Australia. The Mediterranean shrub extends to much of the southern most regions of Western Europe, the northern most tip of Africa, the region bordering the Syrian Desert in the Middle-east, the south-western tip of Africa, and the south western and some portions of the south eastern parts of Australia. The Mountain grassland extends over much of western regions of China, south central Russia, the regions bordering Mongolia and Kazakhstan, the region north of the Himalayan Mountains, some regions scattered across Africa, the south western tip of Africa, and a small region in central New Zealand. The Tropical grassland and savanna extends over much of Central Africa, and the northern portions of Australia. The Tropical forest extends over much of south East and Central Asia and the northern portions of Madagascar, as well the region surrounding the Congo river in central Africa. Permanent ice cover is shown in much of Antarctica region.

The Tundra vegetation is found along the northern portions of Canada, Alaska, the outer regions of Greenland, and the northern regions of Antarctica. The Northern Forest extends over much of central Canada and Iceland. The Temperate Forest extends over southern Canada, much of United States, and the southern portions of South America. The Temperate grassland extends over Central United States and Canada, and the south eastern portions of South America. The Desert and dry shrub vegetation extends over central and southern portions of the United States and northern portions of Mexico, as well as in the northern most portion, north eastern portion and western coast of South America. The desert and dry shrub vegetation also extends over north eastern portion of Africa. The Mediterranean shrub vegetation extends over the western coast of California in the United States, south eastern portions of Chile, north eastern tip of Africa, as well as much of Spain in Europe. The Mountain Grassland extends over the western portions of Chile, south eastern portion of Bolivia and north eastern portion of Argentina, all surrounding the southern portions of the Andes Mountains. The Tropical grassland and savanna extends over small portions in the north and in the central regions of South America, as well as in the region surrounding the Niger River in Africa. The Tropical forest extends over much of Southern Mexico, the Caribbean islands, Central America and much of the northern half of South America. Permanent ice cover is over much of Greenland and Antarctica.

The Tundra vegetation is found along the northern portions of Russia and Western Europe as well as the northern borders of Antarctica. The Northern Forest extends over much of the northern half of Russia including the Ural mountains, Finland, and Sweden. The Temperate Forest extends over much of the central regions of Europe, Russia, Japan, the north western portions of China, the southern portions of Western Europe including the Alps, some northern portions of the middle-east region and the south western portions of Australia, as well as the northern portions of New Zealand. The Temperate grassland extends over southern portions of Russia, eastern portions of western Europe, and in the region surrounding Mongolia, as well as western

Australia. The Desert and dry shrub region includes much of the middle-east including the Syrian Desert, some northern portions of Asia including the Gobi desert, the eastern portions of south-east Asia including Pakistan, small portions in Central and south India, northern portions of Africa including the Sahara, the south eastern portions of Africa including the Kalahari desert, the south eastern portions of Madagascar, and much of the central portions of Australia. The Mediterranean shrub extends to much of the southern most regions of Western Europe, the northern most tip of Africa, the region bordering the Syrian Desert in the Middle-east, the south-western tip of Africa, and the south western and some portions of the south eastern parts of Australia. The Mountain grassland extends over much of western regions of China, south central Russia, the regions bordering Mongolia and Kazakhstan, the region north of the Himalayan Mountains, some regions scattered across Africa, the south western tip of Africa, and a small region in central New Zealand. The Tropical grassland and savanna extends over much of Central Africa, and the northern portions of Australia. The Tropical forest extends over much of south East and Central Asia and the northern portions of Madagascar, as well the region surrounding the Congo river in central Africa. Permanent ice cover is shown in much of Antarctica region.

Ways of the World

A Brief Global History with Sources

FOURTH EDITION

FOR THE AP® WORLD HISTORY MODERN COURSE

Robert W. Strayer

The College at Brockport: State University of New York

Eric W. Nelson

Missouri State University



bedford, freeman & worth

high school publishers

Boston | New York

FOR EVELYN RHIANNON WITH LOVE

For Bedford/St. Martin's

Vice President, Editorial, Macmillan Learning Humanities: Edwin Hill

Program Director for History: Michael Rosenberg

Senior Program Manager for History: William J. Lombardo

Executive Program Manager, HS Humanities: Nathan Odell

Senior Marketing Manager, HS: Janie Pierce-Bratcher

Director of Content Development, Humanities: Jane Knetzger

Senior Developmental Editor: Heidi L. Hood

Assistant Editor, HS: Corrina Santos

Senior Content Project Manager: Christina M. Horn

Senior Workflow Project Supervisor: Joe Ford

Production Supervisor: Robin Besofsky

Senior Media Project Manager: Jodi Isman

Media Editor: Kim Morté

Copy Editor: Susan Zorn

Indexer: Leoni Z. McVey

Editorial Services: Lumina Datamatics, Inc.

Composition: Lumina Datamatics, Inc.

Cartographer: Mapping Specialists, Ltd.

Photo Editor: Christine Buese

Photo Researcher: Bruce Carson

Permissions Editor: Eve Lehmann

Design Director, Content Management: Diana Blume

Text Design: Lisa Buckley

Cover Design: William Boardman

Cover Image: Literacy, by Diego Rivera (1886–1957), detail from the Ministry of Education frescoes (1923–1928), Mexico City. Mexico, 20th century/De Agostini Picture Library/M. Seemuller/Bridgeman Images/© 2018 Banco de México Diego Rivera Frida Kahlo Museums Trust, Mexico, D.F./Artists Rights Society (ARS), New York

Copyright © 2020, 2016, 2013, 2011 by Bedford/St. Martin's.

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, except as may be permitted by law or expressly permitted in writing by the Publisher.

1 2 3 4 5 6 24 23 22 21 20 19

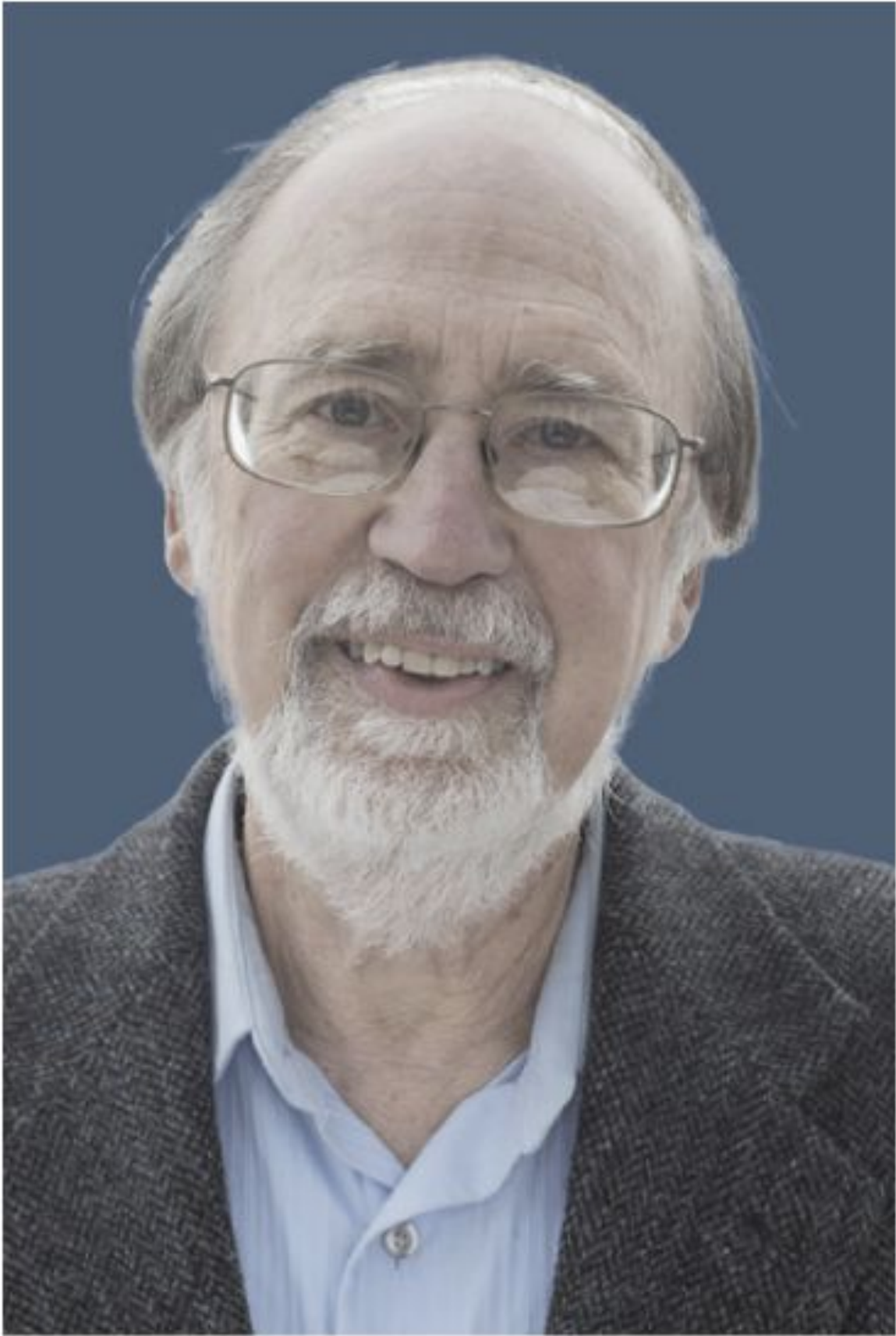
For information, write: Bedford/St. Martin's, 75 Arlington Street, Boston, MA 02116

ISBN 978-1-319-28260-8 (mobi)

Acknowledgments

Text acknowledgments and copyrights appear at the back of the book on [page 793](#), which constitutes an extension of the copyright page. Art acknowledgments and copyrights appear on the same page as the art selections they cover.

About the Authors



Jerry Burke

Robert W. Strayer (Ph.D., University of Wisconsin) brings wide experience in world history to the writing of *Ways of the World*. His teaching career began in Ethiopia, where he taught high school world history for two years as part of the Peace Corps. At the university level, he taught African, Soviet, and world history for many years at the College at Brockport: State University of New York, where he received the Chancellor's Awards for Excellence in Teaching and for Excellence in Scholarship. In 1998 he was visiting professor of world and Soviet history at the University of Canterbury in Christchurch, New Zealand. Since moving to California in 2002, he has taught world history at the University of California, Santa Cruz; California State University, Monterey Bay; and Cabrillo College. He is a longtime member of the World History Association and served on its Executive Committee. He has also participated in various AP World History gatherings, including two years as a reader. His publications include *Kenya: Focus on Nationalism*, *The Making of Mission Communities in East Africa*, *The Making of the Modern World*, *Why Did the Soviet Union Collapse?*, and *The Communist Experiment*.



Jesse Scheve/Missouri State
University

Eric W. Nelson (D.Phil., Oxford University) is a professor of history at Missouri State University. He is an experienced teacher who has won a number of awards, including the Missouri Governor's Award for Teaching Excellence in 2011 and the CASE and Carnegie Foundation for the Advancement of Teaching Professor of the Year Award for Missouri in 2012. His publications include *Layered Landscapes: Early Modern Religious Space across Faith and Cultures*, *The Legacy of Iconoclasm: Religious War and the Relic Landscape of Tours, Blois and Vendôme*, and *The Jesuits and the Monarchy: Catholic Reform and Political Authority in France*.

About the AP® Edition Contributors

BARBARA BRUN-OZUNA

Paschal High School, Texas

Barbara is a teacher and academic coordinator with nineteen years of experience. She is an AP® World History consultant and AP® Exam table leader. Barbara has trained new AP® readers and has helped to develop rubrics for past AP® World History exams. In addition, she has developed and implemented three district-wide AP® courses and serves as a middle-school principal.

CHRISTINE CUSTRED

Edmond Memorial High School, Oklahoma

Christine currently teaches AP® United States History and AP® World History and has served as a reader for both exams. She has been a College Board consultant since 2000.

DEBORAH GREBEL-BECKER

Flower Mound High School, Texas

Deborah has taught high school World History for nine years and AP® World History for seven years and is a reader for the AP® World History Exam. She has presented on topics in AP® World History at state and national conferences. She is also the University Interscholastic League Social Studies coach at Flower Mound.

JAY HARMON

Houston Christian High School, Texas

Jay has taught AP® World History, AP® U.S. History, and AP® European History. He has been a member of the AP® World History Test Development Committee, a consultant to the College Board, and has led AP® history workshops in the United States, England, Germany, and Panama. Jay's website ap.harmonhistory.com has helped many new teachers prepare for the rigors of teaching AP® World History.

JONATHAN HENDERSON

Forsyth Central High School, Georgia

Jonathan has been teaching AP® World History since 2002. He has twenty-five years of secondary teaching experience and also teaches at the University of North Georgia. He is a reader for the AP® World History Exam, a College Board® consultant, and part of the College Board's Instructional Design Team for World History.

JENNIFER KLEIBER-BOATCALLIE

James E. Taylor High School, Texas

Jennifer teaches history at James E. Taylor High School in Katy, Texas, with a focus on AP® World History. She also teaches history at Lone Star College. Mrs. Kleiber-Boatcallie is a reader for the AP® World History exam and has served as a guest facilitator for AP® Summer Institutes at Rice University. She has a Master of Arts in history with emphases on world history, military history, and Latin American history.

ANDA LEE SEAT

Flower Mound High School, Texas

Anda Lee has more than thirty years of teaching experience. In addition to teaching AP® World History, she is currently Social Studies Department chair and a table leader for the AP® World History reading.

KIT WAINER

Leon M. Goldstein High School, New York

Kit is a Social Studies teacher at Leon M. Goldstein High School in Brooklyn, N.Y., and has taught for more than thirty years in the New York City public school system. He is also a College Board Workshop Consultant for AP® World History and a table leader at the AP® World History Exam reading. He has published several articles on both history and pedagogy and is the author of *Strive for a Five: Preparing for the AP® World History Exam*, which accompanies *Ways of the World*.

PATRICK WHELAN

St. Stephen's Episcopal School, Florida

Patrick is the Social Studies Department chair for Saint Stephen's Episcopal School in Bradenton, Florida, and teaches World History and AP® World History. He has been on the leadership team at the AP® World History reading.

Brief Contents

[How to Get the Most from This Program](#)

[Acknowledgments](#)

[Prologue: From Cosmic History to Human History](#)

[PART 1 Diversity and Interaction in the World of 1200–1450](#)

[THE BIG PICTURE 1200: Jumping into the Stream of World History](#)

[1 Before 1200: Patterns in World History](#)

[2 Varieties of Civilizations: Eurasia and the Americas
1200–1450](#)

[3 Connections and Interactions 1200–1450](#)

[4 The Mongol Moment and the Re-Making of Eurasia
1200–1450](#)

[PART 2 The Early Modern World 1450–1750](#)

[THE BIG PICTURE Toward Modernity ... or Not?](#)

[5 Political Transformations: Empires and Encounters
1450–1750](#)

[6 Economic Transformations: Commerce and
Consequence 1450–1750](#)

[7 Cultural Transformations: Religion and Science 1450–
1750](#)

[PART 3 The European Moment in World History 1750–1900](#)

[THE BIG PICTURE European Centrality and the Problem of Eurocentrism](#)

[8 Atlantic Revolutions, Global Echoes 1750–1900](#)

[9 Revolutions of Industrialization 1750–1900](#)

[10 Colonial Encounters in Asia, Africa, and Oceania 1750–1950](#)

[11 Empires in Collision: Europe, the Middle East, and East Asia 1800–1900](#)

[PART 4 The Long Twentieth Century 1900–PRESENT](#)

[THE BIG PICTURE The Long Twentieth Century: A New Period in World History?](#)

[12 Milestones of the Past Century: War and Revolution 1900–1950](#)

[13 Milestones of the Past Century: A Changing Global Landscape 1950–PRESENT](#)

[14 Global Processes: Technology, Economy, and Society 1900–PRESENT](#)

[15 Global Processes: Demography, Culture, and the Environment 1900–PRESENT](#)

[AP® Practice Exam](#)

[Glossary/Glosario of Historical Terms](#)

[Glossary/Glosario of Academic Terms](#)

[Notes](#)

[Acknowledgments](#)

[Index](#)

Contents

[About the Authors](#)

[About the AP® Edition Contributors](#)

[How to Get the Most from This Program](#)

[Acknowledgments](#)

[Prologue: From Cosmic History to Human History](#)

[The History of the Universe](#)

[The History of a Planet](#)

[The History of the Human Species ... in a Single Paragraph](#)

[Why World History?](#)

[Context, Change, Comparison, and Connection: The Four Cs of World History](#)

[PART 1](#)

[Diversity and Interaction in the World of 1200–1450](#)

[THE BIG PICTURE](#) [1200: Jumping into the Stream of World History](#)

[Landmarks in World History](#)

[UNDERSTANDING AP® THEMES IN PART 1](#) [Regional and Interregional Interactions](#)



photo: Bibliothèque
Nationale de France,
Paris, France/© BnF,
Dist. RMN–Grand Palais/
Art Resource, NY

[1 Before 1200: Patterns in World History.](#)

[From the Paleolithic Era to the Age of Agriculture](#)

Cultural Landmarks before 1200

Civilizations

Defining Civilizations

Civilizations and the Environment

Comparing Civilizations

Civilizations and Cultural Traditions

South Asian Cultural Traditions: Hinduism

South Asian Cultural Traditions: Buddhism

Chinese Cultural Traditions: Confucianism

Chinese Cultural Traditions: Daoism

Middle Eastern Cultural Traditions: Judaism and Christianity

Middle Eastern Cultural Traditions: Islam

ZOOMING IN Perpetua, Christian Martyr

Interactions and Encounters

REFLECTIONS Religion and Historians

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Claims

AP® WORKING WITH EVIDENCE China's Scholar-Officials: The Elite Culture of an Ancient Civilization

Source 1.1 Scholar-Officials and the Emperor: Scholars Gathering in a Bamboo Garden, 12th century

Source 1.2 A Gathering of Scholars: *Scholars of the Liuli Hall*, late 13th century.

Source 1.3 A Solitary Scholar: Ma Yuan, *On a Mountain Path in Spring*, early 13th century.

Source 1.4 Tang Dynasty Poetry.

Li Po, *The Mountain and Me*, 8th century.

Li Po, *Drinking Alone with the Moon*, 8th century.

Wang Wei, *My Retreat at Mount Zhongnan*, 8th century.

Du Fu, *A View of Taishan*, 8th century.

Source 1.5 Scholar-Officials at Play: Gu Hongzhong, *The Night Revels of Han Xizai*, 10th century.

AP® HISTORIANS' VOICES Assessing China's Scholar-Officials

Voice 1.1 Jacques Garnet on the “Learned Culture” of Song Dynasty China, 1996

Voice 1.2 David Hinton on “Public Service” and “Mountain Seclusion,” 2005

AP® CHAPTER 1 AP® EXAM PRACTICE



photo: Facsimile detail from
Book IV of Florentine Codex,
"General History of the Things
of New Spain"/Museo Templo
del Mayor, Mexico City,
Mexico/De Agostini Picture
Library/Bridgeman Images

LIBRARY/BRIDGEMAN IMAGES

2 Varieties of Civilizations: Eurasia and the Americas

1200–1450

China and Its Neighbors

Landmarks for Chapter 2

China before the Mongol Takeover

Interacting with China: Korea, Vietnam, and Japan

The Worlds of Islam: Fragmented and Expanding

The Islamic Heartland

Cultural Encounters in India and Spain

The Worlds of Christendom

The Eastern Orthodox World: A Declining Byzantium
and an Emerging Rus

A Fragmented Political Landscape in Western
Europe

An Evolving European Society and Economy

Western Europe Outward Bound

Reason and Renaissance in the West

ZOOMING IN 1453 in Constantinople

Civilizations of the Americas

The Emergence of the Aztecs in Mesoamerica

The Emergence of the Incas in the Andes

REFLECTIONS “Civilization”: What’s in a Word?

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Evidence

AP® WORKING WITH EVIDENCE Islam and Renaissance Europe

Source 2.1 Portrait of Mehmed II: Gentile Bellini, *Portrait of Mehmed II*, 1480

Source 2.2 Machiavelli on the Turkish State: Niccolò Machiavelli, *The Prince*, 1513

Source 2.3 Venetian Trade in the Middle East: *The Venetian Ambassador Visits Damascus*, 1511

Source 2.4 Greek and Islamic Philosophers in Renaissance Art: *Aristotle and Averroes*, 1483

Source 2.5 A Papal Call for Crusade: Pope Clement VI, *Call for Crusade*, September 30, 1343

AP® HISTORIANS' VOICES Christian/Muslim Relations during the Renaissance

Voice 2.1 Jerry Brotton on the Role of Cross-cultural Exchange in the European Renaissance, 2002

Voice 2.2 Bernard Lewis on Hostility between Christians and Muslims, 1995

AP® CHAPTER 2 AP® EXAM PRACTICE



photo: Martha Avery/
Getty Images

Description

There are five men riding on the camel, one at the center who appears to be standing, and four sitting - two facing the viewer and two facing the other way. The four people are playing musical instruments.

[3 Connections and Interactions 1200–1450](#)

Connections across Eurasia: The Silk Roads

The Making of the Silk Roads

Religion and the Silk Roads

Landmarks for Chapter 3

Connections across the Indian Ocean: The Sea Roads

Commerce, State Building, and Religion in Southeast Asia

Commerce, State Building, and Religion in East Africa

Chinese Maritime Voyages in the Indian Ocean World

Connections across the Sahara: The Sand Roads

Commerce and State Building in West Africa

Islam in West Africa

Connections across the Islamic World

ZOOMING IN Mansa Musa, West African Monarch and Muslim Pilgrim

Connections across the Americas

REFLECTIONS Economic Globalization — Ancient and Modern

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Contextualization

AP® WORKING WITH EVIDENCE Travelers' Tales and Observations

Source 3.1 A European Christian in China: Marco Polo, *The Travels of Marco Polo*, 1299

Source 3.2 A Chinese Maritime Explorer in India: Ma Huan, *The Overall Survey of the Ocean's Shores*, 1451

Source 3.3 A European Artist Depicts Asia: *The Marvelous Races of the East*, ca. 1410

Source 3.4 A Moroccan Diplomat in West Africa: Leo Africanus, *The History and Description of Africa*, 1526

Source 3.5 A Korean World Map: *The Honkoji Copy of the Kangnido Map, Korea*, 15th century.

AP® HISTORIANS' VOICES On Travel Writers

Voice 3.1 John Larner on Whether Polo Really Traveled to China, 1999

Voice 3.2 Natalie Zemon Davis on Leo Africanus's Audiences, 2006

AP® CHAPTER 3 AP® EXAM PRACTICE



photo: Moghul court painting, ca.1596/Pictures from History/Bridgeman

Description

The painting shows the Mongol king and queen sitting on a throne. Several men and woman attendants are kneeling before the king. Most of them are carrying plates in their arms. Two women are carrying eatables from the entrance to the inside of

the palace. A manuscript in the Arabic language is shown at the top left portion of the painting.

4 The Mongol Moment and the Re-Making of Eurasia 1200–1450

Breakout: The Mongol Empire

From Temujin to Chinggis Khan: The Rise of the Mongol Empire

Explaining the Mongol Moment

Landmarks for Chapter 4

Encountering the Mongols

China and the Mongols

Persia and the Mongols

Russia and the Mongols

ZOOMING IN Khutulun, A Mongol Wrestler Princess

The Mongol Empire as a Eurasian Network

Toward a Eurasian Economy

Diplomacy on a Eurasian Scale

Cultural Exchange in the Mongol Realm

The Plague: An Afro-Eurasian Pandemic

CONTROVERSIES Debating Empire

REFLECTIONS Assessing Historical Change

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Causation

AP® WORKING WITH EVIDENCE Perspectives on Mongol Society

Source 4.1 The Self-Perception of Mongol Rulers

Chinggis Khan, *Letter to Changchun*, 1219

The Secret History of the Mongols, ca. 1240

Source 4.2 Picturing Khubilai Khan

Liu Guandao, *Khubilai on a Hunt*, 1280

Marco Polo and Khubilai Khan, 15th century

Khubilai Khan in Council with His Courtiers and Scribes, 1590

Source 4.3 A Persian View of the Conquest of

Bukhara: Juvaini, *The History of the World*

Conqueror, 1219

Source 4.4 A European View of Mongol Life: William

of Rubrick, *Journey to the Land of the Mongols*, ca.

1255

AP® HISTORIANS' VOICES Assessing the Mongol Impact

Voice 4.1 Jack Weatherford on the Mongols in World History, 2004

Voice 4.2 Paul S. Ropp on the Mongol Impact on China's Economy, 2010

AP® CHAPTER 4 AP® EXAM PRACTICE

AP® PART 1 AP® EXAM PRACTICE

PART 2

The Early Modern World 1450–1750

THE BIG PICTURE Toward Modernity ... or Not?

Sprouts of Modernity?

Continuing Older Patterns?

Landmarks in World History_(ca. 1450–ca. 1750)

UNDERSTANDING AP® THEMES IN PART 2 Global Interactions



photo: Illustration from
the Padshahnama, ca.
1630–40/Royal Collection/
Royal Collection Trust © Her
Majesty Queen Elizabeth II,
2017/Bridgeman Images

Description

The courtiers are shown wearing colorful clothes and headbands. A few are holding swords or maces in their hands. The throne has detailed and rich engravings. The painting also shows cutlery with intricate engravings.

5 Political Transformations: Empires and Encounters **1450–1750**

European Empires in the Americas

[The European Advantage](#)

[The Great Dying and the Little Ice Age](#)

[The Columbian Exchange](#)

Landmarks for Chapter 5

ZOOMING IN [Doña Marina: Between Two Worlds](#)

Comparing Colonial Societies in the Americas

[In the Lands of the Aztecs and the Incas](#)

[Colonies of Sugar](#)

[Settler Colonies in North America](#)

The Steppes and Siberia: The Making of a Russian Empire

[Experiencing the Russian Empire](#)

[Russians and Empire](#)

Asian Empires

[Making China an Empire](#)

[Muslims and Hindus in the Mughal Empire](#)

[Muslims and Christians in the Ottoman Empire](#)

REFLECTIONS The Centrality of Context in World History.

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study.

AP® SKILLS WORKSHOP Continuity and Change

AP® WORKING WITH EVIDENCE State Building in the Early Modern Era

Source 5.1 The Memoirs of Emperor Jahangir: Jahangir, *Memoirs*, 1605-1627

Source 5.2 The Palace of an Ottoman Emperor: *A Reception at the Court of Selim III*, late 18th century.

Source 5.3 French State Building and Louis XIV

Louis XIV, *Memoirs*, 1670

Louis XIV in Costume, 1653

Source 5.4 An Outsider's View of the Inca Empire: Pedro de Cieza de León, *Chronicles of the Incas*, ca. 1550

Source 5.5 The Temple of Heaven: Beijing, China: *The Hall of Prayer for Good Harvest*, ca. 1420

AP® HISTORIANS' VOICES Early Modern Rulers

Voice 5.1 Charles Parker on Emperor Kangxi of China and Louis XIV of France, 2010

Voice 5.2 John Darwin on Emperor Akbar's Public Image, 2008

AP[®] CHAPTER 5 AP[®] EXAM PRACTICE



photo: Slave Merchant in
Gorée Island, Senegal, from
Encyclopédie des Voyages,
engraved by L. F. Labrousse,
1796/Bibliothèque des Arts
Decoratifs, Paris, France/
Archives Charmet/Bridgeman

Images

6 Economic Transformations: Commerce and Consequence 1450–1750

Europeans and Asian Commerce

A Portuguese Empire of Commerce

Spain and the Philippines

The East India Companies

Asians and Asian Commerce

Landmarks for Chapter 6

Silver and Global Commerce

“The World Hunt”: Fur in Global Commerce

Commerce in People: The Transatlantic Slave System

The Slave Trade in Context

The Slave Trade in Practice

Consequences: The Impact of the Slave Trade in Africa

CONTROVERSIES Debating the Atlantic World

REFLECTIONS Economic Globalization — Then and Now

ZOOMING IN Ayuba Suleiman Diallo: To Slavery and Back

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Comparison

**AP® WORKING WITH EVIDENCE Exchange and Status
in the Early Modern World**

Source 6.1 Clothing and Status in the Americas:
Miguel Cabrera, *Detail from a Series on Mixed-Race
Marriages in Mexico*, 1763

**Source 6.2 Clothing and Status in Europe: *Portrait of
Sophie of the Palatinate*, 1645**

**Source 6.3 A Critical View of Coffeehouses in the
Ottoman Empire: Mustafa Ali, *Description of Cairo*,
1599**

**Source 6.4 An Ottoman Coffeehouse: *A Gathering of
Turkish Men at an Ottoman Coffeehouse*, 16th
century.**

**Source 6.5 Coffeehouse Culture in England: Thomas
Jordan, *News from the Coffee-house*, 1667**

**Source 6.6 Tobacco Smoking in Eurasia: King James
I, *A Counterblaste to Tobacco*, 1604**

**Source 6.7 Chinese Poems about Smoking: *Poems
from Cheng Cong's Tobacco Manual*, 17th and 18th
centuries**

AP® HISTORIANS' VOICES Coffee and Coffeeshops

**Voice 6.1 Tom Standage on Muslim Debates over
Coffee's Intoxicating Effects, 2005**

**Voice 6.2 Mark Pendergrast on London's
Coffeehouses, 2010**

AP® CHAPTER 6 AP® EXAM PRACTICE



photo: Gianni Dagli Orti/REX/
Shutterstock

Description

Two lady guards are holding the blanket. Winged angels in pairs are flying on either ends.

7 Cultural Transformations: Religion and Science 1450–1750

The Globalization of Christianity

Western Christendom Fragmented: The Protestant Reformation

Christianity Outward Bound

Conversion and Adaptation in Spanish America

An Asian Comparison: China and the Jesuits

Landmarks for Chapter 7

Persistence and Change in Afro-Asian Cultural Traditions

Expansion and Renewal in the Islamic World

China: New Directions in an Old Tradition

India: Bridging the Hindu/Muslim Divide

A New Way of Thinking: The Birth of Modern Science

The Question of Origins: Why Europe?

Science as Cultural Revolution

Science and Enlightenment

European Science beyond the West

Looking Ahead: Science in the Nineteenth Century and Beyond

ZOOMING IN Galileo and the Telescope: Reflecting on Science and Religion

REFLECTIONS Cultural Borrowing and Its Hazards

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Short-Answer Questions

**AP® WORKING WITH EVIDENCE Christianity:
Becoming a Global Religion**

**Source 7.1 Cultural Blending in Andean Christianity:
La Virgen del Cerro (Virgin Mary of the Mountains),
ca. 1740**

**Source 7.2 Christianity through Maya Eyes: *The
Chilam Balam of Chumayel*, 18th century.**

**Source 7.3 Making Christianity Chinese: *Illustration
of the Annunciation*, ca. 17th century.**

Source 7.4 The Chinese Rites Controversy.

***Papal Decree Banning Chinese Rites*, 1715**

***Decree of Emperor Kangxi*, 1721**

**Source 7.5 Christian Art in the Mughal Empire: *The
Holy Family*, early 17th century.**

**AP® HISTORIANS' VOICES Missions in Mesoamerica
and China**

**Voice 7.1 Merry Wiesner-Hanks on the Virgin of
Guadalupe, 2015**

**Voice 7.2 Diarmaid MacCulloch on Jesuit Missionary
Strategies in China, 2009**

AP® CHAPTER 7 AP® EXAM PRACTICE

AP® PART 2 AP® EXAM PRACTICE

PART 3

The European Moment in World History 1750–1900

**THE BIG PICTURE European Centrality and the Problem
of Eurocentrism**

Landmarks in World History (ca. 1750–ca. 1900)

UNDERSTANDING AP® THEMES IN PART 3 Industrial and Global Integration



photo: Musée de la Ville de Paris, Musée Carnavalet, Paris, France/© RMN–Grand Palais/ Art Resource, NY

Description

The first woman is wearing a long gown and a hat. She is carrying a baby and a stick. The second woman is tied to her waist with a long piece of cloth. The second woman is leaning on a nun walking in the front.

8 Atlantic Revolutions, Global Echoes 1750–1900

Atlantic Revolutions in a Global Context

Landmarks for Chapter 8

Comparing Atlantic Revolutions

The North American Revolution, 1775–1787

The French Revolution, 1789–1815

The Haitian Revolution, 1791–1804

Latin American Revolutions, 1808–1825

Echoes of Revolution

The Abolition of Slavery

Nations and Nationalism

Feminist Beginnings

ZOOMING IN Kartini: Feminism and Nationalism in Java

REFLECTIONS Revolutions: Pro and Con

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Analyzing Primary Sources: Sourcing

AP® WORKING WITH EVIDENCE Opponents of the Atlantic Revolutions

Source 8.1 A New York Clergyman’s Criticism of the Continental Congress: Samuel Seabury, *Letter of a Westchester Farmer*, 1774

Source 8.2 A British Conservative’s Critique of the Universal Rights of Man: Edmund Burke, *Reflections on the Revolution in France*, 1790

Source 8.3 An English Cartoon on Revolutionary Violence: *Hell Broke Loose, or, The Murder of Louis*, 1793

Source 8.4 The French National Assembly and Slavery: *Decree and Explanation of the French National Assembly*, May 15 and 29, 1791

Source 8.5 Imagining Women’s Suffrage: *An Inauguration of the Future*, 1897

AP® HISTORIANS’ VOICES How the French Revolution Went Wrong

Voice 8.1 Tocqueville on the Course of the French Revolution, 1856

Voice 8.2 Hippolyte Taine on the Failure of the Early Years of the Revolution and the Rise of the Radical Revolution, 1881

AP® CHAPTER 8 AP® EXAM PRACTICE



photo: Gianni Dagli Orti/REX/
Shutterstock

9 Revolutions of Industrialization 1750–1900

Industrialization: The Global Context

Landmarks for Chapter 9

CONTROVERSIES Debating “Why Europe?”

The First Industrial Society.

The British Aristocracy.

The Middle Classes

The Laboring Classes

Social Protest

ZOOMING IN The English Luddites and Machine
Breaking

Europeans in Motion

Variations on a Theme: Industrialization in the United States and Russia

The United States: Industrialization without Socialism

Russia: Industrialization and Revolution

The Industrial Revolution and Latin America in the Nineteenth Century.

After Independence in Latin America

Facing the World Economy.

Becoming like Europe?

REFLECTIONS History and Horse Races

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study.

AP® SKILLS WORKSHOP Analyzing Primary Sources:
Content

AP® WORKING WITH EVIDENCE The Socialist Vision

Source 9.1 Socialism According to Marx: Karl Marx
and Friedrich Engels, *The Communist Manifesto*,
1848

Source 9.2 Socialism in Song: Eugène Pottier, *The Internationale*, 1871

Source 9.3 Socialist Perspectives in Art: The Present and the Future

Industrial Workers of the World, *A Pyramid of Capitalist Society*, 1911

Manifest of International Trade Union Congress, 1896

Source 9.4 Socialist Variations: The Woman Question: Clara Zetkin, *The German Socialist Women's Movement*, 1909

Source 9.5 Socialist Variations: The Case of Russia: Lenin, *What Is to Be Done?*, 1902

AP® HISTORIANS' VOICES The Legacy of Karl Marx in the Twenty-First Century

Voice 9.1 Allan Todd on Marx and Current History, 2016

Voice 9.2 Terry Eagleton on the Relevance of Marx, 2011

AP® CHAPTER 9 AP® EXAM PRACTICE



photo: TopFoto/The Image Works

10 Colonial Encounters in Asia, Africa, and Oceania 1750–1950

Industry and Empire

Landmarks for Chapter 10

A Second Wave of European Conquests

Under European Rule

Cooperation and Rebellion

Colonial Empires with a Difference

Ways of Working: Comparing Colonial Economies

Economies of Coercion: Forced Labor and the Power of the State

Economies of Cash-Crop Agriculture: The Pull of the Market

Economies of Wage Labor: Migration for Work

Women and the Colonial Economy: Examples from Africa

Assessing Colonial Development

Believing and Belonging: Identity and Cultural Change

Education

Religion

“Race” and “Tribe”

ZOOMING IN Vivekananda, a Hindu Monk in America

REFLECTIONS Who Makes History?

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Analyzing Secondary Sources

AP® WORKING WITH EVIDENCE Colonial Conquest: The Scramble for Africa

Source 10.1 Competition and Conquest: Charles Tichon, *Commandant Marchand across Africa*, 1900

Source 10.2 “Pacification” in East Africa: Richard Meinertzhagen, *A Small Slaughter*, 1902

Source 10.3 From Cape to Cairo: *The Rhodes Colossus*, 1892

Source 10.4 Ethiopia and the Scramble for Africa

Menelik II, *Letter to the European Great Powers*, 1891

Menelik II, *Mobilization Proclamation*, 1895

Source 10.5 Empire Building in North Africa: *British and French in North Africa*, ca. 1910

Source 10.6 An African American Voice on the Scramble for Africa: W. E. B. Du Bois, *The African Roots of War*, 1915

AP® HISTORIANS’ VOICES The Invasion of Africa

Voice 10.1 Thomas Pakenham on European Motivations, 1992

Voice 10.2 A. Adu Boahen on African Strategies, 1987

AP® CHAPTER 10 AP® EXAM PRACTICE



photo: From "Le Petit Journal," 1898, lithograph by Henri Meyer (1844–1899)/ Private Collection/ Roger-Viollet, Paris, France/ Bridgeman Images

Description

The cartoon shows Kaiser Wilhelm, Queen Victoria, and Nicholas II, with each holding a knife. A figure representing pizza is placed on the table. The text on the figure reads Chine. Kaiser Wilhelm is slicing the figure. Behind him, the Chinese man has both his hands raised above his head in an attempt to make them stop.

11 Empires in Collision: Europe, the Middle East, and East Asia 1800–1900

Reversal of Fortune: China's Century of Crisis

The Crisis Within

Western Pressures

The Failure of Conservative Modernization

Landmarks for Chapter 11

ZOOMING IN Lin Zexu: Confronting the Opium Trade

The Ottoman Empire and the West in the Nineteenth Century

"The Sick Man of Europe"

Reform and Its Opponents

Outcomes: Comparing China and the Ottoman Empire

The Japanese Difference: The Rise of a New East Asian Power

The Tokugawa Background

American Intrusion and the Meiji Restoration

Modernization Japanese-Style

Japan and the World

REFLECTIONS Success and Failure in History

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Argument Development

AP® WORKING WITH EVIDENCE China: On the Brink of Change

Source 11.1 Toward a Constitutional Monarchy: Kang Youwei, *An Appeal to Emperor Guangxu*, 1898

Source 11.2 Resistance to Change: *Conservative Reactions after the Sino-Japanese War*, late 19th/early 20th century

Source 11.3 Gender, Reform, and Revolution: Qiu Jin, *Address to Two Hundred Million Fellow Countrywomen*, 1904

Source 11.4 Cutting the Queue: *The Modernization of China*, 1911

Source 11.5 Toward Revolution: Wang Jingwei, *We Want a Republic, Not a Constitutional Monarchy*, April 25, 1910

Source 11.6 The Chinese Revolution of 1911: *About the Insurrectional Movement in China*, 1911

AP® HISTORIANS' VOICES The Sino-Japanese War of 1894–1895

Voice 11.1 David and Yurong Atwill on the Significance of the War for China, 2010

Voice 11.2 James L. Huffman on the Significance of the War for Japan, 2010

AP® CHAPTER 11 AP® EXAM PRACTICE

AP® PART 3 AP® EXAM PRACTICE

PART 4

The Long Twentieth Century 1900–PRESENT

THE BIG PICTURE The Long Twentieth Century: A New Period in World History?

Landmarks in World History_(ca. 1900–present)

UNDERSTANDING AP® THEMES IN PART 4

Accelerating Global Change and Realignment



photo: Library of Congress,
Prints and Photographs
Division, LC-USZC4-2119

Description

The soldiers of 1778 on the left are wearing regimental short coats and black cockades on their hats and holding rifles and a flag. The soldiers of 1943 on the right are wearing US M-43 field jackets and a helmet. The text at the bottom reads, Americans will always fight for liberty.

12 Milestones of the Past Century: War and Revolution 1900–1950

The First World War: A European Crisis with a Global Impact, 1914–1918

Origins: The Beginnings of the Great War

Outcomes: Legacies of the Great War

The Russian Revolution and Soviet Communism

Landmarks for Chapter 12

Capitalism Unraveling: The Great Depression

Democracy Denied: The Authoritarian Alternative

European Fascism

Hitler and the Nazis

Japanese Authoritarianism

A Second World War, 1937–1945

The Road to War in Asia

The Road to War in Europe

Consequences: The Outcomes of a Second Global
Conflict

Communist Consolidation and Expansion: The
Chinese Revolution

ZOOMING IN Hiroshima

REFLECTIONS War and Remembrance: Learning
from History.

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Causation Arguments

AP® WORKING WITH EVIDENCE Ideologies of the Axis Powers

Source 12.1 Italian Fascism: Creating a New Roman Empire: School Exercise Book Celebrating Italy's Victory over Ethiopia, 1937

Source 12.2 Hitler on Nazism: Adolf Hitler, *Mein Kampf (My Struggle)*, 1925–1926

Source 12.3 Nazi Anti-Semitism: H. Schluter, *Der Ewige Jude (The Eternal Jew)*, 1937

Source 12.4 The Japanese Way: Cardinal Principles of the National Entity of Japan, 1937

Source 12.5 Japanese Imperialism: Japanese Propaganda Poster of Manchuria under Japanese Occupation, 1933

AP® HISTORIANS' VOICES Anti-Semitism

Voice 12.1 Beth A. Griech-Polelle on Anti-Semitism Creating "Otherness," 2017

Voice 12.2 Daniel Goldhagen on the Uniqueness of German Anti-Semitism, 1997

AP® CHAPTER 12 AP® EXAM PRACTICE



photo: "West Africa Awakes"
(gouache on paper) by Angus
McBride (1931–2007)/Look
and Learn (A & B Images)/
Private Collection/Bridgeman
Images

13 Milestones of the Past Century: A Changing Global Landscape 1950–PRESENT

Recovering from the War

Landmarks for Chapter 13

Communism Chinese-Style

Building a Modern Society

Eliminating Enemies

East versus West: A Global Divide and a Cold War

Military Conflict and the Cold War

Nuclear Standoff and Third-World Rivalry

The Cold War and the Superpowers

ZOOMING IN The Cuban Revolution

Toward Freedom: Struggles for Independence

The End of Empire in World History

Toward Independence in Asia and Africa

After Freedom

The End of the Communist Era

Beyond Mao in China

The Collapse of the Soviet Union

After Communism

REFLECTIONS To Judge or Not to Judge

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Secondary Sources:
Analyzing Quantitative Data

AP® WORKING WITH EVIDENCE Mao's China

Source 13.1 Revolution in Long Bow Village: William Hinton, *Confronting Landlords and Husbands*, 1948

Source 13.2 A Vision of the New China: Poster: “Work Hard for a New Age,” 1970s

Source 13.3 Socialism in the Countryside

Mao Zedong, *On Communes*, 1958

Poster: “The People’s Communes Are Good,”
1958

Source 13.4 Women, Nature, and Industrialization:
Poster: “Women Hold Up Half of Heaven,” 1970

Source 13.5 The Cult of Mao: Poster: “Chairman Mao and Us Together,” 1968

Source 13.6 Experiencing the Cultural Revolution:
Gao Yuan, *Born Red*, 1987

AP® HISTORIANS’ VOICES Assessing Mao

Voice 13.1 Maurice Meisner on Mao, Modernization, and Socialism, 1999

Voice 13.2 Frank Dikotter on Mao’s Great Famine, 2011

AP® CHAPTER 13 AP® EXAM PRACTICE



photo: Peter Langer/
Design Pics/UIG/Bridgeman
Images

**14 Global Processes: Technology, Economy, and Society.
1900–PRESENT**

Technology: The Acceleration of Innovation

Generating Energy: Fossil Fuel Breakthroughs

Harnessing Energy: Transportation Breakthroughs

Harnessing Energy: Communication and Information Breakthroughs

Harnessing Energy: Military Breakthroughs

Landmarks for Chapter 14

The Global Economy: The Acceleration of Entanglement

The Globalization of Industrialization: Development in the Global South

Re-globalization: Deepening Economic Connections Growth, Instability, and Inequality

Pushback: Resistance to Economic Globalization

CONTROVERSIES Debating Globalization

Producing and Consuming: The Shapes of Modern Societies

Life on the Land: The Decline of the Peasantry

The Changing Lives of Industrial Workers

The Service Sector and the Informal Economy

Global Middle Classes and Life at the Top

Getting Personal: Transformations of Private Life

Modernity and Personal Life

The State and Personal Life

Feminism and Personal Life

ZOOMING IN Anna Dubova: A Russian Woman and the Soviet State

REFLECTIONS History in the Middle of the Stream

CHAPTER REVIEW

[AP® Key Terms](#)

[Big Picture Questions](#)

[Next Steps: For Further Study](#)

[AP® SKILLS WORKSHOP](#) [Continuity and Change Arguments](#)

[AP® WORKING WITH EVIDENCE](#) [Global Feminism](#)

[Source 14.1](#) [Western Feminism in the Twenty-First Century](#)

[*A Slutwalk Protest in London, 2012*](#)

[*A Demonstration for Women Workers' Rights in Toulouse, France, 2017*](#)

[Source 14.2](#) [Black American Feminism: Combahee River Collective, *A Black Feminist Statement*, 1977](#)

[Source 14.3](#) [Communist Feminism: *Soviet Poster Advertising Support for Women Workers*, 1949](#)

[Source 14.4](#) [Islamic Feminism: Benazir Bhutto, *Politics and the Muslim Woman*, 1995](#)

[Source 14.5](#) [Mexican Zapatista Feminists](#)

[*Indigenous Women's Petition*, March 1, 1994](#)

[*The Women's Revolutionary Law*, January 1, 1994](#)

[AP® HISTORIANS' VOICES](#) [Feminism: Tensions and Resistance](#)

[Voice 14.1](#) [Merry Wiesner-Hanks on International Feminism, 2011](#)

[Voice 14.2](#) [Peter Stearns on Resistance to Global Feminism, 2015](#)

AP® CHAPTER 14 AP® EXAM PRACTICE



photo: Image created by
Reto Stockli, Nazmi El
Saleous, and Marit
Jentoft-Nilsen, NASA GSFC

15 Global Processes: Demography, Culture, and the
Environment 1900–PRESENT

More People: Quadrupling Human Numbers

Landmarks for Chapter 15

People in Motion: Patterns of Migration

To the Cities: Global Urbanization

Moving Abroad: Long-Distance Migration

Microbes in Motion: Disease and Recent History

Cultural Identity in an Entangled World

Race, Nation, and Ethnicity

Popular Culture on the Move

Religion and Global Modernity

ZOOMING IN Barbie and Her Competitors in the Muslim World

Humankind and the Environment: Entering the Anthropocene Era

The Global Environment Transformed

Changing the Climate

Protecting the Planet: The Rise of Environmentalism

REFLECTIONS World History and the Making of Meaning

CHAPTER REVIEW

AP® Key Terms

Big Picture Questions

Next Steps: For Further Study

AP® SKILLS WORKSHOP Comparative Arguments

AP® WORKING WITH EVIDENCE Contending for Islam

Source 15.1 A Secular State for an Islamic Society: Mustafa Kemal Atatürk, *Speech to the General Congress of the Republican Party*, 1927

Source 15.2 Toward an Islamic Society: The Muslim Brotherhood, *Toward the Light*, 1936

Source 15.3 Two Images of Islamic Radicalism

The Violent Face of Islamic Radicalism, 2015

The Peaceful Face of Islamic Radicalism, 2015

Source 15.4 The Sufi Alternative: Narendra Modi, *Sufism and Islamic Radicalism*, 2016

Source 15.5 Progressive Islam: Kabir Helminski, *Islam and Human Values*, 2009

Source 15.6 Debating the Burqa: *Protests in London against French Ban of Face Concealment*, 2011

AP® HISTORIANS' VOICES Perspectives on the Iranian Revolution

Voice 15.1 Francis Robinson on Islamic Renewal Movements, 1996

Voice 15.2 John Esposito on the Source of the Iranian Revolution, 1999

AP® CHAPTER 15 AP® EXAM PRACTICE

AP® PART 4 AP® EXAM PRACTICE

AP® Practice Exam

Glossary/Glosario of Historical Terms

Glossary/Glosario of Academic Terms

Notes

Acknowledgments

Index

How to Get the Most from This Program

Put History in Context

World history can be overwhelming. Here's how *Ways of the World* helps you get your bearings.



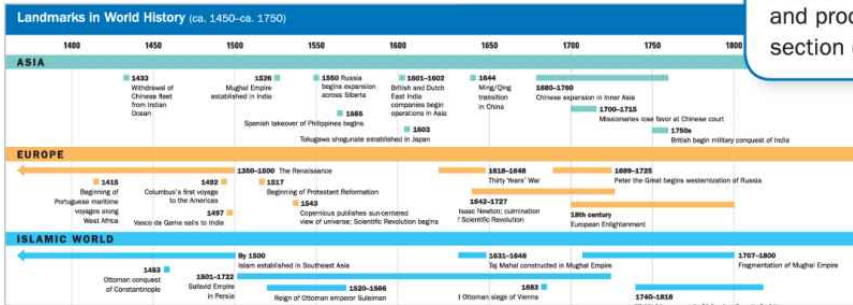
THE BIG PICTURE

1200: Jumping into the Stream of World History

Like all storytellers, historians have to decide where to begin their accounts. In recounting the history of the United States, for example, should the story begin with the American Revolution,

Begin your study of each part by reading the **Big Picture** essay as an overview of what you will study in that time period.

Refer as often as needed to the **Landmarks** timeline at the beginning of each chapter and part. These timelines provide a chronological overview of key events and processes in that particular section of the book.



Identify the important forces shaping each period and make connections between chapters in **Understanding AP® Themes**, located at the beginning of each part.

	ENVIRONMENT	CULTURES	GOVERNANCE	ECONOMES	SOCIAL STRUCTURES	TECHNOLOGY
Global Interactions	The Little Ice Age global cooling and its consequences contribute to the 19th century.	Muslim/Ottoman conquests in China, India, and Southeast Asia	The making of a Russian Empire; The Ottomans a Muslim empire in the Middle East and Southeast Europe	Contribution of Asian inventors to the early modern era	Class and gender in the early modern era	Portuguese develop new maritime technologies
Global Interactions	Climate and sea-level rise impact the Americas and Africa	Protestant Reformation; African religious culture in the Americas begin	European conquest and empire building in the Americas; A Spanish colonial state in the Philippines	The global trade empire of European countries in Asia	Creation of a world system of the modern Philippines; Women in the early modern era	Development of new Asian global networks; The Ottomans in Africa; Chinese begin to build the Great Canal
Global Interactions	Global population growth and environmental change due to Columbian exchange	Emergence of Islam; Emergence of a global system of Islam	Emergence of a global system of Islam	The global trade empire of European countries in Asia	Emergence of a world system of the modern Philippines; Women in the early modern era	Portuguese develop new maritime technologies
Global Interactions	Science revolution due to the 16th-century Renaissance	Neo-Confucianism, Buddhism, and Daoism emerge in China	The Mughals state in India and China being European missionaries	The 16th-century Renaissance	Women in the early modern era	Portuguese develop new maritime technologies

Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

A left-justified subtitle reads, 1200: Jumping into the Stream of World History. A photo on the top-left shows a statue of warriors riding a horse; another photo shows a King and Queen sitting on a throne. [A margin annotation reads, Begin your study of each part by reading the Big Picture essay as an overview of what you will study in that time period. (End note)] A timeline below is titled Landmarks in World

History (ca. 600 C.E.–ca. 1450). [A margin annotation reads, Refer as often as needed to the landmarks timeline at the beginning of each chapter and part. These timelines provide a chronological overview of key events and processes in that particular section of the book. (End note)] A table titled UNDERSTANDING AP THEMES IN PART 2 shows Global Interactions. [A margin annotation reads, Identify the important forces shaping each period and make connections between chapters in understanding AP® themes, located at the beginning of each part. (End note)]

Build AP® Skills

The AP® World History Exam tests both your skills and knowledge. This book will help you build both.

AP® SKILLS WORKSHOP

Claims

A significant skill in the AP® World History course is the ability to create a historical argument based on a claim and supported by evidence. In this workshop, we'll talk about the first part of that process, the claim. Before you can create your own historical claims, it's helpful to get comfortable finding the claims in other people's arguments. Once you can easily identify the claim, the next step is to evaluate the effectiveness of the claim: does it set up an argument or state the obvious? Is it broad, or focused?

UNDERSTANDING CLAIMS

So, what is a claim, and how is it used to help an argument's main idea. It is the idea that gets the argument going.

Claim: The main idea of an argument

Historians formulate claims by applying their knowledge to evidence. For instance, by making a comparison, thinking about cause and effect, and identifying continuities and changes across time. An effective claim is one that is clear, specific, and debatable.

BUILDING AP® SKILLS

- 1. Activity: Identifying a Claim.** Let's begin working with claims by reading Historians' Voices 1.1 (page 49). Do you agree or disagree that the following is the main claim made by the historian? Explain.
[T]he governing class of the eleventh to thirteenth centuries, consisting of rich, educated families usually living in an urban environment on the income from their estates, despised physical effort and wished to stand aloof from traditions of the steppe and from popular amusements.
- 2. Activity: Identifying a Claim.** Now, read Historians' Voices 1.2 (page 49) and see if you can determine the claim.
- 3. Activity: Creating a Claim.** Now that you have had some practice identifying professional historians' claims, let's see if you can create your own. To make it easier, you will have an AP® World History-style prompt to answer:
Using the information in the section "Defining Civilizations" from pages 13 to 16, evaluate the extent to which the economies of the world's early civilizations were dependent upon agriculture.
Remember to create a claim that answers the prompt, takes a stance on the issue that could be debatable, and goes beyond a simple listing of factors or causes so that it

From sourcing a primary document to developing a continuity and change argument, the **AP® Skills Workshops** introduce, and help you develop, essential AP® skills in context.

The Eastern Orthodox World: A Declining Byzantium and an Emerging Rus

Unlike most empires, Byzantium had no clear starting point. Its own leaders, as well as its neighbors and enemies, viewed it as simply a continuation of the Roman Empire. It initially encompassed large parts of the eastern Roman Empire, including Egypt, Greece, Syria, and Anatolia. Much that was late Roman—its roads, taxation system, military structures, centralized administration, imperial court, laws, Christian Church—persisted in Byzantium for many centuries. Like Song dynasty China, Byzantium consciously sought to restore the glory of the earlier Han era, preserving the legacy of classical Greco-Roman civilization. Its well-fortified city of **Constantinople**, established in 330 c.e., was a "New Rome," and people referred to themselves as "Romans." The rapid Islamic expansion in the seventh century resulted in the loss of Syria and Palestine, Egypt, and North Africa. Nonetheless, until roughly 1200, a more compact Byzantine Empire remained a major force in the eastern Mediterranean, controlling Greece, much of the Balkans (Southeast Europe), and Anatolia (see Map 2.4). From that territorial base, the empire's naval merchant vessels were active in both the Mediterranean and Black seas.

AP® EXAM TIP
Understand the political, social, cultural, and economic legacies of the Byzantine Empire.

AP® Analyzing Evidence
What does this map suggest about the motivation for Justinian's conquest?

Map 2.4 The Byzantine Empire
The Byzantine Empire reached its greatest extent under Emperor Justinian in the mid-sixth century c.e. It later lost considerable territory to various Christian European powers as well as to Muslim Arab and Turkic invaders.

AP® Skills Questions throughout the book give you constant practice in causation, comparison, continuity and change, contextualization, argument development, and analyzing evidence.

Read and take notes on the **AP® Exam Tips** to learn important concepts and identify skills that will help you succeed on the AP® exam.

Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The first two screenshots show the text under the title AP Skills Workshop. [A margin annotation reads, From sourcing a primary document to developing a continuity and change argument, the AP Skills Workshops introduce, and help you develop, essential AP® skills in context. (End note)]

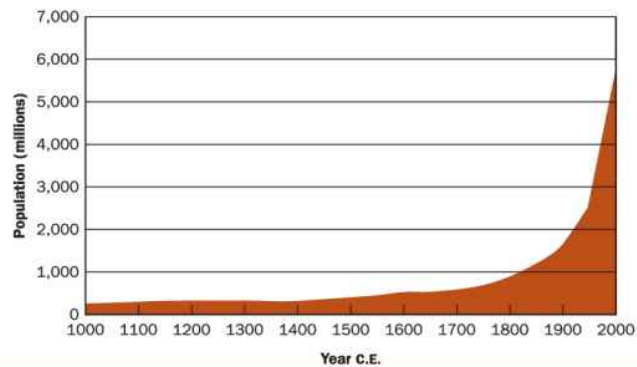
The second screenshot titled, The eastern Orthodox World: A declining Byzantium and an emerging Rus has two annotations. [A margin annotation reads, A P Skills Questions throughout the book give you constant practice in causation, comparison, continuity and change, contextualization, argument development, and analyzing evidence. (End note)]

An accompanying map shows the Byzantine Empire. [A margin annotation reads, Read and take notes on the AP® Exam Tips to learn important concepts and identify skills that will help you succeed on the AP® exam (End note)]

AP® Causation

What advancements of the 1500s could have contributed to the rapid population expansion seen in this chart?

SNAPSHOT World Population Growth, 1000–2000



Data from David Christian, *Map of Time* (Berkeley: University of California Press, 2004), 343.

Look for **Snapshot** boxes that offer practice in working with charts, graphs, and tables — a type of secondary source common on the AP® exam.

AP® WORKING WITH EVIDENCE

Islam and Renaissance Europe

The Renaissance era in Europe, roughly 1350 to 1500, represented the crystallization of a new civilization at the western end of Eurasia. In cultural terms, its writers and artists sought to link themselves to the legacy of the pre-Christian Greeks and Romans. But if Europeans were reaching back to their classical past, they were also reaching out—westward to Africa, and eastward to Asia gene Renaissance, in short, was shaped a wider world.

Interaction with the world of rule in Spain, the Crusades, and the long relationship of conflict, dom and the realm of Islam. Po century. The Christian reconque At the other end of the Mediterr into the previously Christian reg ancient capital of the Byzantine major player in European intern

Despite such conflicts, com European bulk goods such as w were exchanged for high-value through it from farther east. Tl art objects, precious stones, gol from the Italian city of Florence for a year with the merchandis ilm learning—in medicine, astr practices, and more—also flov ments with the Islamic world al that follow illustrate.

LOOKING AHEAD As you ex about Ren
DOING HISTORY Think abou historical c

Section 2

[The pope then declares his plan to create a fleet to counter the Turks.]

And so that the faithful may respond the more willingly, in so far as they know that they will receive the greater grace for their labours . . . we grant to those faithful who proceed with the flotilla or in another fashion in support of the Christians . . . and who remain on campaign for a year . . . and also those who die while engaged on this matter, or receive wounds in the field . . . forgiveness of their sins, for which they are truthfully contrite and which they have confessed orally. . . .

We grant the same indulgen those who do not take part in send suitable soldiers at their accordance with their means an also to those who offer as muc goods for the matter, as they going there, staying there for a back. . . .

Source: Norman Housley, *Documents on th 1580* (New York: St. Martin's Press, 1996).

Questions to Consider

1. What is the pope's purpose? Why do you think he offered forgiveness of sins to those who participated in the flotilla?

AP® ANALYZING HISTORICAL EVIDENCE

1. Consider the pope's point of view. Why is his depiction of the Muslim world so different from those found in the other sources?
2. What does this document imply about the motives of Christian Crusaders and soldiers?

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:** Develop an argument in which you evaluate European Renaissance attitudes toward Muslim societies between 1300 C.E. and 1600 C.E.
2. **AP® Analyzing Historical Evidence:** What range of postures toward the Islamic world do these sources convey? How might you account for the differences among them?
3. **AP® Analyzing Historical Evidence:** How might Clement VI in Source 2.5 react to the other four sources in this feature?
4. **AP® Causation:** What role did the Islamic world play in the emerging identity of European civilization?

The **AP® Working with Evidence** feature at the end of each chapter will help build the skills you need for success on the Document-Based Question (DBQ) of the AP® exam.

The texts are broken into short sections similar to the exam, and are followed by questions to help you understand and analyze the source. At the end, there are prompts to help you practice for the DBQ.

Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

A right-justified graph at the top shows the World Population Growth, 1000 to 2000. [A margin annotation reads, Look for snapshot boxes that offer practice in working with charts, graphs, and tables — a type of secondary source common on the AP exam. (End Note)]

A screenshot titled, AP WORKING WITH EVIDENCE. A left-justified subheading reads, Islam and Renaissance Europe. Perspectives on Mongol Society. [A margin annotation reads, The AP Working with evidence feature at the end of each chapter will help build the skills you need for success on the Document-Based Question (DBQ) of the AP® exam. The texts are broken into short sections similar to the exam, and are followed by questions to help you understand and analyze the source. At the end, there are prompts to help you practice for the DBQ]

Practice for the AP® Exam

2 AP® Exam Practice

Multiple-Choice Questions Choose the correct answer for each question.

Questions 1–3 refer to this map.

Short-Answer Questions Read each question carefully and write a short response. Use complete sentences.

1. Use this image and your knowledge of world history to answer all parts of the question that follows.

Charlemagne, king of the Franks, being crowned emperor by Pope Leo III surrounded by other churchmen.

A. Explain ONE specific way European rulers maintained their power as shown in the image above.
 B. Explain ANOTHER specific way European rulers maintained their power in the era 600–1300.
 C. Explain ONE similarity between how European rulers maintained their power and how rulers in Africa or Asia maintained their power in the era ca. 600–ca. 1450.

Test yourself at the end of each chapter and part by answering the **AP® Exam Practice** questions.

There's also a full **AP® Practice Exam** at the end of the book.

These are the types of questions you'll see on the AP® exam.

PART 1 AP® Exam Practice

Document-Based Question Using these sources and your knowledge of world history, develop an argument in response to the prompt.

1. Using the documents and your knowledge of world history, evaluate the extent to which religion and politics interacted in the era ca. 600–ca. 1450.

Document 1

Source: Mongol emperor Möngke Khan speaking

We Mongols believe in one God, by Whom gers to the hand so has He given different v tures and you Christians do not observe the cooperation, but, if you bring an army again

Source: Painting of Charlemagne, king of the Fr century; painting from the 14th century.

Long-Essay Questions Using your knowledge of world history, develop an argument in response to one of the following questions.

2. In the era ca. 1200–ca. 1450, empires continued to maintain their power. To what extent were the Islamic civilizations and the American civilizations similar in the methods they used to maintain their power?

3. At its peak, the Mongol Empire stretched from East Asia to Eastern Europe and into Southwest Asia. Evaluate the extent to which the Mongols brought about change in Eurasian politics and economics beginning in the thirteenth century.

4. In the era to ca. 1450, the Silk, Sand, and Sea Roads were the dominant trade networks in Afro-Eurasia. To what extent were the products and cultural exchanges similar between the Silk Roads and the Indian Ocean trade network?

Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

A screenshot at the top titled, AP Exam Practice shows a map of Crusades and a photo of Charlemagne, king of the Franks. [A margin

annotation reads, Test yourself at the end of each chapter and part by answering the AP exam Practice questions. There's also a full AP Practice exam at the end of the book. These are the types of questions you'll see on the AP exam. (End Note)]

A screenshot at the bottom titled, Part 1; AP Exam Practice shows multiple choice questions, Document-Based Questions, and Long-Essay Questions.

Dig into the Details

Ways of the World is a big-picture thematic book, but it also provides some fascinating details.

ZOOMING IN

1453 in Constantinople

On May 29, 1453, forces of the Muslim Ottoman sultan Mehmed II seized control of the great Christian city of Constantinople, an event that marked the final end of the Byzantine Empire and the fall of the last remnants of the Roman Empire. In the eyes of the Ottoman sultan, this event had a certain air of inevitability. For the Byzantine Empire had been retreating for centuries before the advance of the Ottomans.

By 1453, that once-great empire, heir to all things Roman, had shrunk to little more than the city itself, with only some 50,000 inhabitants and 8,000 active defenders compared to a vast Ottoman army of 60,000 soldiers. And little was left of the fabled wealth of the city. But what later observers see as inevitable generally occurs only with great human effort and amid vast uncertainty about the outcome. So it was in Constantinople in 1453.

Constantine XI, the last Byzantine emperor, was well aware of the odds he faced. Yet his great city, protected by water on two sides and a great wall on a third, had repeatedly withstood many attacks and sieges. Further-



Ottoman Turks storm the walls of Constantinople in 1453.

more, until the very end, he had hoped for assistance from Western Christians, even promising union with the Roman Church to obtain it. But no such help arrived, at least not in sufficient quantities to make a difference, though rumors of a fleet from Venice persisted. The internal problems of the Western powers as well as the long-standing hostility between Eastern Orthodoxy and Roman Catholicism ensured that Constantinople would meet its end alone.

On the Ottoman side, enormous effort was expended with no assurance of success. In 1451, a new sultan came to the throne of the Ottoman Empire, Mehmed II, only nineteen years old and widely regarded as not very promising. Furthermore, some among the court officials had reservations about an attack on Constantinople. But the young sultan seemed determined to gain the honor promised in Islamic prophesies, going back to Muhammad himself, to the one who conquered the city. Doing so

photo: © ullstein bild/The Image Works

The **Zooming In** feature links specific people, places, and events to big themes in world history.

AP® DIGGING DEEPER

The philosophy of humanism guided much of the artistic achievements of the Renaissance. Unlike medieval scholasticism, humanism focused on the importance and potential of mankind. This philosophical system

Digging Deeper boxes explore topics that are part of the AP® course and that you can use as examples on the exam.

Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description
A left-justified header reads, 1453 in Constantinople.

A centered photo shows a ship crashing toward the walls of a huge building. [A margin annotation reads, The Zooming In feature links

specific people, places, and events to big themes in world history.
(Endnote)]

A text box at the bottom titled, AP DIGGING DEEPER reads,
humanism guided much of the artistic achievements of the
Renaissance. Unlike medieval scholasticism, humanism focused on
the importance and potential of mankind. This philosophical system
(the sentence stops midway)

[A margin annotation reads, Digging Deeper boxes explore topics that
are part of the AP course and that you can use as examples on the
exam. (Endnote)]

Look Inside Historical Debates

AP® HISTORIANS' VOICES

Coffee and Coffeeshops

Coffee's spread across Eurasia sparked debates and controversies over its use even as it created new spaces for consumption and social interaction. In Voice 6.1, historian Tom Standage explores the Muslim debate surrounding the consumption of coffee in the early modern period. In Voice 6.2, scholar Mark Pendergrast describes the relationship between coffee-house culture and tavern culture in London.

VOICE 6.1
Tom Standage on Muslim Debates over Coffee's Intoxicating Effects | 2005

As coffee percolated throughout the Arab world... the exact nature of its physical effects became the subject of a long and controversial debate. It was embraced as a legitimate stimulant by many Muslims. Coffeehouses, taverns that sold alcohol, were places where

character in Shakespeare's plays who regularly drank to excess]. "What immoderate drinking every plucked a British commentator in 1624. "How they flock to the tavern! [Here they] drown their wits, and their brains in ale." Fifty years later another observer noted that "coffee-drinking hath caused a greater sobriety among the nations; for whereas formerly Apprentices and Clerks with others, used to take their mornings' draught In Ale, Beer or Wine, which by the dizziness they cause in the Brain, make many unfit for business, they use now to play the Good-fellows In this wakeful and civill [sic] drink."

The **Historians' Voices** feature in every chapter shows you different perspectives on historical issues, and gives you practice in analyzing secondary sources.

REFLECTIONS

Economic Globalization—Ancient and Modern

The densely connected world of the modern era, linked by ties of commerce and culture around the planet, has paralleled much earlier patterns. Well before 1200, the Silk, Sea, and Sand roads of the Afro-Eurasian world and the looser networks of the American web linked distant peoples both economically and culturally, prompted the emergence of new states, and sustained elite privileges in many ancient civilizations. In those ways, they resembled the globalized world of the modern era. In other respects, though, the networks and webs of these earlier times differed sharply from those of more recent centuries. Most people still produced primarily for their own consumption rather than for the market, and a much smaller range of goods was exchanged in the marketplaces of the world. Far fewer people then were required to sell their own labor for wages, an almost universal practice in modern economies. Because of transportation costs and technological limitations, most trade was in luxury goods rather than in necessities. In addition, the circuits of commerce were rather more limited than the truly global patterns of exchange that emerged after 1500. Furthermore, before 1500 trade was not dominated by any one area, whereas the world economy of the modern era increasingly had a single center—industrialized

Read the **Reflections** essays for examples of how to use your developing historical thinking skills to answer provocative questions about the unfolding of the human story.

CONTROVERSIES

Debating Empire

The empires of world history—Chinese, Byzantine, Arab, and Mongol—have attracted considerable attention from historians, as have both earlier and later empires. And no wonder. Over the past 2,500 years, more people have lived in empires, where multiple distinct ethnic communities were ruled and often exploited by a dominant group, than in any other type of state or society. Historians have long been intrigued by the various ways in which empires were born. The early Chinese and Roman empires, grew more slowly in reaction to frontier instability or internal pressures. Autocrats frequently ruled imperial enterprises, but democracies and republics also created empires, including two of the largest ancient Roman and nineteenth-century British empires. Scholars have emphasized the durability of empire in the case of Byzantium, which persisted for over a millennium, or its Ottoman successor, which survived for centuries. But abortive or short-lived imperial adventures are also common, including that of the Mauryan dynasty

New **Controversies** essays highlight debates about key historical issues, giving you great examples of how to use historical evidence and make historical arguments.

Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description
The top-left screenshot is titled, AP® HISTORIANS VOICES. A centered subheading reads, Coffee and CoffeeShops, followed by a

paragraph. [A margin annotation reads, The Historians' Voices feature in every chapter shows you different perspectives on historical issues, and gives you practice in analyzing secondary sources. (End note)]

A centered screenshot is titled, Reflections. A left-justified subheading reads, Economic Globalization-Ancient and Modernization; followed by a paragraph.[A margin annotation reads, Read the Reflections essays for examples of how to use your developing historical thinking skills to answer provocative questions about the unfolding of the human story. (End note)]

The text box at the bottom is titled, Controversies. [A margin annotation reads, New Controversies essays highlight debates about key historical issues, giving you great examples of how to use historical evidence and make historical arguments. (End note)]

Acknowledgments

In any enterprise of significance, “it takes a village,” as they say. Bringing *Ways of the World* to life in this new edition, it seems, has occupied the energies of several villages. Among the privileges and delights of writing and revising this book has been the opportunity to interact with our fellow villagers.

We are grateful to the community of fellow historians who contributed their expertise to this revision. For this edition, they include Andreas Agocs, University of the Pacific; Tonio Andrade, Emory University; Monty Armstrong, Cerritos High School; Melanie Bailey, Piedmont Virginia Community College; Djene Bajalan, Missouri State University; Anthony Barbieri-Low, University of California, Santa Barbara; Christine Bond, Edmond Memorial High School; Mike Burns, Concordia International School, Hanoi; Elizabeth Campbell, Daemen College; Theodore Cohen, Lindenwood University; Bradley Davis, Eastern Connecticut State University; Denis Gainty, Georgia State University; Duane Galloway, Rowan-Cabarrus Community College; Jay Harmon, Houston Christian High School; Michael Hunt, University of North Carolina at Chapel Hill; Ane Lintvedt, McDonogh School; Aran MacKinnon, Georgia College and State University; Harold Marcuse, University of California, Santa Barbara; Merritt McKinney, Volunteer State Community College; Erin O’Donnell, East Stroudsburg University; Sarah Panzer, Missouri State University; Charmayne Patterson, Clark Atlanta University; Dean Pavlakis, Carroll College; Chris Peek, Bellaire High School; Tracie Provost, Middle Georgia State University;

Masako Racel, Kennesaw State University; and Eddie Supratman, Arkansas State University-Beebe.

We also offer our gratitude to reviewers of earlier editions: Maria S. Arbelaez, University of Nebraska–Omaha; Veronica L. Bale, Mira Costa College; Christopher Bellitto, Kean University; Monica Bord-Lamberty, Northwood High School; Stanley Burstein, California State University–Los Angeles; Ralph Croizier, University of Victoria; Gregory Cushman, the University of Kansas; Edward Dandrow, University of Central Florida; Peter L. de Rosa, Bridgewater State University; Carter Findley, Ohio State University; Amy Forss, Metropolitan Community College; Denis Gainty, Georgia State University; Steven A. Glazer, Graceland University; Sue Gronewald, Kean University; Andrew Hamilton, Viterbo University; J. Laurence Hare, University of Arkansas; Michael Hinckley, Northern Kentucky University; Bram Hubbell, Friends Seminary; Ronald Huch, Eastern Kentucky University; Elizabeth Hyde, Kean University; Mark Lentz, University of Louisiana–Lafayette; Kate McGrath, Central Connecticut State University; C. Brid Nicholson, Kean University; Donna Patch, Westside High School; Jonathan T. Reynolds, Northern Kentucky University; James Sabathne, Hononegah High School; Christopher Sleeper, Mira Costa College; Ira Spar, Ramapo College and Metropolitan Museum of Art; Kristen Strobel, Lexington High School; Michael Vann, Sacramento State University; Peter Winn, Tufts University; and Judith Zinsser, Miami University of Ohio.

Prologue

From Cosmic History to Human History

History books in general, and world history textbooks in particular, share something in common with those Russian nested dolls in which a series of carved figures fit inside one another. In much the same fashion, all historical accounts take place within some larger context, as stories within stories unfold. Individual biographies and histories of local communities, particularly modern ones, occur within the context of one nation or another. Nations often find a place in some more encompassing civilization, such as the Islamic world or the West, or in a regional or continental context such as Southeast Asia, Latin America, or Africa. And those civilizational or regional histories in turn take on richer meaning when they are understood within the even broader story of world history, which embraces humankind as a whole.

In recent decades, some world historians have begun to situate that remarkable story of the human journey in the much larger framework of both cosmic and planetary history, an approach that has come to be called “big history.” It is really the “history of everything” from the big bang to the present, and it extends over the enormous, almost unimaginable timescale of some 13.8 billion years, the current rough estimate of the age of the universe.¹

The History of the Universe

To make this vast expanse of time even remotely comprehensible, some scholars have depicted the history of the cosmos as if it were a single calendar year (see Snapshot). On that cosmic calendar, most of the action took place in the first few milliseconds of January 1. As astronomers, physicists, and chemists tell it, the universe that we know began in an eruption of inconceivable power and heat. Out of that explosion of creation emerged matter, energy, gravity, electromagnetism, and the “strong” and “weak” forces that govern the behavior of atomic nuclei. As gravity pulled the rapidly expanding cosmic gases into increasingly dense masses, stars formed, with the first ones lighting up around 1 to 2 billion years after the big bang, or the end of January to mid-February on the cosmic calendar.

Hundreds of billions of stars followed, each with its own history, though following common patterns. They emerge, flourish for a time, and then collapse and die. In their final stages, they sometimes generate supernovae, black holes, and pulsars — phenomena at least as fantastic as the most exotic of earlier creation stories. Within the stars, enormous nuclear reactions gave rise to the elements that are reflected in the periodic table known to all students of chemistry. Over eons, these stars came together in galaxies, such as our own Milky Way, which probably emerged in March or early April, and in even larger structures called groups, clusters, and superclusters. Adding to the strangeness of our picture of the cosmos is the recent and controversial notion that perhaps 90 percent or more of the total

mass of the universe is invisible to us, consisting of a mysterious and mathematically predicted substance known to scholars only as “dark matter.”

The contemplation of cosmic history has prompted profound religious or philosophical questions about the meaning of human life. For some, it has engendered a sense of great insignificance in the face of cosmic vastness. In disputing the earth and human-centered view of the cosmos, long held by the Catholic Church, the eighteenth-century French thinker Voltaire wrote: “This little globe, nothing more than a point, rolls in space like so many other globes; we are lost in this immensity.”² Nonetheless, human consciousness and our awareness of the mystery of this immeasurable universe render us unique and generate for many people feelings of awe, gratitude, and humility that are almost religious. As tiny but knowing observers of this majestic cosmos, we have found ourselves living in a grander home than ever we knew before.

SNAPSHOT The History of the Universe as a Cosmic Calendar

Big bang	January 1	13.7 billion years ago
Stars and galaxies begin to form	End of January / mid-February	12 billion years ago
Milky Way galaxy forms	March / early April	10 billion years ago
Origin of the solar system	September 9	4.7 billion years ago
Formation of the earth	September 15	4.5 billion years ago
Earliest life on earth	Late September / early October	4 billion years ago
Oxygen forms on earth	December 1	1.3 billion years ago
First worms	December 16	658 million years ago

First fish, first vertebrates	December 19	534 million years ago
First reptiles, first trees	December 23	370 million years ago
Age of dinosaurs	December 24–28	66 to 240 million years ago
First human-like creatures	December 31 (late evening)	2.7 million years ago
First agriculture	December 31: 11:59:35	12,000 years ago
Birth of the Buddha / Greek civilization	December 31: 11:59:55	2,500 years ago
Birth of Jesus	December 31: 11:59:56	2,000 years ago

Adapted from Carl Sagan, *The Dragons of Eden* (New York: Random House, 1977), 13–17.

The History of a Planet

For most of us, one star, our own sun, is far more important than all the others, despite its quite ordinary standing among the billions of stars in the universe and its somewhat remote location on the outer edge of the Milky Way galaxy. Circling that star is a series of planets, formed of leftover materials from the sun's birth. One of those planets, the third from the sun and the fifth largest, is home to all of us. Human history — our history — takes place not only on the earth but also as part of the planet's history.

That history began with the emergence of the entire solar system about two-thirds of the way through the history of the universe, some 4.7 billion years ago, or early September on the cosmic calendar. Geologists have learned a great deal about the history of the earth: the formation of its rocks and atmosphere; the movement of its continents; the collision of the tectonic plates that make up its crust; and the constant changes of its landscape as mountains formed, volcanoes erupted, and erosion transformed the surface of the planet. All of this has been happening for more than 4 billion years and continues still.

The most remarkable feature of the earth's history — and so far as we know unrepeated elsewhere — was the emergence of life from the chemical soup of the early planet. It happened rather quickly, only about 500 million years after the earth itself took shape, or late September on the cosmic calendar. Then for some 3 billion years, life remained at the level of microscopic single-celled organisms. According to biologists, the many species of

larger multicelled creatures — all of the flowers, shrubs, and trees as well as all of the animals of land, sea, and air — have evolved in an explosive proliferation of life-forms over the past 600 million years, or since mid-December on the cosmic calendar. The history of life on earth has, however, been periodically punctuated by massive die-offs, at least five of them, in which very large numbers of animal or plant species have perished. The most widespread of these “extinction events,” known to scholars as the Permian mass extinction, occurred around 250 million years ago and eliminated some 96 percent of living species on the planet. That catastrophic diminution of life-forms on the earth has been associated with massive volcanic eruptions, the release of huge quantities of carbon dioxide and methane into the atmosphere, and a degree of global warming that came close to extinguishing all life on the planet. Much later, around 66 million years ago, another such extinction event decimated about 75 percent of plant and animal species, including what was left of the dinosaurs. Most scientists now believe that it was caused primarily by the impact of a huge asteroid that landed near the Yucatán Peninsula off the coast of southern Mexico, generating enormous earthquakes, tsunamis, fireballs, and a cloud of toxic dust and debris. Many scholars believe we are currently in the midst of a sixth extinction event, driven, like the others, by major climate change, but which, unlike the others, is the product of human actions.

So life on earth has been and remains both fragile and resilient. Within these conditions, every species has had a history as its members struggled to find resources, cope with changing environments, and deal with competitors. Egocentric creatures

that we are, however, human beings have usually focused their history books and history courses entirely on a single species — our own, *Homo sapiens*, humankind. On the cosmic calendar, *Homo sapiens* is an upstart primate whose entire history occurred in the last few minutes of December 31. Almost all of what we normally study in history courses — agriculture, writing, civilizations, empires, industrialization — took place in the very last minute of that cosmic year. The entire history of the United States occurred in the last second.

Yet during that very brief time, humankind has had a career more remarkable and arguably more consequential for the planet than any other species. At the heart of human uniqueness lies our amazing capacity for accumulating knowledge and skills. Other animals learn, of course, but for the most part they learn the same things over and over again. Twenty-first-century chimpanzees in the wild master much the same set of skills as their ancestors did a million years ago. But the exceptional communication abilities provided by human language allow us to learn from one another, to express that learning in abstract symbols, and then to pass it on, cumulatively, to future generations. Thus we have moved from stone axes to lasers, from spears to nuclear weapons, from “talking drums” to the Internet, from grass huts to the pyramids of Egypt, the Taj Mahal of India, and the skyscrapers of modern cities.

This extraordinary ability has translated into a human impact on the earth that is unprecedented among all living species.³ Human populations have multiplied far more extensively and have come

to occupy a far greater range of environments than has any other large animal. Through our ingenious technologies, we have appropriated for ourselves, according to recent calculations, some 25 to 40 percent of the solar energy that enters the food chain. We have recently gained access to the stored solar energy of coal, gas, and oil, all of which have been many millions of years in the making, and we have the capacity to deplete these resources in a few hundred or a few thousand years. Other forms of life have felt the impact of human activity, as numerous extinct or threatened species testify. Human beings have even affected the atmosphere and the oceans as carbon dioxide and other emissions of the industrial age have warmed the climate of the planet in ways that broadly resemble the conditions that triggered earlier extinction events. Thus human history has been, and remains, of great significance, not for ourselves alone, but also for the earth itself and for the many other living creatures with which we share it.

The History of the Human Species ... in a Single Paragraph

The history of our species has occurred during roughly the last 200,000–300,000 years, conventionally divided into three major phases, based on the kind of technology that was most widely practiced. The enormously long Paleolithic age, with its gathering and hunting way of life, accounts for 95 percent or more of the time that humans have occupied the planet. People utilizing a stone-age Paleolithic technology initially settled every major landmass on the earth and constructed the first human societies (see [Chapter 1](#)). Then beginning about 12,000 years ago with the first Agricultural Revolution, the domestication of plants and animals increasingly became the primary means of sustaining human life and societies. In giving rise to agricultural villages and chiefdoms, to pastoral communities depending on their herds of animals, and to state- and city-based civilizations, this agrarian way of life changed virtually everything and fundamentally reshaped human societies and their relationship to the natural order. Finally, around 1750 a quite sudden spurt in the rate of technological change, which we know as the Industrial Revolution, began to take hold. That vast increase in productivity, wealth, and human control over nature once again transformed almost every aspect of human life and gave rise to new kinds of societies that we call “modern.”

Here then, in a single paragraph, is the history of humankind — the Paleolithic era, the agricultural era, and, most recently and briefly, the modern industrial era. Clearly this is a big picture

perspective, based on the notion that the human species as a whole has a history that transcends any of its particular and distinctive cultures. That perspective — known variously as planetary, global, or world history — has become increasingly prominent among those who study the past. Why should this be so?

Why World History?

Not long ago — in the mid-twentieth century, for example — virtually all college-level history courses were organized in terms of particular civilizations or nations. In the United States, courses such as Western Civilization or some version of American History served to introduce students to the study of the past. Since then, however, a set of profound changes has pushed much of the historical profession in a different direction.

The world wars of the twentieth century, revealing as they did the horrendous consequences of unchecked nationalism, persuaded some historians that a broader view of the past might contribute to a sense of global citizenship. Economic and cultural globalization has highlighted both the interdependence of the world's peoples and their very unequal positions within that world. Moreover, we are aware as never before that our problems — whether they involve economic well-being, global warming, disease, or terrorism — respect no national boundaries. To many thoughtful people, a global present seemed to call for a global past. Furthermore, as colonial empires shrank and new nations asserted themselves on the world stage, these peoples also insisted that their histories be accorded equivalent treatment with those of Europe and North America. An explosion of new knowledge about the histories of Asia, Africa, and pre-Columbian America erupted from the research of scholars around the world. All of this has generated a “world history movement,” reflected in college and high school curricula, in numerous conferences and

specialized studies, and in a proliferation of textbooks, of which this is one.

This world history movement has attempted to create a global understanding of the human past that highlights broad patterns cutting across particular civilizations and countries, while acknowledging in an inclusive fashion the distinctive histories of its many peoples. This is, to put it mildly, a tall order. How is it possible to encompass within a single book or course the separate stories of the world's various peoples? Surely it must be something more than just recounting the history of one civilization or culture after another. How can we distill a common history of humankind as a whole from the distinct trajectories of particular peoples? Because no world history book or course can cover everything, what criteria should we use for deciding what to include and what to leave out? Such questions have ensured no end of controversy among students, teachers, and scholars of world history, making it one of the most exciting fields of historical inquiry.

Context, Change, Comparison, and Connection: The Four Cs of World History

Despite much debate and argument, most scholars and teachers of world history would probably agree on four major emphases of this remarkable field of study. The first lies in the observation that in world history, nothing stands alone. Every event, every historical figure, every culture, society, or civilization gains significance from its inclusion in some larger framework. This means that **context** is central to world history and that contextual thinking is the essential skill that world history teaches. And so we ask the same question about every particular occurrence: where does it fit in the larger scheme of things?

A second common theme in world history involves **change** over time. Most often, it is the “big picture” changes — those that affect large segments of humankind — that are of greatest interest. How did the transition from a gathering and hunting economy to one based on agriculture take place? How did cities, empires, and civilizations take shape in various parts of the world? What impact did the growing prominence of Europe have on the rest of the world in recent centuries? A focus on change provides an antidote to a persistent tendency of human thinking that historians call “essentialism.” A more common term is “stereotyping.” It refers to our inclination to define particular groups of people with an unchanging or essential set of characteristics. Women are nurturing; peasants are conservative; Americans are aggressive; Hindus are religious. Serious students of history soon become

aware that every significant category of people contains endless divisions and conflicts and that those human communities are constantly in flux. Peasants may often accept the status quo, except of course when they rebel, as they frequently have. Americans have experienced periods of isolationism and withdrawal from the world as well as times of aggressive engagement with it. Things change.

But some things persist, even if they also change. We should not allow an emphasis on change to blind us to the continuities of human experience. A recognizably Chinese state has operated for more than 2,000 years. Slavery and patriarchy persisted as human institutions for thousands of years until they were challenged in recent centuries, and in various forms they exist still. The teachings of Buddhism, Christianity, and Islam have endured for centuries, though with endless variations and transformations.

A third element that operates constantly in world history books and courses is that of **comparison**. Whatever else it may be, world history is a comparative discipline, seeking to identify similarities and differences in the experience of the world's peoples. What is the difference between the development of agriculture in the Middle East and in Mesoamerica? Was the experience of women largely the same in all patriarchal societies? Why did the Industrial Revolution and a modern way of life evolve first in Western Europe rather than somewhere else? What distinguished the French, Russian, and Chinese revolutions from one another? Describing and, if possible, explaining such similarities and differences are among the major tasks of world

history. Comparison has proven an effective tool in efforts to counteract Eurocentrism, the notion that Europeans or people of European descent have long been the primary movers and shakers of the historical process. That notion arose in recent centuries when Europeans were in fact the major source of innovation in the world and did for a time exercise something close to world domination. But comparative world history sets this recent European prominence in a global and historical context, helping us to sort out what was distinctive about the development of Europe and what similarities it bore to other major regions of the world. Puncturing the pretensions of Eurocentrism has been high on the agenda of world history.

A fourth emphasis within world history, and in this book, involves the interactions, encounters, and **connections** among different and often distant peoples. Focusing on cross-cultural connections — whether those of conflict or more peaceful exchange — represents an effort to counteract a habit of thinking about particular peoples, states, or cultures as self-contained or isolated communities. Despite the historical emergence of many separate and distinct societies, none of them developed alone. Each was embedded in a network of relationships with both near and more distant peoples.

Moreover, these cross-cultural connections did not begin with Columbus. The Chinese, for example, interacted continuously with the nomadic peoples on their northern border; generated technologies that diffused across all of Eurasia; transmitted elements of their culture to Japan, Korea, and Vietnam; and

assimilated a foreign religious tradition, Buddhism, that had originated in India. Though clearly distinctive, China was not a self-contained or isolated civilization. Thus world history remains always alert to the networks, webs, and encounters in which particular civilizations or peoples were enmeshed.

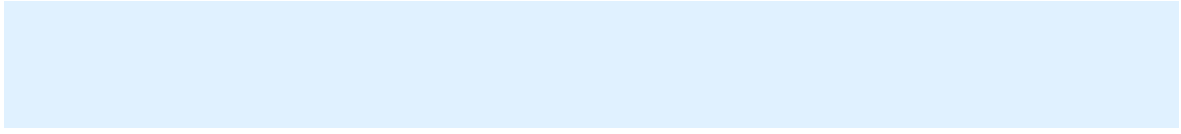
Context, change, comparison, and connection — all of them operating on a global scale — represent various ways of bringing some coherence to the multiple and complex stories of world history. They will recur repeatedly in the pages that follow.

A final observation about this account of world history: *Ways of the World*, like all other world history textbooks, is unbalanced in terms of coverage. [Chapter 1](#), for example, briefly reviews all of world history before 1200, while each of the four parts of the book covers progressively shorter time periods, in progressively greater detail. This imbalance owes something to the sheer quantity of available information about more recent centuries of our history. But it also reflects a certain “present mindedness,” for we look to history, always, to make sense of our current needs and circumstances. And in doing so, we often assume that more recent events have a greater significance for our own lives in the here and now than those that occurred in more distant times. Whether you agree with this assumption or not, you will have occasion to ponder it as you consider the many and various “ways of the world” that have emerged in the course of the human journey since 1200 and as you contemplate their relevance for your own journey.

Ways of the World

A Brief Global History with Sources

FOR THE AP® WORLD HISTORY MODERN COURSE



PART 1 Diversity and Interaction in the World of 1200–1450



PHOTOS: left, Facsimile detail from Book IV of Florentine Codex, “General History of the Things of New Spain”/Museo del Templo Mayor, Mexico City, Mexico/De Agostini Picture Library/Bridgeman Images; center, Martha Avery/Getty Images; right, Moghul court painting, ca.1596/Pictures from History/Bridgeman Images

Description

A cartoon on the shows Aztec women smoking tobacco. A photo in the middle shows a statue of Song dynasty musicians on a camel. A painting on the right shows the King and Queen of Mughal Empire seated on their throne surrounded by maids.

[Chapter 1 Before 1200: Patterns in World History.](#)

[Chapter 2 Varieties of Civilizations: Eurasia and the Americas, 1200–1450](#)

[Chapter 3 Connections and Interactions, 1200–1450](#)

[Chapter 4 The Mongol Moment and the Re-Making of Eurasia, 1200–1450](#)

THE BIG PICTURE

1200: Jumping into the Stream of World History

Like all storytellers, historians have to decide where to begin their accounts. In recounting the history of the United States, for example, should the story begin with the American Revolution, with the coming of Europeans and Africans to North America, or with the much earlier arrival of the first people to occupy the land? Such choices matter.

So it is in world history. Starting the AP® World History Modern course around 1200 raises important historical questions. What significance does 1200 have in the story of humankind as a whole? Clearly, it is different from, say, 1492, when the voyages of Columbus began an enduring interaction between the Eastern and Western hemispheres, a process that had a global impact. By contrast, no single event marks 1200 as a year of global significance. Nonetheless, the centuries between 1200 and 1450 mark important changes in many parts of the world. New and larger states or empires emerged in Asia (the Mongol Empire), in Africa (the Kingdom of Mali), in the Americas (the Inca Empire), and in Europe (France and England). New or revived patterns of international commerce linked distant lands and peoples across oceans, deserts, and continents. Established cultural or religious traditions, Islam for example, were spreading to new regions and were being transformed in the process.

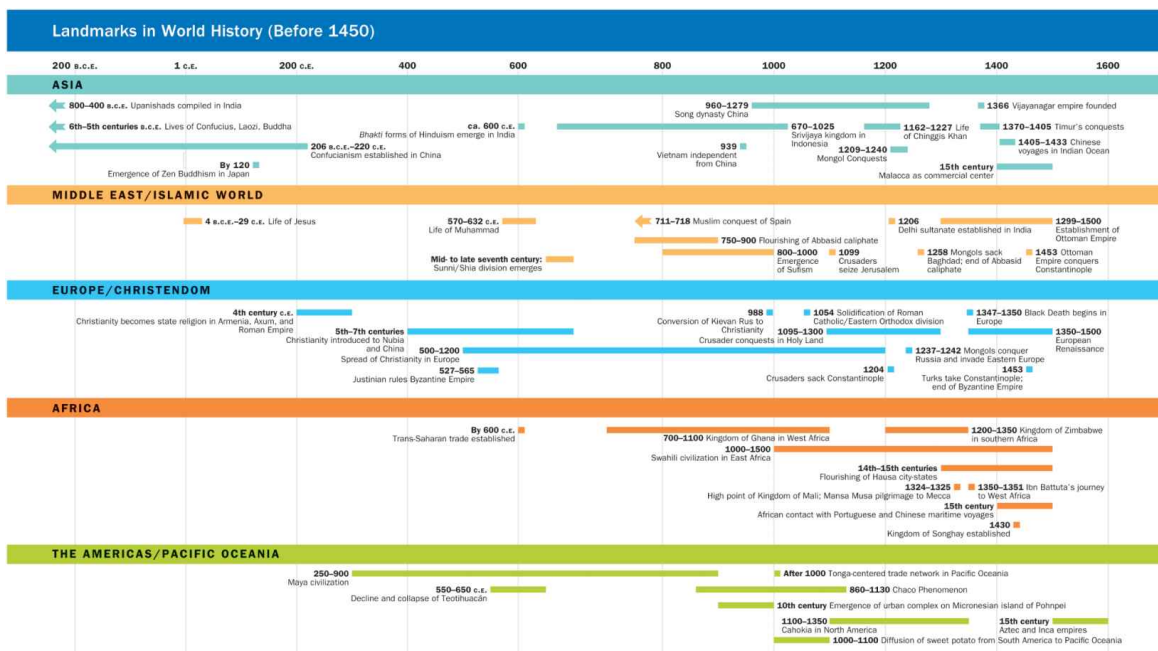
Other questions arise in defining this AP® course as “modern” world history. What distinguishes the “modern” era from all that preceded it? Some have linked it to the Industrial Revolution of the nineteenth century, while others have dated it to the creation of a linked Atlantic world following European colonization of the Americas and the transatlantic slave system. But some historians have found sprouts of modernity even earlier. Song dynasty China (960–1279), for example, witnessed substantial population increase, urbanization, and technological innovation, all of which have been widely regarded as features of “modern” life.

More practical questions confront students, teachers, and textbook writers alike: since history is a seamless flow of events and processes, how can we simply jump into this ongoing stream of the human story in 1200? Certainly, topics introduced in the 1200–1450 time period will need to refer back to prior threads of historical development. Thus the chapters of [Part 1](#) will frequently provide some context or background from well before 1200. These chapters will help situate developments in the centuries that followed and will hopefully allow you to enter more comfortably into the continuing currents of world history after 1200.

In this version of *Ways of the World*, the four chapters of [Part 1](#) deal with this starting point of 1200 in various ways. The first chapter identifies some of the major patterns of world history prior to 1200. Then [Chapter 2](#) examines the major civilizations of Eurasia and the Americas as they appeared during the centuries between 1200 and 1450. These two chapters focus on diversity,

on the various kinds of human communities that had become established by 1450.

But world history often focuses less on what happened within particular societies or civilizations and more on the interactions, encounters, and connections that linked the various peoples of the world. Those linkages were frequently very important motors of change in the human story and are the main focus of [Chapters 3](#) and [4](#). And so, [Chapter 3](#) turns the historical spotlight on the connections that derived from commerce or trade among distant peoples. [Chapter 4](#) continues the theme of connections and encounters in an exploration of the Mongol Empire, which brought the peoples of Eurasia into closer contact with one another than ever before. Thus the immense diversity of the human world in the centuries following 1200 did not prevent slowly growing networks of interaction across much of Afro-Eurasia and to a lesser extent in the Americas.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The text reads as follows:

Asia: 800 to 400 B.C.E. Upanishads compiled in India; Sixth to fifth centuries B.C.E. Lives of Confucius, Laozi, Buddha; ca. 600 C.E. Bhakti forms of Hinduism emerge in India; 206 B.C.E. to 220 C.E. Confucianism established in China; By 120: Emergence of Zen Buddhism in Japan.

Middle East or Islamic World: 4 B.C.E. to 29 C.E. Life of Jesus; 570 to 632 C.E. Life of Muhammad; Mid- to late seventh century: Sunni or Shia division emerges.

Europe or Christendom: 4th century C.E. Christianity becomes state religion in Armenia, Axum, and Roman Empire; Fifth to seventh centuries Christianity introduced to Nubia and China; 500 to 1200: Spread of Christianity in Europe; 527 to 565: Justinian rules Byzantine Empire.

Africa: By 600 C.E. Trans-Saharan trade established.

The Americas or Pacific Oceania: 250 to 900. Maya civilization; 550 to 650 C.E. Decline and collapse of Teotihuacan.

The texts are as follows:

Asia: 670 to 1025. Srivijaya kingdom in Indonesia; 939. Vietnam independent from China; 960 to 1279. Song dynasty China; 1162 to 1227. Life of Chinggis Khan; 1209 to 1240. Mongol Conquests; 1366 Vijayanagar Empire founded; 1370 to 1405. Timur's conquests; 1405 to 1433. Chinese voyages in Indian Ocean; 15th century. Malacca as commercial center.

Middle East or Islamic World: 711 to 718. Muslim conquest of Spain; 750 to 900. Flourishing of Abbasid caliphate; 800 to 1000. Emergence of Sufism; 1099. Crusaders seize Jerusalem; 1206. Delhi sultanate established in India; 1258. Mongols sack Baghdad; end of Abbasid

caliphate; 1299 to 1500. Establishment of Ottoman Empire; 1453. Ottoman Empire conquers Constantinople.

Europe or Christendom: 988. Conversion of Kievan Rus to Christianity; 1054. Solidification of Roman Catholic or Eastern Orthodox division; 1095 to 1300. Crusader conquests in Holy Land; 1204. Crusaders sack Constantinople; 1237 to 1242. Mongols conquer Russia and invade Eastern Europe; 1347 to 1350 Black Death begins in Europe; 1350 to 1500. European Renaissance; 1453. Turks take Constantinople; end of Byzantine Empire.

Africa: 700 to 1100 Kingdom of Ghana in West Africa; 1000 to 1500. Swahili civilization in East Africa; 1200 to 1350 Kingdom of Zimbabwe in southern Africa; 14th to 15th centuries. Flourishing of Hausa city-states; 1324 to 1325. High point of Kingdom of Mali; Mansa Musa pilgrimage to Mecca; 1350 to 1351 Ibn Battuta's journey to West Africa; 15th century. African contact with Portuguese and Chinese maritime voyages; 1430. Kingdom of Songhay established.

The Americas or Pacific Oceania: 860–1130. Chaco Phenomenon; After 1000. Tonga-centered trade network in Pacific Oceania; 10th century Emergence of urban complex on Micronesian island of Pohnpei; 1000 to 1100. Diffusion of sweet potato from South America to Pacific Oceania; 1100 to 1350. Cahokia in North America; 15th century. Aztec and Inca Empire.

UNDERSTANDING AP® THEMES IN PART 1

Regional and Interregional Interactions

This period encompasses the first period of the AP® World History Modern course (ca. 1200 C.E. to 1450 C.E.). It also briefly covers the years leading up to it. Here we will focus on both the different histories of various civilizations and societies during the period of 1200 to 1450 and the connections and common patterns that linked them to one another. [Chapters 1](#) and [2](#) examine Chinese, Islamic, and Christian civilizations in a regional and comparative manner, with an eye on their engagement in larger patterns of Afro-Eurasian historical development. You will see that [Chapters 3](#) and [4](#) are structured thematically, with [Chapter 3](#) exploring the cross-cultural interactions borne of long-distance trade and [Chapter 4](#) probing the world of pastoralism with a particular focus on the Mongols and their encounters with major Eurasian civilizations.

	ENVIRONMENT	CULTURES	GOVERNANCE	ECONOMIES	SOCIAL STRUCTURES	TECHNOLOGY
ca. 600–1450	<p>Pastoralism's impact on the environment</p> <p>Long-distance commerce, such as on the Silk Roads, creates exchanges of plants and animals</p> <p>Environmental consequences of interactions between China and northern pastoralists</p> <p>Arab agricultural revolution</p> <p>Environmental impact of dense Maya population, and resulting collapse</p> <p>Feudal crop systems change environments in Europe</p> <p>Deforestation in Europe and China accelerates as population grows</p> <p>Increased trade connections in Afro-Eurasia lead to Black Death across the region</p>	<p>Continuing spread of Buddhism in Asia</p> <p>Monumental architecture in Maya region</p> <p>The rise of Islam</p> <p>Christianity</p> <ul style="list-style-type: none"> Contraction in Asia and Africa Expansion in Europe and Russia Conflicts between Roman Catholic and Eastern Orthodox <p>Islamic "golden age"</p> <p>Buddhism persecuted in China</p> <p>Growing prominence of Neo-Confucianism in East Asia</p> <p>Hindu Angkor Wat complex built in Southeast Asia</p> <p>Synthesis of faith and reason in European Christianity</p> <p>Crusades in Southwest Asia bring cultural exchanges</p> <p>Rise of Zen Buddhism in Japan</p> <p>Effects of cultural exchanges w/ Mongols</p> <p>Perceptions of Mongols in conquered regions</p> <p>Travels of Ibn Battuta and Marco Polo</p>	<p>The development of Southeast Asian states and the Byzantine state</p> <p>Rise and fragmentation of Islamic empires</p> <p>The development of West African empires</p> <p>State building in Korea, Vietnam, and Japan</p> <p>Charlemagne's European empire</p> <p>Rise of Kievan Rus</p> <p>Development of Malay Srivijaya kingdom</p> <p>Decline of Maya civilization</p> <p>Peak of Abbasid caliphate</p> <p>Song dynasty in China</p> <p>Flowering of Swahili city-states in East Africa</p> <p>European states sponsor Crusades to Southwest Asia</p> <p>Nomadic Jin rule northern China</p> <p>The Mongol conquests: comparing China, Persia, and Russia</p> <p>Delhi sultanate in South Asia</p> <p>Post-Mongol Chinese, European, Islamic world</p> <p>Aztec and Inca empires rise and flourish</p>	<p>Silk Road trading networks continue</p> <p>Indian Ocean trading networks continue</p> <p>Dar al-Islam's exchange networks continue</p> <p>Commercial networks in the Americas expand</p> <p>Trans-Saharan trading networks established</p> <p>Decline of European cities as trade centers after collapse of western Roman Empire</p> <p>China's economic revolution</p> <p>Urban and commercial growth in Europe</p> <p>Swahili trading communities thrive</p> <p>Crusades increase contacts between Europe and Southwest Asia/Middle East</p> <p>Mongol Empire as a Eurasian economic network</p> <p>Mansa Musa's pilgrimage to Mecca affects economies (1324–1325)</p> <p>Pochteca merchants in the Americas</p>	<p>Gender roles in pastoral societies</p> <p>Slavery in West African civilizations and the Trans-Saharan slave trade</p> <p>Patriarchy and civilization: Korea, Vietnam, Japan, China, Europe, Greece</p> <p>Women's roles in Christianity</p> <p>Continued caste system in South Asia</p> <p>Social status of men and women in early Islam</p> <p>Continuity and change in gender roles in Song China</p> <p>Beginning of foot binding as a sign of status in Song China</p> <p>Feudalism reshapes social system in Europe</p> <p>Changing social roles in medieval European cities</p> <p>Black Death reorients societies across Afro-Eurasia</p>	<p>Chinese <i>junks</i>, Indian/Arab <i>dhows</i> used in Indian Ocean trade</p> <p>Chinese technological innovations: paper money, woodblock printing</p> <p>Arab "agricultural revolution" introduces new crops to Central and Southwest Asia</p> <p>Muslim travelers introduce Chinese papermaking into the Middle East</p> <p>Introduction of three-field system of crop rotation and wheeled plow in Western Europe</p> <p>Indian, Arab, Chinese technologies begin to arrive in Europe, including "Arabic" numbering system</p> <p>Mongols introduce gunpowder and printing along the Silk Roads</p> <p>Beginnings of <i>chinampas</i> system in Mexico</p> <p>Asian astrolabe, compass, and lateen sail influence European maritime technology</p> <p>China sends Zheng He on voyages</p>

Description

The data from the table are as follows:

ca.600–800: Environment, Pastoralism's continued effects on the environment Long-distance commerce, such as on the Silk Roads, creates exchanges of plants and animals 'Little Ice Age' In Northern Hemisphere Feudal crop systems change environments in Europe Environmental consequences of interactions between China and northern pastoralists; Cultures, Continuing spread of Buddhism in Asia Buddhism persecuted by Tang rulers in China Continued Indian cultural influences in Southeast Asia Rise of Neo-Confucianism In East Asia The rise of Islam: cultural encounters in India, Anatolia, West Africa, and Spain (continues through ca. 1450) Christianity. Contraction in Asia and Africa, Expansion in Europe and Russia, Conflicts between Roman Catholic and Eastern Orthodox\ (continues through 1450).

ca. 800–1000: Environment Continued Arab agricultural revolution; Cultures, Monumental architecture in Maya region, Mississippian culture flourishes, Islamic Golden Age through 14th century.

ca. 1000–1200: Medieval warming period, ca. 10th through 13th century in Northern Hemisphere Floods in Yellow River region (China); Cultures, Synthesis of faith and reason in European Christianity, Crusades in Southwest Asia bring cultural exchanges, Hindu Angkor Wat complex built in Southeast Asia.

The texts under Governance are as follows:

ca. 600 to 1450:

The development of Southeast Asian states and the Byzantine state; Rise and fragmentation of Islamic empires; The development of West African empires; State building in Korea, Vietnam, and Japan; Charlemagne's European empire; Rise of Kievan Rus; Development of Malay Srivijaya kingdom; Decline of Maya civilization; Peak of Abbasid caliphate; Song dynasty in China; Flowering of Swahili city states in East Africa; European states sponsor Crusades to Southwest Asia; Nomadic Jin rule northern China; The Mongol conquests: comparing China, Persia, and Russia; Delhi sultanate in South Asia; Post-Mongol Chinese, European, Islamic world; Aztec and Inca empires rise and flourish.

The texts under Economies are as follows:

Silk Road trading networks continue; Indian Ocean trading networks continue; Dar al-Islam's exchange networks continue; Commercial networks in the Americas expand; Trans-Saharan trading networks established; Decline of European cities as trade centers after collapse of western Roman Empire; China's economic revolution; Urban and commercial growth in Europe; Swahili trading communities thrive; Crusades increase contacts between Europe and Southwest Asia/Middle East; Mongol Empire as a Eurasian economic network; Mansa Musa's pilgrimage to Mecca affects economies (1324–1325); Pochteca merchants in the Americas.

The texts under Social structures are as follows:

Gender roles in pastoral societies; Slavery in West African civilizations and the Trans-Saharan slave trade; Patriarchy and civilization: Korea, Vietnam, Japan, China, Europe, Greece; Women's roles in Christianity; Continued caste system in South Asia; Social status of men and women in early Islam; Continuity and change in gender roles in Song China; Beginning of foot binding as a sign of status in Song China; Feudalism reshapes social system in Europe; Changing social roles in medieval European cities; Black Death reorients societies across Afro-Eurasia.

The texts under Technology are as follows:

Chinese junks, Indian/Arab dhows used in Indian Ocean trade; Chinese technological innovations: paper money, woodblock printing; Arab "agricultural revolution" introduces new crops to Central and Southwest Asia; Muslim travelers introduce Chinese papermaking into the Middle East; Introduction of three-field system of crop rotation and wheeled plow in Western Europe; Indian, Arab, Chinese technologies begin to arrive in Europe, including "Arabic" numbering system; Mongols introduce gunpowder and printing along the Silk Roads; Beginnings of chinampas system in Mexico; Asian astrolabe, compass, and lateen sail influence European maritime technology; China sends Zheng He on voyages



Chapter 1 Before 1200: Patterns in World History



Bibliothèque Nationale de France, Paris, France/© BnF, Dist. RMN-Grand Palais/Art Resource, NY

Muslim Pilgrims on the Way to Mecca

The most enduring legacies of ancient civilizations lay in their religious or cultural traditions. Islam is among the most recent of those traditions. The pilgrimage to Mecca, known as the *hajj*, has long been a central religious ritual in the Muslim world. It also reflects the cosmopolitan character of Islam, as pilgrims from all over the vast Islamic realm assemble in the city where the faith was born. This painting, dating to 1237, shows a group of joyful pilgrims, led by a band, on their way to Mecca.

AP* Analyzing Evidence

What clues does this image provide about the Islamic practice of pilgrimage?

From the Paleolithic Era to the Age of Agriculture

Civilizations

[Defining Civilizations](#)

[Civilizations and the Environment](#)

[Comparing Civilizations](#)

Civilizations and Cultural Traditions

[South Asian Cultural Traditions: Hinduism](#)

[South Asian Cultural Traditions: Buddhism](#)

[Chinese Cultural Traditions: Confucianism](#)

[Chinese Cultural Traditions: Daoism](#)


[Middle Eastern Cultural Traditions: Judaism and Christianity](#)

[Middle Eastern Cultural Traditions: Islam](#)

Interactions and Encounters

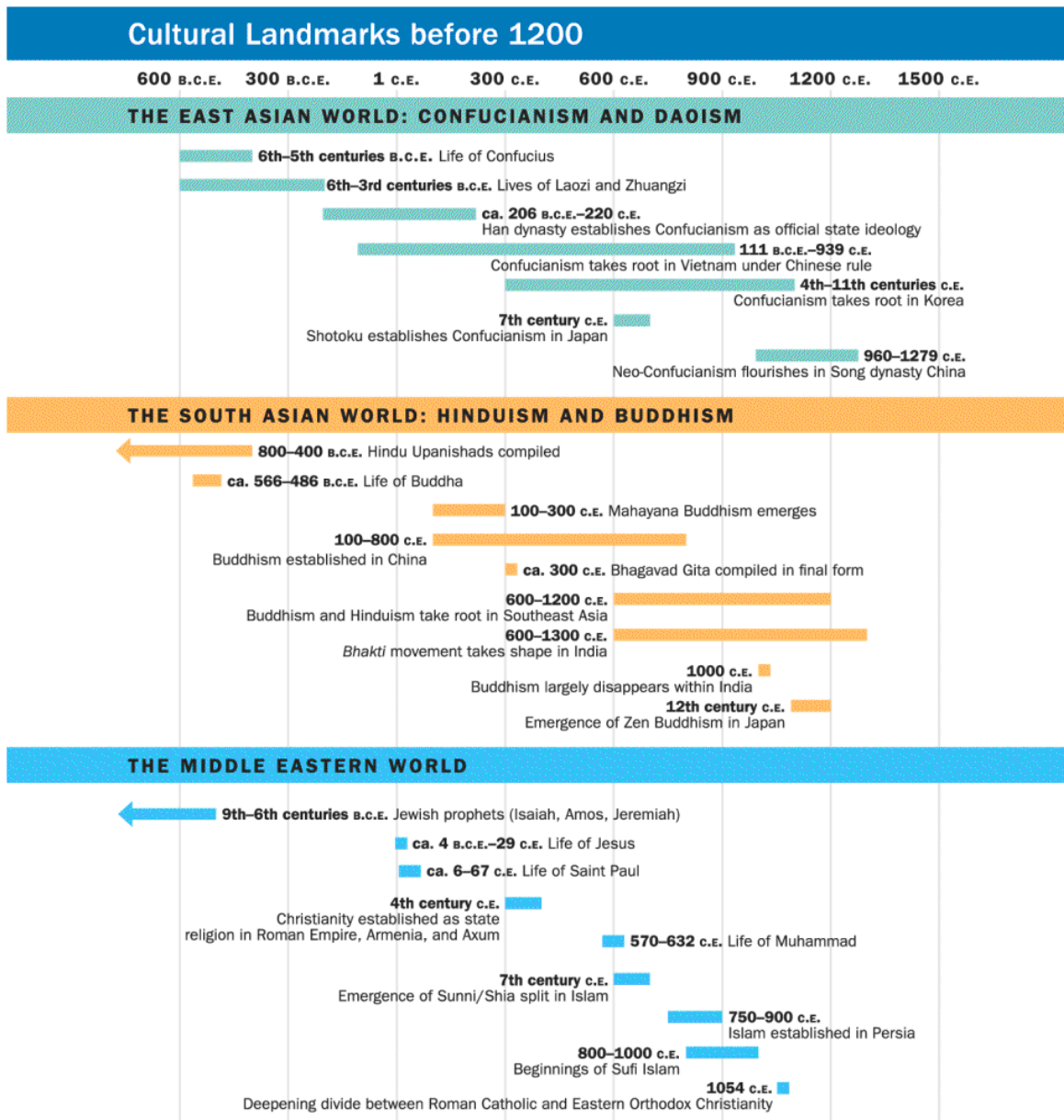
Reflections: Religion and Historians

In September of 2009, Kong Dejun returned to China from her home in Great Britain. The occasion was a birthday celebration for her ancient ancestor Kong Fuzi, or Confucius, born 2,560 years

earlier. Together with some 10,000 other people — descendants, scholars, government officials, and foreign representatives — Kong Dejun attended ceremonies at the Confucian Temple in Qufu, the hometown of China’s famous sage. “I was touched to see my ancestor being revered by people from different countries and nations,” she said.¹ What made this celebration remarkable was that it took place in a country still ruled by the Communist Party, which had long devoted enormous efforts to discrediting Confucius and his teachings. In the communist outlook, Confucianism was associated with class inequality, patriarchy, feudalism, superstition, and all things old and backward. But the country’s ancient teacher and philosopher had apparently outlasted modern communism, for now the Communist Party has claimed Confucius as a national treasure and has established over 300 Confucian Institutes to study his writings. He appears in TV shows and movies, and many anxious parents offer prayers at Confucian temples when their children are taking the national college entrance exams. Buddhism and Daoism (DOW-i’zm) have also experienced something of a revival in China, as thousands of temples, destroyed during the heyday of communism, have been repaired and reopened. Christianity too has grown rapidly since the 1970s. 

Here are reminders, in a Chinese context, of the continuing appeal of cultural traditions forged long ago. Those ancient traditions and the civilizations in which they were born provide a link between the world of 1200–1450 and all that came before it. This chapter seeks to ease us into the stream of world history after 1200 by looking briefly at several major turning points in the

human story that preceded it. These include the breakthrough to agriculture, the rise of those distinctive societies called civilizations, the making of the major cultural or religious traditions that accompanied those civilizations, and the broad patterns of interaction among the peoples of the ancient world.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description
The texts are as follows:

The East Asian world: Confucianism and Daoism:

6th to 5th centuries B.C.E. Life of Confucius; 6th–3rd centuries B.C.E. Lives of Laozi and Zhuangzi; ca. 206 B.C.E. to 220 C.E. Han dynasty establishes Confucianism as official state ideology; 111 B.C.E. to 939 C.E. Confucianism takes root in Vietnam under Chinese rule; 7th century C.E. Shotoku establishes Confucianism in Japan; 960 to 1279 C.E. Neo-Confucianism flourishes in Song dynasty China

The south Asian world: Hinduism and Buddhism:

800 to 400 B.C.E. Hindu Upanishads compiled; ca. 566 to 486 B.C.E. Life of Buddha; 100–300 C.E. Mahayana Buddhism emerges; 100 to 800 C.E. Buddhism established in China; ca. 300 C.E. Bhagavad Gita compiled in final form; 600 to 1200 C.E. Buddhism and Hinduism take root in Southeast Asia; 600 to 1300 C.E. Bhakti movement takes shape in India; 1000 C.E. Buddhism largely disappears within India; 12th century C.E. Emergence of Zen Buddhism in Japan.

The Middle Eastern world: 9th to 6th centuries B.C.E. Jewish prophets (Isaiah, Amos, Jeremiah); ca. 4 B.C.E. to 29 C.E. Life of Jesus; ca. 6 to 67 C.E. Life of Saint Paul; 4th century C.E. Christianity established as state religion in Roman Empire, Armenia, and Axum; 570 to 632 C.E. Life of Muhammad; 7th century C.E. Emergence of Sunni/Shia split in Islam; 750 to 900 C.E. Islam established in Persia; 800 to 1000 C.E. Beginnings of Sufi Islam; 1054 C.E. Deepening divide between Roman Catholic and Eastern Orthodox Christianity

From the Paleolithic Era to the Age of Agriculture

Homo sapiens, human beings essentially similar to ourselves, emerged around 300,000 years ago, almost certainly in Africa. Then somewhere between 100,000 and 60,000 years ago, our species began its long journey out of Africa and into Eurasia, Australia, the Americas, and much later the islands of the Pacific. The last phase of that epic journey came to an end around 1200, when the first humans occupied what is now New Zealand. By then, every major landmass, except Antarctica, had acquired a human presence.

With the exception of those who settled the islands of Pacific Oceania, all of this grand process had been undertaken by people practicing a gathering and hunting way of life and assisted only by stone tools. Thus human history begins with what scholars call the [Paleolithic era](#) or the Old Stone Age, which represents over 95 percent of the time that humans have occupied the planet. During these many centuries and millennia, humankind sustained itself by foraging: gathering wild foods, scavenging dead animals, hunting live animals, and fishing.

AP^{*} Causation

In what ways did a gathering and hunting economy shape other aspects of Paleolithic societies?

In their long journeys across the earth, Paleolithic people created a multitude of separate and distinct societies, each with its own history, culture, language, identity, stories, and rituals. Their societies were small, organized as bands of perhaps twenty-five to fifty people in which all relationships were intensely personal and normally understood in terms of kinship. Such small-scale societies were seasonally mobile or nomadic, moving frequently and in

regular patterns to exploit the resources of wild plants and animals on which they depended. These societies were also highly egalitarian, lacking the many inequalities of class and gender that emerged later with agriculture and urban life. Life expectancy was low, probably less than thirty-five years on average, and population growth was very slow. But cultural creativity was much in evidence, reflected in numerous technological innovations, in sophisticated oral traditions such as the Dreamtime stories of the Aboriginal peoples of Australia, and in cave paintings and sculptures found in many places around the world.



robertharding/Alamy

Contemporary Gathering and Hunting Peoples: The San of Southern Africa

A very small number of gathering and hunting peoples have maintained their ancient way of life into the twenty-first century. Here two young men from the Jul'hoan !Kung San of southern Africa set a trap for small animals in 2009.

AP[®] Analyzing Evidence

How does this image provide evidence for the gender roles that might have existed in Paleolithic societies?

AP* Causation

Why did some Paleolithic peoples abandon earlier, more nomadic ways and begin to live a more settled life?

What followed was the most fundamental transformation in all of human history, known to us as the Agricultural Revolution, sometimes called the Neolithic or New Stone Age Revolution. Between 12,000 and 4,000 years ago, this momentous process unfolded separately in Asia, Africa, and the Americas alike. It meant the deliberate cultivation of particular plants as well as the taming and breeding of particular animals. Thus a whole new way of life gradually replaced the earlier practices of gathering and hunting in most parts of the world, so that by the early twenty-first century only miniscule groups of people followed that ancient way of living. Although it took place over centuries and millennia, the coming of agriculture represented a genuinely revolutionary transformation of human life all across the planet and provided the foundation for almost everything that followed: growing populations, settled villages, animal-borne diseases, an explosion of technological innovation, horse-drawn chariot warfare, cities, states, empires, civilizations, writing, literature, and much more (see [Snapshot: Continental Populations in World History, 400 B.C.E.–2017](#)).

SNAPSHOT Continental Populations in World History:

400 B.C.E.–2017 Human numbers matter! This chart shows population variations among the major continental land masses and their changes over long periods of time. (Note: Population figures for such early times are merely estimates and are often controversial among scholars. Percentages do not always total 100 percent due to rounding.)

	Eurasia	Africa	North America	Central/South America	Australia/Oceania	Total World
Area (in square miles and as percentage of world total)						
	21,049,000	11,608,000	9,365,000	6,880,000	2,968,000	51,870,000
	(41%)	(22%)	(18%)	(13%)	(6%)	
Population (in millions and as percentage of world total)						
400	127	17	1	7	1	153

B.C.E.	(83%)	(11%)	(0.7%)	(5%)	(0.7%)	
10	213	26	2	10	1	252
C.E.	(85%)	(10%)	(0.8%)	(4%)	(0.4%)	
200	215	30	2	9	1	257
C.E.	(84%)	(12%)	(0.8%)	(4%)	(0.4%)	
600	167	24	2	14	1	208
C.E.	(80%)	(12%)	(1%)	(7%)	(0.5%)	
1000	195	39	2	16	1	253
C.E.	(77%)	(15%)	(0.8%)	(6%)	(0.4%)	
1500	329	113	4.5	53	3	477
	(69%)	(24%)	(0.9%)	(11%)	(0.6%)	
1750	646	104	3	15	3	771
	(83%)	(13%)	(0.4%)	(1.9%)	(0.4%)	
2017	5,246	1,256	361	646	40	7,549
	(69.5%)	(16.6%)	(4.8%)	(8.6%)	(0.5%)	

Source: Population figures through 1750 are taken from Paul Adams et al., *Experiencing World History* (New York: New York University Press, 2000), 334; 2017 figures derive from "World Population by Region," Worldometers, <http://www.worldometers.info/world-population/#region>. Accessed December 8, 2017.

AP® EXAM TIP

Be able to define and describe the processes of demographic change throughout world history.

AP® Causation

What impact did animal husbandry have on agricultural societies?

AP® Continuity and Change

How does this chart show continuities over time in the distribution of population across the world?

AP* Causation

What was it about the Agricultural Revolution that made possible these new forms of human society?

The resources generated by the Agricultural Revolution opened up vast new possibilities for the construction of human societies, but they led to no single or common outcome. Rather, several distinct kinds of societies emerged early on in the age of agriculture, all of which have endured into modern times.

In areas where farming was difficult or impossible — arctic tundra, certain grasslands, and deserts — some people came to depend far more extensively on their domesticated animals, such as sheep, goats, cattle, horses, camels, or reindeer. Those animals could turn grass or waste products into meat, fiber, hides, and milk; they were useful for transport and warfare; and they could walk to market. People who depended on such animals — known as herders, nomads, or **pastoral societies** — emerged most prominently in Central Asia, the Arabian Peninsula, the Sahara, and parts of eastern and southern Africa. What they had in common was mobility, for they moved seasonally as they followed the changing patterns of the vegetation that their animals needed to eat. Except for a few small pockets of the Andes where domesticated llamas and alpacas made pastoral life possible, no such societies emerged in the Americas because most animals able to be domesticated simply did not exist in the Western Hemisphere.

AP* Comparison

How did the various kinds of societies that emerged out of the Agricultural Revolution differ from one another?

The relationship between nomadic herders and their farming neighbors has been one of the enduring themes of Afro-Eurasian history. Frequently, it was a relationship of conflict, as pastoral peoples, unable to produce their own agricultural products, were attracted to the wealth and sophistication of agrarian societies and sought access to their richer grazing lands as well as their food crops and manufactured products. But not all was conflict between pastoral and farming peoples. The more peaceful exchange of technologies, ideas, products, and people between pastoral and agricultural societies also enriched and changed both sides. In the thirteenth century, this kind of relationship between pastoral and agricultural societies found a dramatic expression in the making of the Mongol Empire, described in [Chapter 4](#).

Another kind of society to emerge from the Agricultural Revolution was that of permanently settled farming villages. They retained much of the social and gender equality of gathering and hunting communities, as they continued to do without kings, chiefs, bureaucrats, or aristocracies. Many village-based agricultural societies flourished well into the modern era in Eurasia, Africa, and the Americas, usually organizing themselves in terms of kinship groups or lineages, which incorporated large numbers of people well beyond the immediate or extended family. Given the frequent oppressiveness of organized political power in human history, agricultural village societies represent an intriguing alternative to the states, kingdoms, and empires so often highlighted in the historical record. They pioneered the human settlement of vast areas; adapted to a variety of environments; maintained a substantial degree of social and gender equality; created numerous cultural, artistic, and religious traditions; and interacted continuously with their neighbors.

In some places, agricultural village societies came to be organized politically as [chiefdoms](#), in which inherited positions of power and privilege introduced a more distinct element of inequality, but unlike later kings, chiefs or “big men” could seldom use force to compel the obedience of their subjects. Instead, chiefs relied on their generosity or gift giving, their ritual status, or

their personal charisma to persuade their followers. Chiefdoms emerged in all parts of the world, and the more recent ones have been much studied by anthropologists. For example, chiefdoms flourished everywhere in the Pacific islands, which had been colonized by agricultural Polynesian peoples. Chiefs usually derived from a senior lineage, tracing their descent to the first son of an imagined ancestor. With both religious and secular functions, chiefs led important rituals and ceremonies, organized the community for warfare, directed its economic life, and sought to resolve internal conflicts. They collected tribute from commoners in the form of food, manufactured goods, and raw materials. These items in turn were redistributed to warriors, craftsmen, religious specialists, and other subordinates, while chiefs kept enough to maintain their prestigious positions and imposing lifestyle. In North America as well, a remarkable series of chiefdoms emerged in the eastern woodlands, where an extensive array of large earthen mounds testifies to the organizational capacity of these early societies. The largest of these chiefdoms, known as Cahokia, which was located near modern St. Louis, flourished around 1200 C.E.

AP* Causation

What was revolutionary about the Agricultural Revolution?

Civilizations

AP[®] Contextualization

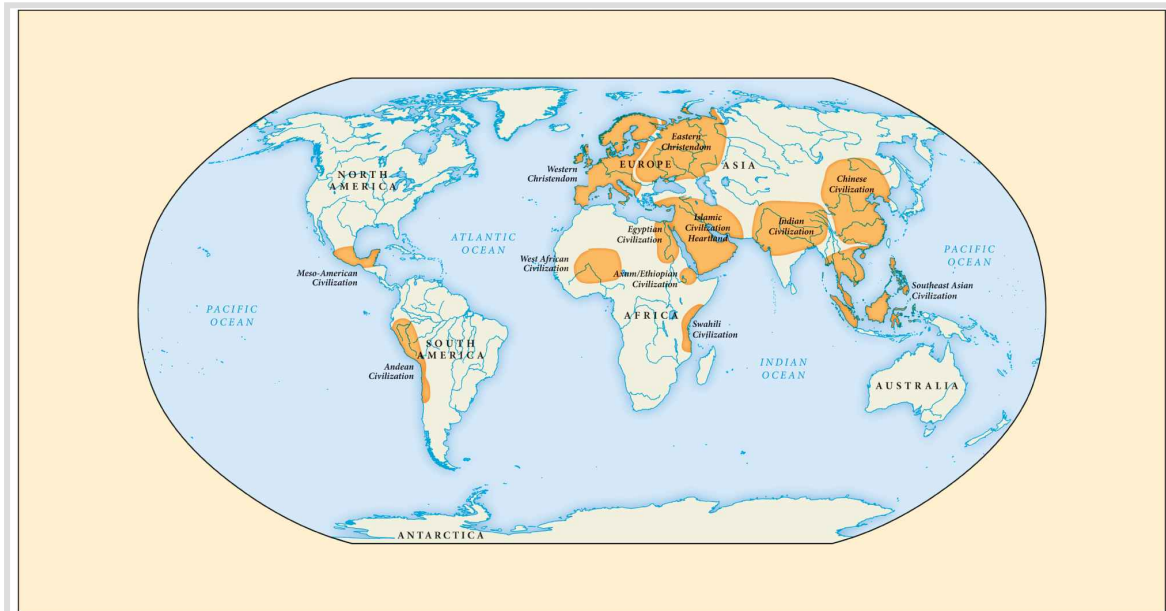
Why might the Eastern Hemisphere have a larger number of the First Civilizations than the Western Hemisphere?

AP[®] EXAM TIP

Knowledge of maps throughout world history is critical. Be sure you know how to read maps and understand what they convey.

Far and away the most significant outcome of the Agricultural Revolution was the emergence of those distinctive and more complex societies that we know as civilizations. The earliest civilizations emerged in Mesopotamia (what is now Iraq), in Egypt, and along the central coast of Peru between 3500 to 3000 B.C.E. At the time, these First Civilizations were small islands of innovation in a sea of people living in much older ways. But over the next 4,000 years, this way of living spread globally, taking hold all across the planet — in India and China; in Western, Central, and Southeast Asia; in various parts of Europe; in the highlands of Ethiopia, along the East African coast, and in the West African interior; in Mesoamerica; and in the Andes Mountains. Over the many centuries of the agricultural era, particular civilizations rose, expanded, changed, and sometimes collapsed and disappeared. But as a style of human life, civilization persisted and became a

global phenomenon. By 1200, a considerable majority of humankind lived in one or another of these civilizations (see [Map 1.1](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 1.1 Major World Civilizations, 500–1450

In the thousand years or so before 1450, growing numbers of people lived in civilizations, while many others continued to dwell in hunting and gathering societies, agricultural village communities, or pastoral societies. This map shows the location of the major civilizations of that era.

Description

The south of North America is marked Meso-American civilization; The West of South America is marked Andean Civilization; West of Europe is marked Western Christendom; North West of Africa is marked West African Civilization.

Major parts of Europe is marked Eastern Christendom; East of Asia is marked Chinese Civilization; South is marked Indian Civilization; South East of Asia is marked Islamic Civilization Heartland; North of Africa is marked Egyptian Civilization; North East is marked Axum or

Ethiopian Civilization; South East of Africa is marked Swahili Civilization.

Defining Civilizations

As historians use the term, “civilization” refers to societies based in cities and governed by states. They were the product of the age of agriculture, for only a highly productive agricultural economy could support a society in which substantial numbers of people did not produce their own food. Thus civilizations marked an enormous change from the small bands of Paleolithic peoples or the villages of farming communities.

AP* Causation

What developments led to the rise of the First Civilizations?

AP* Contextualization

What was the role of cities in the early civilizations?

Although most people in the First Civilizations remained in rural areas, sizable cities were a central feature. Those cities served as political and administrative capitals; they functioned as cultural hubs, generating works of art, architecture, literature, ritual, and ceremony; they acted as marketplaces for both local and long-distance trade; and they housed major manufacturing enterprises. In the ancient Mesopotamian poem called the *Epic of Gilgamesh*, dating to about 2000 B.C.E., the author describes the city of Uruk:

Come then ... to ramparted Uruk, / Where fellows are resplendent in holiday clothing, / Where every day is set for celebration, / Where harps and drums are played. And the harlots too, they are fairest of form, / Rich in beauty, full of delights, / Even the great gods are kept from sleeping at night.²

Civilizations also generated states, governing structures organized around particular cities or territories that were usually headed by kings, who employed a variety of ranked officials and could use force to compel obedience. The ancient Hebrew prophet Samuel described to his people the “way of the king”:

He will take your sons and make them serve with his chariots and horses. ... He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive groves.... Your male and female servants and the best of your cattle and donkeys he will take for his own use. He will take a tenth of your flocks, and you yourselves will become his slaves.³



© Richard Ashworth/Robert Harding

A Mesopotamian Ziggurat

Among the features of civilizations were monumental architectural structures. This massive ziggurat or temple to the Mesopotamian moon god Nanna was built around 2100 B.C.E. in the city of Ur. The solitary figure standing atop the staircase illustrates the size of this huge building.

AP* Contextualization

In what way was this ziggurat a means of reinforcing the government's legitimacy?

Civilizations also developed an altogether new degree of occupational specialization as scholars, merchants, priests, officials, scribes, soldiers, servants, entertainers, and artisans of

all kinds appeared. All of these people were supported by the work of peasant farmers, who represented the overwhelming majority of the population in all civilizations. And accompanying this novel division of labor were unprecedented inequalities in wealth, status, and power, as the more egalitarian values of earlier cultures were everywhere displaced. Gender inequality too became far more explicit and pronounced as **patriarchy** took hold and ideas of male superiority and dominance became inscribed in the values of all civilizations.

AP® EXAM TIP

Societies' expectations for what men and women are supposed to do or be (that is, "gender roles") are an important theme throughout the course.

But the political oppression, social inequality, and economic exploitation of civilizations were also accompanied by impressive artistic, scientific, and technological innovations. Chinese civilization, for example, virtually invented bureaucracy and pioneered silk production, papermaking, printing, and gunpowder. Islamic civilization generated major advances in mathematics, medicine, astronomy, metallurgy, water management, and more. Later European movements, particularly the Scientific and Industrial Revolutions (1600–1900), likewise reflected this innovative capacity of civilizations. And civilizations everywhere generated those remarkable works of art and architecture that continue to awe and inspire us to this day. In addition, the written

literatures of civilizations — poetry, stories, history, philosophy, sacred texts — have expressed distinctive outlooks on the world.

Civilizations and the Environment

Like all human communities, civilizations have been shaped by the environment in which they developed. It is no accident that many of the early civilizations, such as Mesopotamia, Egypt, Peru, India, and China, grew up in river valleys that offered rich possibilities for productive agriculture. The mountainous terrain of Greece favored the development of rival city-states rather than a single unified empire. The narrow bottleneck of Panama, largely covered by dense rain forests, inhibited contact between the civilizations of Mesoamerica and those of the Andes. And oceans long separated the Afro-Eurasian world from that of the Western Hemisphere.

AP® EXAM TIP

The relationship between humans and the environment is a key theme throughout the course.

Civilizations also left an imprint on their environment. The larger populations and intensive agriculture of civilizations had a far more substantial impact on the landscape than Paleolithic, pastoral, or agricultural village societies. By 2000 B.C.E. the rigorous irrigation that supported farming in southern Mesopotamia generated soils that turned white as salt

accumulated. As a result, wheat was largely replaced by barley, which is far more tolerant of salty conditions. In many places the growth of civilizations was accompanied by extensive deforestation and soil erosion. Plato declared that the area around Athens had become “a mere relic of the original country.... All the rich soil has melted away, leaving a country of skin and bone.”⁴ As Chinese civilization expanded southward toward the Yangzi River valley after 200 C.E., that movement of people, accompanied by their intensive agriculture, set in motion a vast environmental transformation marked by the destruction of the old-growth forests that once covered much of the country and the retreat of the elephants that had inhabited those lands. Around 800 C.E., the Chinese official and writer Liu Zongyuan lamented the devastation that followed:

A tumbled confusion of lumber as flames on the hillside crackle

Not even the last remaining shrubs are safeguarded from destruction

Where once mountain torrents leapt — nothing but rutted gullies.⁵

Something similar was happening in Europe as its civilization was expanding in the several centuries after 1000. Everywhere trees were felled at tremendous rates to clear agricultural land and to use as fuel or building material. By 1300, the forest cover of Europe had been reduced to about 20 percent of the land area. Far from lamenting this situation, one German abbot declared: “I believe that the forest ... covers the land to no purpose and hold this to be an unbearable harm.”⁶

As agricultural civilizations spread, farmers everywhere stamped the landscape with a human imprint as they drained swamps, leveled forests, terraced hillsides, and constructed cities, roads, irrigation ditches, and canals. Maya civilization in southern Mexico, for example, has been described as an “almost totally engineered landscape” that supported a flourishing agriculture and a very rapidly increasing and dense population by 750 C.E.⁷ But that very success also undermined Maya civilization and contributed to its collapse by 900 C.E. Rapid population growth pushed total Maya numbers to perhaps 5 million or more and soon outstripped available resources, resulting in deforestation and the erosion of hillsides. Under such conditions, climate change in the form of prolonged droughts in the 800s may well have placed an unbearable strain on Maya society. It was not the first case, and would not be the last, in which the demographic and economic pressures from civilizations undermined the ecological foundation on which those civilizations rested.

Comparing Civilizations

AP^{*} Comparison

In what respects did the various civilizations of the pre-1200 world differ from one another? What common features did they share?

While civilizations shared a number of common features, they also differed from one another in many other ways. The earliest civilizations were geographically quite limited, while many later civilizations — such as the Chinese, Persian, and Roman —

extended over far larger regions and found political expression in empires that incorporated many culturally different peoples. The Arab Empire that accompanied the rise of Islam in the several centuries after the death of Muhammad in 632 C.E. encompassed much of North Africa, the Middle East, and parts of Spain and western India. Large-scale empires in West Africa, such as Mali and Songhay, as well as the huge Inca Empire in South America, also offered an imperial setting for their civilizations. But other civilizations, such as the Greek in Europe, the Maya in Mesoamerica, and the Swahili in East Africa, organized themselves in highly competitive city-states that made unified empires difficult to achieve.

Civilizations differed as well in how their societies were structured and stratified. Consider the difference between China and India. China gave the highest ranking to an elite bureaucracy of government officials, drawn largely from the landlord class and selected by their performance on a set of examinations. They were supported by a vast mass of peasant farmers who were required to pay taxes to the government and rent to their landlords. Although honored as the hardworking and productive backbone of the country by their social superiors, Chinese peasants were oppressed and exploited, as they were everywhere, and periodically erupted in large-scale rebellions.

India's social organization shared certain broad features with that of China. In both civilizations, birth determined social status for most people; little social mobility was available for the vast majority; sharp distinctions and great inequalities characterized

social life; and religious or cultural traditions defined these inequalities as natural, eternal, and ordained by the gods. But India's social system was distinctive. It gave priority to religious status and ritual purity, for the priestly caste known as Brahmins held the highest rank, whereas China elevated political officials to the most prominent of elite positions. The caste system divided Indian society into vast numbers of distinct social groups based on occupation and perceived ritual purity; China had fewer, but broader, categories of society — scholar-gentry, landlords, peasants, and merchants. Finally, India's caste society defined social groups far more rigidly than in China, forbidding members of different castes to marry or eat together. This meant even less opportunity for social mobility than in China, where the examination system offered a route to social promotion to a few among the common people.



Margaret Bourke-White/The LIFE Picture Collection/Getty Images

Caste in India

This 1947 photograph from *Life* magazine illustrates the “purity and pollution” thinking that has long been central to the ideology of caste. It shows a high-caste landowner carefully dropping wages wrapped in a leaf into the outstretched hands of his low-caste workers. By avoiding direct physical contact with them, he escapes ritual pollution.

AP* Analyzing Evidence

How does this image show the distinctions created between castes?

At the bottom of the social hierarchy in all civilizations were slaves, or owned people, often debtors or prisoners of war, with few if any rights in the larger society. But the extent of slavery varied considerably. Persian, Chinese, Indian, and West African

civilizations certainly practiced slavery, but it was not central to their societies. In Greek and Roman civilizations, however, it was. The Athens of Socrates, Plato, and Aristotle was home to some 60,000 slaves, about one-third of the total population. On an even larger scale, slavery was a defining element of Roman society. The Italian heartland of the Roman Empire contained some 2 to 3 million slaves, representing 33 to 40 percent of the population.

Patriarchy, or male dominance, was common to the social life of all civilizations, but it too varied from place to place and changed over time. Generally, patriarchies were lighter and less restrictive for women in the early years of a civilization's development and during times of upheaval when established patterns of life were disrupted. Chinese patriarchy, for example, loosened somewhat, especially for elite women, when parts of northern China were ruled by pastoral and nomadic peoples, whose women were far less restricted than those of China itself. Even within the small world of ancient Greek city-states, the patriarchy of Athens was far more confining for women than in Sparta, where women competed in sports with men, could divorce with ease, and owned substantial landed estates. Furthermore, elite women both enjoyed privileges and suffered the restrictions of seclusion in the home to a much greater extent than their lower-class counterparts, whose economic circumstances required them to operate in the larger social arena.

Finally, civilizations differed in the range and extent of their influence. Roman civilization dominated the Mediterranean basin for much of the millennium between 500 B.C.E. and 500 C.E. (see

[Map 1.2](#)), while Chinese civilization has directly shaped the cultural history of much of eastern Asia and indirectly influenced economic life all across Eurasia for much longer. Between roughly 650 and 1450, Islamic civilization represented the most expansive, influential, and pervasive presence throughout the entire Afro-Eurasian world (see [Map 2.2 in Chapter 2](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 1.2 The Roman Empire

At its height in the second century C.E., the Roman Empire incorporated the entire Mediterranean basin, including the less developed region of Western Europe, the heartland of Greek civilization, and the ancient civilizations of Egypt and Mesopotamia.

Description

The Roman Empire in 117 C.E. surrounded the Mediterranean Sea and included the following regions: Spain, Gaul, Alpine Provinces, Italy, Sicilia, Corsica, Sardinia, Dalmatia, Macedonia, Achaea, Creta, Anatolia, Cyprus, Armenia, Assyria, Syria, Palestine, Egypt, Cyrenaica (Libya), Africa, Numidia, Mauretania, and Britain. The major Roman roads have the following routes:

1. Starts in the city of Cádiz, Spain and travels through Italy and passes through Rome, Pompeii, and into Sicilia, or a little past Rome choose the road heads to the heel of the boot.
2. Starts at the northern most area in Gaul and follows along the coast of the North Sea and into city of Cologne, then on to Trier. The road continues to follow the north border of the empire and ends in the land of Anatolia near the Black Sea.
3. A short road that covers the land between the border of the empire at Arabia and the Mediterranean Sea.
4. Starts on the coast of the Red Sea and travels up through Egypt to the Mediterranean Sea; continues along the southern coast of the Mediterranean Sea through the cities of Alexandria, Cyrene, Leptis Magna, and Carthage. The road continues to Mauretania and is adjacent to Cádiz, Spain, which is across the strait.

AP* Causation

Based on [Map 1.2](#), what were problems associated with maintaining the Roman Empire?

Other civilizations had a much more limited range in the premodern era. The civilization of Axum was largely limited to what is now Ethiopia and Eritrea, and Swahili civilization was restricted to the coastal region of eastern Africa. Maya civilization,

flourishing between 250 and 900, was a phenomenon of Central America. As a new Western European civilization crystalized after 1000 C.E., it too was a regional civilization with nothing like the reach of Chinese or Islamic civilizations. In the five centuries after 1450, however, Western Europe followed in the tradition of these more expansive civilizations, as it achieved genuinely global power and approached world domination by 1900.

Civilizations and Cultural Traditions

Civilizations also differed in their cultural or religious traditions. These traditions provided a common identity for millions of individuals and for entire civilizations, even as divisions within them generated great social conflicts. Cultural traditions also made the inequalities of civilizations legitimate, providing moral support for established elites and oppressive states. But religion was a doubled-edged sword, for it sometimes stimulated movements that challenged those in power. And religion enabled millions of ordinary people to endure their sufferings, shaping the meanings that they attached to the world they inhabited and providing moral guidance for living a good life or making a good society.

By 1200, the major cultural traditions of the Afro-Eurasian world had been long established. Hinduism and Buddhism; Confucianism and Daoism; Judaism, Christianity, and Islam — all of them had taken shape in the millennium between 600 B.C.E. and 700 C.E. Since they will recur often in the chapters that follow, some attention to their origins and development is appropriate.

South Asian Cultural Traditions: Hinduism

AP® EXAM TIP

Know the basic teachings of the major Eurasian belief systems, such as reincarnation in Hinduism.

AP® EXAM TIP

Keep in mind the social and political effects of India's caste system, as it will continue to be important later on in the course.

Few cultures were as fundamentally religious as that of India, where sages and philosophers embraced the Divine and all things spiritual with enthusiasm and generated elaborate philosophical visions about the nature of ultimate reality. [Hinduism](#), the oldest, largest, and most prominent religious tradition in India, had no historical founder, unlike Islam, Christianity, and another later Indian tradition, Buddhism. Instead it grew up over many centuries as an integral part of Indian civilization. Although it later spread into Southeast Asia, Hinduism was not a missionary religion seeking converts, but was, like Judaism, associated with a particular people and territory.

In fact, “Hinduism” was never a single tradition at all, and the term itself derived from outsiders — Greeks, Muslims, and later the British — who sought to reduce the infinite variety of Indian cultural patterns into a recognizable system. From the inside, however, Hinduism dissolved into a vast diversity of gods, spirits, beliefs, practices, rituals, and philosophies. This endlessly variegated Hinduism served to incorporate into Indian civilization the many diverse peoples who migrated into or invaded the South Asian peninsula over many centuries.

In what ways did the religious tradition of South Asia change over the centuries?

At one level, this emerging Hindu religious tradition was wildly polytheistic, embracing a vast diversity of gods and goddesses, each of whom had various consorts and appeared in a variety of forms. A priestly caste known as Brahmins presided over the sacrifices, offerings, and rituals that these deities required. But at another more philosophical level, Indian thinkers argued for a more unified understanding of reality. This point of view found expression in the [Upanishads](#) (oo-PAHN-ee-shahds), a collection of sacred texts composed by largely anonymous thinkers between 800 and 400 B.C.E. These texts elaborated the idea of Brahman, the World Soul, the final and ultimate reality. Beyond the multiplicity of material objects and individual persons and beyond even the various gods themselves lay this primal unitary energy or divine reality infusing all things. This alone was real; the immense diversity of existence that human beings perceived with their senses was but an illusion. One contemporary Hindu monk summarized the essence of the Hindu outlook by saying, “there is no multiplicity.”

The fundamental assertion of this philosophical Hinduism was that the individual human soul, or *atman*, was in fact a part of Brahman. The chief goal of humankind then lay in the effort to achieve union with Brahman, putting an end to our illusory perception of a separate existence. This was *moksha* (MOHK-

shuh), or liberation, compared sometimes to a bubble in a glass of water breaking through the surface and becoming one with the surrounding atmosphere.



Musée des Arts Asiatiques–Guimet, Paris, France/© RMN–Grand Palais/Art Resource, NY

Hindu Ascetics

Hinduism called for men in the final stage of life to leave ordinary ways of living and withdraw into the forests to seek spiritual liberation, or moksha. Here, in an illustration from an early-thirteenth-century Indian manuscript, a holy man explores a text with three disciples in a secluded rural setting.

AP* Analyzing Evidence

What evidence can you find in this image to support the importance of asceticism in Hindu religious practices?

Achieving this exalted state was held to involve many lifetimes, and the notion of *samsara*, or rebirth or reincarnation, became a central feature of Hindu thinking. Human souls migrated from body to body over many lifetimes, depending on the actions of individuals. This was the law of *karma*. Pure actions, appropriate to one's station in life, resulted in rebirth in a higher social position or caste. Thus the caste system of distinct and ranked groups, each with its own duties, became a register of spiritual progress.

Various paths to this final release, appropriate to people of different temperaments, were spelled out in Hindu teachings. Some might achieve moksha through knowledge or study; others by doing their ordinary work without regard to consequences; still others through passionate devotion to some deity or through extended meditation practice. Such ideas became widely known throughout India — carried by Brahmin priests and wandering ascetics or holy men, who had withdrawn from ordinary life to pursue their spiritual development.

South Asian Cultural Traditions: Buddhism

About the same time as philosophical Hinduism was emerging, another movement took shape in South Asia that soon became a distinct and separate religious tradition — Buddhism. Unlike Hinduism, this new faith had a historical founder, [Siddhartha Gautama](#) (ca. 566–ca. 486 B.C.E.), a prince from a small kingdom in north India or southern Nepal. According to Buddhist tradition, the prince had enjoyed a sheltered and delightful youth until he encountered human suffering in the form of an old man, a sick person, and a corpse. Shattered by these revelations of aging, illness, and death, Siddhartha determined to find the cause of such sufferings and a remedy for them. And so, at the age of twenty-nine, the young prince left his luxurious life as well as his wife and child, shed his royal jewels, cut off his hair, and set off on a quest for enlightenment that ended with an indescribable experience of spiritual realization. Now he was the Buddha, the man who had awakened. For the next forty years, he taught what he had learned, setting in motion the cultural tradition of Buddhism.

To the Buddha, suffering or sorrow — experiencing life as imperfect, impermanent, and unsatisfactory — was the central and universal feature of human life. This kind of suffering derived from desire or craving for individual fulfillment, from attachment to that which inevitably changes, particularly to the notion of a core self or ego that is uniquely and solidly “me.” He spelled out a cure for this “dis-ease” in his famous “eightfold path,” which

emphasized a modest and moral lifestyle, mental concentration practices, including meditation, and wisdom or understanding of reality as it is. Those who followed the Buddhist path most fully could expect to achieve enlightenment, or *nirvana*, an almost indescribable state in which individual identity would be “extinguished” along with all greed, hatred, and delusion. With the pain of unnecessary suffering finally ended, the enlightened person would experience an overwhelming serenity, even in the midst of difficulty, as well as an immense loving-kindness, or compassion, for all beings. It was a simple message, elaborated endlessly and in various forms by those who followed the Buddha.

AP* Comparison

To what extent were Buddhist teachings similar to Hindu beliefs?

Much of the Buddha’s teaching reflected the Hindu traditions from which it sprang. The idea that ordinary life is an illusion, the concepts of karma and rebirth, the goal of overcoming the incessant demands of the ego, the practice of meditation, the hope for final release from the cycle of rebirth — all of these Hindu elements found their way into Buddhist teaching. In this respect, Buddhism was a simplified and more accessible version of Hinduism.

AP® EXAM TIP

You should know the basic differences and similarities between Hinduism and Buddhism.

Other elements of Buddhist teaching, however, sharply challenged prevailing Hindu thinking. Rejecting the religious authority of the Brahmins, the Buddha ridiculed their rituals and sacrifices as irrelevant to the hard work of dealing with one's suffering. Nor was he much interested in abstract speculation about the creation of the world or the existence of God, for such questions, he declared, "are not useful in the quest for holiness; they do not lead to peace and to the direct knowledge of *nirvana*." Individuals had to take responsibility for their own spiritual development with no help from human authorities or supernatural beings. It was a path of intense self-effort, based on personal experience. The Buddha also challenged the inequalities of a Hindu-based caste system, arguing that neither caste position nor gender was a barrier to enlightenment. At least in principle, the possibility of "awakening" was available to all.



Copyright © Cultural Heritage Administration of Korea,
Courtesy of the Academy of Korean Studies, South Korea

The Buddha's Enlightenment

Dating from the late eighth century in Korea, this monumental and beautifully proportioned sculpture portrays the Buddha at the moment of his enlightenment, symbolized by his right hand touching the earth. Seated on a lotus pedestal, this image of the Buddha also shows the *ushnisha*, the raised area at the top of his head, which represents his spiritual attainment, and the dot in the center of his forehead indicating wisdom.

AP* Argument Development

How does this visual representation of the Buddha differ from the description of the prince in the beginning of this section?

AP* Comparison

What is the difference between the Theravada and Mahayana expressions of Buddhism?

As Buddhism spread across the trade routes of Central Asia to China, Japan, and Southeast Asia, differences in understanding soon emerged. An early version of the new religion, known as **Theravada Buddhism** (Teaching of the Elders), portrayed the Buddha as an immensely wise teacher and model, but certainly not divine. The gods, though never completely denied, played little role in assisting believers in achieving enlightenment. But as the message of the Buddha gained a mass following and spread across much of Asia, some of its early features — rigorous and time-consuming meditation practice, a focus on monks and nuns withdrawn from ordinary life, the absence of accessible supernatural figures able to provide help and comfort — proved difficult for many converts. And so the religion adapted. A new

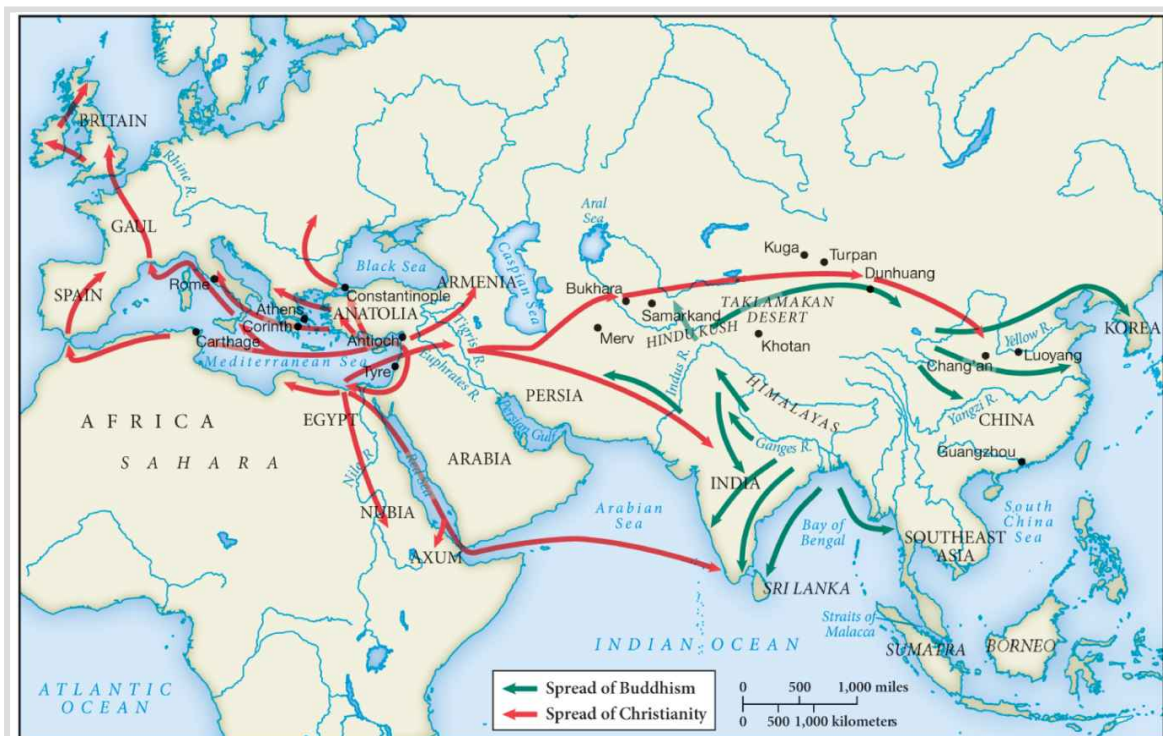
form of the faith, [Mahayana Buddhism](#), developed in the early centuries of the Common Era and offered greater accessibility, a spiritual path available to a much wider range of people beyond the monks and ascetics, who were the core group in early Buddhism.

AP® EXAM TIP

Be able to give examples of factors that attract people to belief systems.

In most expressions of Mahayana Buddhism, enlightenment (or becoming a Buddha) was available to everyone; it was possible within the context of ordinary life, rather than a monastery; and it might occur within a single lifetime rather than over the course of many lives. While Buddhism had originally put a premium on spiritual wisdom or insight, Mahayana expressions of the faith emphasized compassion — the ability to feel the sorrows of other people as if they were one’s own. This compassionate religious ideal found expression in the notion of bodhisattvas, fully enlightened beings who postponed their own final liberation in order to assist a suffering humanity. They were spiritual beings on their way to “Buddhahood.” Furthermore, the historical Buddha himself became something of a god, and both earlier and future Buddhas were available to offer help. Elaborate descriptions and artistic representations of these supernatural beings, together with various levels of Heavens and Hells, transformed Buddhism into a popular religion of salvation. Furthermore, religious merit, leading to salvation, might now be earned by acts of piety and devotion,

such as contributing to the support of a monastery, and that merit might be transferred to others. In many forms and variations, Mahayana Buddhism took root in Central Asia, China, Japan, Korea, Southeast Asia, and elsewhere. Buddhism thus became the first major tradition to spread widely outside its homeland (see [Map 1.3](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 1.3 The Spread of Early Buddhism and Christianity

In the five centuries after the birth of Jesus, Christianity found converts from Spain to Northeast Africa, the Middle East, Central Asia, and India. In the Roman Empire, Axum, and Armenia, the new religion enjoyed state support as well. Subsequently, Christianity took root solidly in Europe and after 1000 C.E. in Russia. Meanwhile, Buddhism was spreading from its South Asian homeland to various parts of Asia, even as it was weakening in India itself.

READING THE MAP: From its start on the eastern shore of the Mediterranean Sea, in which direction did Christianity spread the farthest?

MAKING CONNECTIONS: Based on this map, what differences might you notice between the spread of Buddhism and Christianity?

Description

The map shows the spread of Christianity during the five centuries after the birth of Christ. Arrows trace the spread outward into the following lands: Anatolia, Spain, Gaul, Britain, Egypt, Nubia, Axum, Armenia, Arabia, Persia, India, and China. The major cities where Christianity spread are as follows: Carthage, Corinth, and Athens in the Mediterranean region, Tyre, Constantinople, and Antioch in Anatolia, Merv, Bukhara, and Samarkand in the Hindukush region, and Kuga, Turpan, and Dunhuang in the Taklamakan Desert. At the same time, Buddhism was spreading from its South Asian homeland to various parts of Asia. The map traces the spread of Buddhism in the following countries: India, Sri Lanka, Persia, and China. The major cities where Buddhism spread, from west to east are as follows: Merv, Bukhara, Samarkand, Khotan, Kuga, Turpan, Dunhuang, Chang'an, Luoyang, and Guangzhou.

AP^{*} Causation

How does this map suggest the political, economic, and geographic factors that might account for the relatively rapid spread of Christianity?

AP^{*} Comparison

How did the evolution of cultural traditions in India and China differ from one another?

In Tibet, a distinctive form of Buddhism began to take shape during the seventh century C.E. This Tibetan Buddhism gave

special authority to learned teachers, known as Lamas, and emphasized an awareness of and preparation for death. Its many spiritual practices included multiple prostrations, elaborate visualizations, complex meditations, ceremonies associated with numerous heavenly beings both peaceful and violent, and the frequent use of art and music. Incorporating various elements from native Tibetan traditions and from Hinduism, Tibetan Buddhism was expressed in a set of distinctive texts compiled during the fourteenth century. A section of these texts became famous in the West as *The Tibetan Book of the Dead*, which vividly describes the various stages of transition from life to death to rebirth.

AP® EXAM TIP

Major belief systems often divided and subdivided across time and place. One example is the development of Theravada and Mahayana Buddhism.

But by 1200 Buddhism had largely disappeared in India, the land of its birth, even as it was expanding in other parts of Asia. Its decline in India owed something to the mounting wealth of monasteries as the economic interests of leading Buddhist figures separated them from ordinary people. Hostility of the Brahmin priests and competition from Islam after 1000 C.E. also played a role. But the most important reason for the waning of Buddhism in India was the growth during the first millennium C.E. of a new kind of popular Hinduism.

AP® EXAM TIP

Be able to provide examples of the expansion and contraction of major religions over time.

That path took shape in what is known as the **bhakti movement**, which involved devotion to one or another of India's many gods and goddesses. Beginning in south India and moving northward between 600 and 1300 C.E., it featured the intense adoration of and identification with a particular deity through songs, prayers, and rituals. By far the most popular deities were Vishnu, the protector and preserver of creation who was associated with mercy and goodness, and Shiva, a god representing the Divine in its destructive aspect, but many others also had their followers. This form of Hindu expression sometimes pushed against the rigid caste and gender hierarchies of Indian society by inviting all to an adoration of the Divine. Krishna, an incarnation of Vishnu as portrayed in the Bhagavad Gita, a famous section of the long Indian epic *Mahabharata*, had declared that “those who take shelter in Me, though they be of lower birth — women, vaishyas [merchants] and shudras [workers] — can attain the supreme destination.”

AP® Continuity and Change

How did Hinduism respond to the challenges of Buddhism?

Bhakti practice was more accessible to ordinary people than the elaborate sacrifices of the Brahmins or the philosophical

speculations of intellectuals. Through good deeds, simple living, and emotionally fulfilling rituals of devotion, individuals could find salvation without a complex institutional structure, orthodox doctrine, or prescribed meditation practices. Bhakti spirituality also had a rich poetic tradition, which flourished especially in the centuries after 1200. One ninth-century poet illustrated the intense emotional impact of bhakti devotion:

He [God] grabbed me lest I go astray//Wax before an unspent fire, mind melted, body trembled.//I bowed, I wept, danced, and cried aloud//I sang, and I praised him....//I left shame behind, took as an ornament the mockery of local folk.⁸

This proliferation of gods and goddesses, and of their bhakti cults, occasioned very little friction or serious religious conflict.

“Hinduism,” writes a leading scholar, “is essentially tolerant, and would rather assimilate than rigidly exclude.”⁹ This capacity for assimilation extended to an already declining Buddhism, which for many people had become yet another cult worshipping yet another god. The Buddha in fact was incorporated into the Hindu pantheon as the ninth incarnation of Vishnu.

Chinese Cultural Traditions: Confucianism

At the far eastern end of the Eurasian continent, Chinese civilization gave birth to two major cultural traditions that have persisted into the modern era, Confucianism and Daoism. Compared to Hindu, Christian, and Islamic traditions, these Chinese outlooks were less overtly religious; were expressed in

more philosophical, humanistic, or rational terms; and were oriented toward life in this world. They emerged in what the Chinese remember sadly as “the age of warring states” (ca. 500–221 B.C.E.), dreadful centuries of disorder and turmoil. At that time some Chinese thinkers began to consider how order might be restored, how the imagined tranquility of an earlier time could be realized again. From their reflections emerged the classical cultural traditions of Chinese civilization.

AP* Argument Development

In what ways can Confucianism be defined as a secular or “humanistic” philosophy rather than a supernatural religion?

One of these traditions was derived from the thinking of Confucius (551–479 B.C.E.), a learned and ambitious aristocrat who believed that he had uncovered a path back to social and political harmony. He attracted a group of followers, who compiled his writings into a short book called *The Analects*, and later scholars elaborated and commented endlessly on his ideas, creating a body of thought known as [Confucianism](#). When China was finally reunified by the [Han dynasty](#), around 200 B.C.E., those ideas became the official ideology of the Chinese state and remained so into the early twentieth century.

The Confucian answer to the problem of China’s disorder was rooted not in force, law, and punishment, but in the power of moral behavior. For Confucius, human society consisted primarily of unequal relationships: the father and son; husband and wife; the

older brother and younger brother; ruler and subject. If the superior party in each of these relationships behaved with sincerity, benevolence, and genuine concern for the other, then the inferior party would be motivated to respond with deference and obedience. Harmony would then prevail. In Confucian thinking, the family became a model for political life, a kind of miniature state. Filial piety, the honoring of one's ancestors and parents, was both valuable in itself and a training ground for the reverence due to the emperor and state officials.

For Confucius, the key to nurturing these moral qualities was education, particularly an immersion in language, literature, history, philosophy, and ethics, all applied to the practical problems of government. Ritual and ceremonies were also important, for they conveyed the rules of appropriate behavior in the many and varying circumstances of life. For the "superior person," or "gentleman" in Confucian terms, serious personal reflection and a willingness to strive continuously to perfect his moral character were essential.

Such ideas had a pervasive influence in Chinese life, as Confucianism became almost synonymous with Chinese elite culture. As China's bureaucracy took shape during and after the Han dynasty (206 B.C.E.–220 C.E.), Confucianism became the central element of the educational system, which prepared students for the examinations required to gain official positions. Thus generation after generation of China's male elite was steeped in the ideas and values of Confucianism.

Confucianism also placed great importance on history, for the ideal good society lay in the past. Those ideas also injected a certain democratic element into Chinese elite culture, for the great sage had emphasized that “superior men” and potential government officials were those of outstanding moral character and intellectual achievement, not simply those of aristocratic background. Usually only young men from wealthy families could afford the education necessary for passing examinations, but on occasion villagers could find the resources to sponsor one of their bright sons, potentially propelling him into the stratosphere of the Chinese elite while bringing honor and benefit to the village itself.



Private Collection/Roland and Sabrina Michaud/akg-images

Filial Piety

The long-enduring social order that Confucius advocated began at home with unquestioning obedience and the utmost respect for parents and other senior members of the family. This Qing dynasty woodcut illustrates the proper filial relationship between father and son in a variety of circumstances.

How could this image have been used to educate students of Confucianism on filial piety?

Confucian ideas were clearly used to legitimate the many inequalities of Chinese society, but they also established certain expectations for the superior parties in China's social hierarchy. Thus emperors should keep taxes low, administer justice, and provide for the material needs of the people. Those who failed to govern by these moral norms forfeited what the Chinese called the Mandate of Heaven, which granted legitimacy to the ruler. Under such conditions, natural disaster, famine, or rebellion followed, leading to political upheaval and a new dynasty. Likewise at the level of the family, husbands should deal kindly with their wives and children, lest they provoke conflict and disharmony.

Finally, Confucianism marked Chinese elite culture by its secular, or nonreligious, character. Confucius did not deny the reality of gods and spirits. In fact, he advised people to participate in family and state rituals "as if the spirits were present," and he believed that the universe had a moral character with which human beings should align themselves. But the thrust of Confucian teaching was distinctly this-worldly and practical, concerned with human relationships, effective government, and social harmony. Members of the Chinese elite generally acknowledged that magic, the gods, and spirits were perhaps necessary for the lower orders of society, but educated people, they argued, would find them of little help in

striving for moral improvement and in establishing a harmonious society.

In various forms Chinese Confucianism proved attractive to elites elsewhere in East Asia, such as Korea, Vietnam, and Japan. Those distinct civilizations drew heavily on the culture of their giant and highly prestigious neighbor. When an early Japanese state emerged in the seventh century C.E., its founder, Shotoku, issued the Seventeen Article Constitution, proclaiming the Japanese ruler a Chinese-style emperor and encouraging both Buddhism and Confucianism. In good Confucian fashion, that document emphasized the moral quality of rulers as a foundation for social harmony.

Chinese Cultural Traditions: Daoism

AP[®] Comparison

How did the Daoist outlook differ from that of Confucianism?

As Confucian thinking became generally known in China, a quite different school of thought also took shape. Known as [Daoism](#), it was associated with the legendary figure Laozi, who, according to tradition, was a sixth-century-B.C.E. archivist. He is said to have penned a short poetic volume, the *Daodejing* (DOW-DAY-JIHNG) (*The Way and Its Power*), before vanishing in the wilderness to the west of China on his water buffalo.

In many ways, Daoist thinking ran counter to that of Confucius, who had emphasized the importance of education and earnest striving for moral improvement and good government. The Daoists ridiculed such efforts as artificial and useless, claiming that they generally made things worse. In the face of China's disorder and chaos, Daoists urged withdrawal into the world of nature and encouraged behavior that was spontaneous, individualistic, and natural. The central concept of Daoist thinking is *dao*, an elusive notion that refers to the way of nature, the underlying and unchanging principle that governs all natural phenomena. Whereas Confucius focused on the world of human relationships, the Daoists turned the spotlight on the immense realm of nature and its mysterious unfolding patterns in which the "ten thousand things" appeared, changed, and vanished. "Confucius roams within society," the Chinese have often said. "Laozi wanders beyond."



Strayer/Nelson, *Ways of the World, 4e, AP[®] Edition*,
© 2020 Bedford/St. Martin's

The Yin Yang Symbol

Applied to human life, Daoism invited people to withdraw from the world of political and social activism, to disengage from the public life so important to Confucius, and to align themselves with the way of nature. It meant simplicity in living, small self-sufficient communities, limited government, and the abandonment of education and active efforts at self-improvement. “Give up learning,” declares the *Daodejing*, “and put an end to your troubles.”

How does the yin yang symbol reflect Chinese attitudes toward differing philosophies? What does the yin yang symbol tell us about Chinese attitudes toward gender roles?

Despite its various differences with the ideas of Confucianism, the Daoist perspective was widely regarded by elite Chinese as complementing rather than contradicting Confucian values. Such an outlook was facilitated by the ancient Chinese concept of *yin* (female) and *yang* (male), which expressed a belief in the unity or complementarity of opposites. Thus a scholar-official might pursue the Confucian project of “government by goodness” during the day, but upon returning home in the evening or following his retirement, he might well behave in a more Daoist fashion — pursuing the simple life, reading Daoist philosophy, practicing meditation and breathing exercises in mountain settings, or enjoying painting, poetry, or calligraphy.

Daoism also shaped the culture of ordinary people as it became a part of Chinese popular religion. This kind of Daoism sought to tap the power of the *dao* for practical uses and came to include magic, fortune-telling, and the search for immortality. Sometimes it also provided an ideology for peasant uprisings, such as the Yellow Turban Rebellion (184–204 C.E.), which imagined a utopian society without the oppression of governments and landlords. In its many and varied forms, Daoism, like Confucianism, became an enduring element of the Chinese cultural tradition.



The Art Archive/REX/Shutterstock

China's Cultural Traditions

In this idealized painting, attributed to the seventeenth-century Chinese artist Wang Shugu, the Chinese teacher Confucius presents a baby Buddha to the Daoist master Laozi.

AP* Contextualization

What does this idealized painting tell historians about the interaction of belief systems in China?

Middle Eastern Cultural Traditions: Judaism and Christianity

From the Middle Eastern lands of what are now Israel/Palestine and Arabia emerged three religious traditions — Judaism, Christianity, and Islam — often known as Abrahamic faiths because all of them revered the biblical character called Abraham. Amid the proliferation of gods and spirits that had long characterized religious life throughout the ancient world, Jews, Christians, and Muslims alike affirmed a distinctly monotheistic faith. This idea of a single supreme deity or Divine Presence, the sole source of all life and being, was a radical cultural innovation. It created the possibility of a universal religion, open to all of humankind, but it could also mean an exclusive and intolerant faith.

The earliest of these traditions to emerge was [Judaism](#), born among one of the region’s smaller and, at the time, less significant peoples — the Hebrews, also known as Jews. Unlike the peoples of ancient Mesopotamia, India, Greece, and elsewhere — all of whom populated the invisible realm with numerous gods and goddesses — Jews found in their God, whose name they were reluctant to pronounce because of its sacredness, a powerful and jealous deity, who demanded their exclusive loyalty. “Thou shalt have no other gods before me” — this was the first of the Ten Commandments.

You should be able to point out the similarities and differences between the monotheistic religions in this section and the other major belief systems discussed in the chapter.

AP® EXAM TIP

You should know the basic tenets of Judaism and its political and social effects on world history.

AP® Argument Development

What was distinctive about the Jewish religious tradition?

Over time, this God evolved into a lofty, transcendent deity of utter holiness and purity. But the Jews also experienced their God as a divine person, accessible and available to his people, not remote or far away. Furthermore, for some, he was transformed from a god of war, who ordered his people to “utterly destroy” the original inhabitants of the Promised Land, to a god of social justice and compassion for the poor and the marginalized, especially in the passionate pronouncements of Jewish prophets, such as Isaiah, Amos, and Jeremiah. Here was a distinctive conception of the Divine — singular, transcendent, personal, revealed in the natural order, engaged in history, and demanding social justice and moral righteousness above sacrifices and rituals. In terms of world history, the chief significance of Jewish religious thought lay in the foundation it provided for those later and far more widespread Abrahamic faiths of Christianity and Islam.

Christianity began in a distinctly Jewish cultural setting. In the remote province of Judaea, which was incorporated into the Roman Empire in 63 B.C.E., a young Jewish craftsman or builder called **Jesus of Nazareth** (ca. 4 B.C.E.–29 C.E.) began a brief career of teaching and healing before he got in trouble with local authorities and was executed. In one of history’s most unlikely stories, the life and teachings of that obscure man, barely noted in the historical records of the time, became the basis of the world’s most widely practiced religion.

AP* Comparison

How would you compare the teachings of Jesus and the Buddha? In what different ways did the two religions evolve after the deaths of their founders?

In his short public life, Jesus was a “wisdom teacher,” challenging the conventional values of his time, urging the renunciation of wealth and self-seeking, and emphasizing the supreme importance of love or compassion as the basis for a moral life. In his famous Sermon on the Mount, Jesus told his followers to “love your enemies and pray for those who persecute you.” Jesus inherited from his Jewish tradition an intense devotion to a single personal deity with whom he was on intimate terms, referring to him as Abba (“father”). And he gained a reputation as a healer and miracle worker. Furthermore, Jesus’ teachings had a sharp social and political edge, as he spoke clearly on behalf of the poor and the oppressed, directly criticized the hypocrisies of the powerful, and deliberately associated with lepers, adulterous

women, and tax collectors, all of whom were regarded as “impure.” His teachings galvanized many of his followers into a social movement that so antagonized and threatened both Jewish and Roman authorities that he was crucified as a political rebel.

AP® EXAM TIP

You should know that Buddhism and Christianity developed out of earlier belief systems, Hinduism and Judaism, respectively.

Jesus had not intended to establish a new religion, but rather to revitalize his Jewish tradition. Nonetheless, Christianity soon emerged as a separate faith. Its transformation from a small Jewish sect to a world religion began with [Saint Paul](#) (ca. 6–67 C.E.), an early convert whose missionary journeys in the eastern Roman Empire led to the founding of small Christian communities that included non-Jews. The Good News of Jesus, Paul argued, was for everyone, Jews and non-Jews alike.

This inclusive message was one of the attractions of the new faith as it spread very gradually within the Roman Empire during the several centuries after Jesus’ death. In the Roman world, the strangest and most offensive feature of the new faith was its exclusive monotheism and its antagonism to all other supernatural powers, particularly the cult of the emperors. Christians’ denial of these other gods caused them to be tagged as “atheists” and was one reason behind the empire’s intermittent persecution of Christians during the first three centuries of the Common Era (see [Zooming In: Perpetua, Christian Martyr](#)). All of that ended with

Emperor Constantine's conversion in the early fourth century C.E. and the proclamation of Christianity as the state religion in 380 C.E. About the same time the new faith also gained official status in Armenia, located in the south Caucasus region east of Turkey, and in Axum, an African state in what is now Ethiopia and Eritrea. In fact, during the first six centuries of the Christian era, most followers of Jesus lived in the Middle East and in northern and northeastern Africa, with small communities in India and China as well (see [Map 1.3](#)).



The Metropolitan Museum of Art, New York, NY, USA/Rogers Fund, 1998 [1998.66]/Image copyright © The Metropolitan Museum of Art/Image source: Art Resource, NY

The Legacy of Axumite Christianity

A distinctive form of Christianity in what is now Ethiopia began in the fourth century and endures to this day. This late-fourteenth- or early-fifteenth-century depiction of the ascension of Jesus, with his disciples pointing upwards, illustrates that legacy.

AP* Continuity and Change

In what ways was Christianity transformed in the five centuries following the death of Jesus?

AP® EXAM TIP

You should know the factors that led to divisions within major belief systems.

As Christianity spread within the Roman Empire and beyond, it developed an elaborate hierarchical organization, with patriarchs, bishops, and priests — all men — replacing the house churches of the early years, in which women played a more prominent part. The emerging Christian movement was, however, anything but unified. Its immense geographic reach, accompanied by inevitable differences in language, culture, and political regime, ensured that a single focus for Christian belief and practice was difficult to achieve. Eventually, separate church organizations emerged in the eastern and western regions of the Roman Empire as well as in Egypt, Syria, Persia, Armenia, Ethiopia, and southern India, some of which were accompanied by sharp differences in doctrine. The bishop of Rome gradually emerged as the dominant leader, or pope, of the church in the western half of the empire, but his authority was sharply contested in the East. This division contributed to the later split between the Latin, or Roman Catholic, and the Greek, or Eastern Orthodox, branches of Christendom, a division that continues to the present. Thus by 600 or so, the Christian world was not only geographically extensive but also politically and theologically very diverse and highly fragmented.

ZOOMING IN 

Perpetua, Christian Martyr



photo: Archbishop's Palace, Ravenna, Italy/Scala/
Art Resource, NY

Perpetua.

“The blood of the martyrs,” declared the Christian writer Tertullian, “is the seed of the church.” Few of those martyrs, whose stories so inspired the persecuted converts of the early Christian centuries, could match that of Perpetua, a young woman whose prison diary provides a highly personal account of her arrest and trial.¹⁰

Born in 181 C.E. in the North African city of Carthage, Perpetua hailed from an upper-class Roman family and was quite well educated, literate in Latin and probably Greek, and acquainted with Roman philosophical writings. By the time she entered the historical record at age twenty-two, she had given birth to a son, had lost her husband to either death or abandonment, and had recently begun to study Christianity, becoming part of a small but growing group of educated people who were turning toward the new faith. Coinciding with her conversion was a wave of persecutions

ordered by the Roman emperor Septimus Severus, also of North African descent and a devotee of the Egyptian cult of Isis and Osiris. Severus sought to forbid new conversions rather than punish long-established Christians. In line with this policy, in 203 C.E., the hard-line governor of the region ordered the arrest of Perpetua along with four others — two slaves, one of them a woman named Felicitas who was eight months pregnant, and two free men. Before she was taken to the prison, however, Perpetua decisively confirmed her commitment to Christianity by accepting baptism.

Once in the “dark hole” of the prison, Perpetua was terrified. It was crowded and stiflingly hot, and she was consumed with anxiety for her child. Several fellow Christians managed to bribe the prison guards to permit Perpetua to nurse her baby son. Reunited with her child, she found that “my prison had suddenly become a palace, so that I wanted to be there rather than anywhere else.”

A few days later, Perpetua’s deeply distressed non-Christian father arrived for a visit, hoping to persuade his only daughter to recant her faith and save her life and the family’s honor. It was a heartbreaking encounter. “Daughter,” he said, “have pity on my grey head.... Do not abandon me to be the reproach of men. Think of your brothers, think of your mother and your aunt, think of your child, who will not be able to live once you are gone. Give up your pride! You will destroy all of us!” Firm in her faith, Perpetua refused his entreaties, and she reported that “he left me in great sorrow.”

On the day of her trial, with her distraught father in attendance, the governor Hilarianus also begged Perpetua to consider her family and renounce her faith by offering a sacrifice to the emperor. Again she refused and together with her four companions was “condemned to the beasts,” a humiliating form of execution normally reserved for the lower classes. Although she was now permanently separated from her child, she wrote, “We returned to the prison in high spirits.” During her last days in the prison, Perpetua and the others were treated “more humanely” and were allowed to visit with family and friends, as the head of the jail was himself a Christian.

But then, on the birthday of the emperor, this small band of Christians was marched to the amphitheater, “joyfully as though they were going to heaven,” according to an eyewitness account. After the prisoners strenuously and successfully resisted dressing in the robes of pagan priests, the three men were sent into the arena to contend with a boar, a bear, and a leopard. Then it was the turn of the women, Perpetua and the slave Felicitas, who had given birth only two days earlier. When a mad cow failed to kill them, a soldier was sent to finish the work. As he approached Perpetua, he apparently hesitated, but as an eyewitness account put it, “she took the trembling hand of the young gladiator and guided it to her throat.” Appended to her diary was this comment from an unknown observer: “It was as though so great a woman, feared as she was by the unclean spirit, could not be dispatched unless she herself were willing.”

QUESTIONS

How might a historian understand the actions and attitudes of Perpetua toward religion? How would modern-day scholars understand her experiences in the context of the era she lived in?

Middle Eastern Cultural Traditions: Islam

AP® EXAM TIP

Be ready to provide examples of how power was used to promote religion, and vice versa.

The world historical significance of Islam, the third religion in the Abrahamic family of faiths, has been enormous. It thrust the previously marginal and largely nomadic Arabs into a central role in world history, for it was among them and in their language that the newest of the world's major religions was born during the seventh century C.E. Its emergence was accompanied by the rapid creation of a huge empire that stretched from Spain to India, but the religion of Islam reached beyond that empire, to both East and West Africa, to India, and to Central and Southeast Asia. Within the Arab Empire and beyond it, a new and innovative civilization took shape, drawing on Arab, Persian, Turkic, Greco-Roman, South Asian, and African cultures. It was known as the Dar al-Islam, the house or the abode of Islam.

The Arabia from which Islam emerged was a land of pastoral people, herding their sheep and camels, but it also contained some regions of settled agricultural communities and sophisticated commercial cities such as Mecca, which were linked to long-distance trading routes. Arabia was located on the periphery of two established and rival civilizations of that time — the Byzantine Empire, heir to the Roman world, and the Sassanid Empire, heir to the imperial traditions of Persia. Many Jews and Christians lived among the Arabs, and their monotheistic ideas became widely known.

The catalyst for the emergence of Islam was a single individual, [Muhammad Ibn Abdullah](#) (570–632 C.E.), a trader from Mecca. A highly reflective man who was deeply troubled by the religious corruption and social inequalities of Mecca, he often undertook

periods of withdrawal and meditation in the arid mountains outside the city. There, Muhammad had a powerful, overwhelming religious experience that left him convinced, albeit reluctantly, that he was Allah's messenger to the Arabs, commissioned to bring to them a scripture in their own language. According to Muslim tradition, the revelations began in 610 and continued periodically over the next twenty-two years. Those revelations, recorded in the [Quran](#), became the sacred scriptures of Islam, which to this day most Muslims regard as the very words of God and the core of their faith.

It was a revolutionary message that Muhammad conveyed. Religiously, it presented Allah, the Arabic word for God, as the sole divine being, the all-powerful Creator, thus challenging the highly polytheistic religion of the Arabs. In its exalted conception of Deity, Muhammad's revelations drew heavily on traditions of Jewish and Christian monotheism. As "the Messenger of God," Muhammad presented himself in the line of earlier prophets — Abraham, Moses, Jesus, and many others. He was the last, "the seal of the prophets," bearing God's final revelation to humankind. Islam was socially revolutionary as well. Over and over again the Quran denounced the prevailing social practices of an increasingly prosperous Mecca: the hoarding of wealth, the exploitation of the poor, the charging of high rates of interest on loans, corrupt business deals, the abuse of women, and the neglect of widows and orphans. Like the Jewish prophets of the Hebrew scriptures, the Quran demanded social justice and laid out a prescription for its implementation.

Finally, Islam was politically revolutionary because the Quran challenged the entire tribal and clan structure of Arab society, which was so prone to war, feuding, and violence. The just and moral society of Islam was the umma (OOM-mah), the community of all believers, which replaced tribal, ethnic, or racial identities. In this community, women too had an honored and spiritually equal place. “The believers, men and women, are protectors of one another,” declared the Quran. The umma, then, was to be a new and just community, bound by common belief rather than by territory, language, or tribe.

AP* Causation

Explain how Muhammad’s profession as a merchant may have influenced the early years of Islam.

Like Jesus, Muhammad was threatening to the established authorities in Mecca, and he was forced to leave. But unlike Jesus, he was in a position to resist, for there was no overwhelming force such as the Roman Empire to contend with. So he gathered an army, and by 630 C.E. he had largely unified Arabia under the banner of Islam. Thus Islam began its history as a new state, while Christianity was at odds with the Roman state for over three centuries.

AP* Comparison

How are the teachings of the Quran regarding social justice and the poor similar to the teachings of Buddhism and Christianity?

That state soon became a huge empire as Arab armies took the offensive after Muhammad’s death in 632 C.E. (see [Map 1.4](#)). In many places, conversion to Islam soon followed. In Persia, for example, some 80 percent of the population had made a transition to a Muslim religious identity by 900, and Persian culture became highly prestigious and influential within the Islamic world. One of the early rulers of this Arab Empire observed: “The Persians ruled for a thousand years and did not need us Arabs even for a day. We have been ruling them for one or two centuries and cannot do without them for an hour.”¹¹



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 1.4 The Arab Empire and the Initial Expansion of Islam, 622–900 C.E.

Far more so than with Buddhism or Christianity, the initial spread of Islam was both rapid and extensive. And unlike the other two world religions, Islam quickly gave rise to a huge empire, ruled by Muslim Arabs, that encompassed many of the older civilizations of the region.

Description

The data reads as follows:

Under Muhammad, 622 to 632 C.E: Hejaz, Medina, Mecca, and Oman.

632 to 656 C.E: Tripoli, Alexandria, Cairo, Acre, Jerusalem, Damascus, Homs, Antioch, Baghdad, Kufa, Basra, Azerbaijan, Qum, Isfahan, Iran, Hormuz, Cyprus, Quandahar, Merv, and a major part of the Arabian Peninsula.

656 to 750 C.E: Andalusia, Seville, Córdoba, Armenia, Bukhara, Khwarazm, Kabul, Quandahar, Samarkand, Carthage, and Ferghana.

750 to 900 C.E: Sardinia, Corsica, Sicily, and Crete,

Boundaries of Abbasid Caliphate, ca. 800 encompasses the following regions: Tripoli, Alexandria, Cairo, Carthage, Hejaz, Medina, Mecca, Yemen, the whole of Arabian Peninsula, Oman, Jerusalem, Damascus, Homs, Antioch, Baghdad, Kufa, Basra, Qum, Isfahan, Iran, Hormuz, Quandahar, Bukhara, Merv, Kabul, Samarkand, Ferghana, Khwarazm, Acre, and Armenia.

AP* Causation

Explain the causes for the rapid spread of Islam depicted in the map.

AP* Comparison

Explain the similarities and differences in the spread of Islam and Christianity.

But the idea of a unified Muslim community, so important to Muhammad, proved difficult to realize as conquest and conversion

vastly enlarged the Islamic world. Political conflict over who should succeed Muhammad led to civil war and to an enduring division between what became known as the Sunni and Shia branches of Islam. It began as a purely political conflict but acquired over time a deeper significance. For much of early Islamic history, Shia Muslims saw themselves as the minority opposition within Islam. They felt that history had taken a wrong turn and that they were “the defenders of the oppressed, the critics and opponents of privilege and power,” while the Sunnis were the advocates of the established order.¹² Other conflicts arose among Arab clans or factions, between Arabs and non-Arabs, and between privileged and wealthy rulers and their less fortunate subjects. After 900 or so, any political unity that Islamic civilization had earlier enjoyed had vanished.

AP® EXAM TIP

Compare features of leadership in major religions, using the ulama in Islam as one example.

And yet, there was much that bound the Islamic world together, culturally if not politically. The rise of Islam had generated a transcontinental civilization, embracing at least parts of virtually every other civilization in the Afro-Eurasian hemisphere. It was in that sense a “global civilization,” although the Americas, of course, were not involved. The Quran, universal respect for Muhammad, common religious texts, a ritual prayer five times a day, and the required pilgrimage to Mecca — all of this was common to the many peoples of the Islamic world.

No group was more important in the transmission of those beliefs and practices than the [ulama](#). These learned scholars served as judges, interpreters, administrators, prayer leaders, and reciters of the Quran, but especially as preservers and teachers of the sharia or Islamic law. In their homes, mosques, shrines, and Quranic schools, the ulama passed on the core teachings of the faith. Beginning in the eleventh century, formal colleges called madrassas offered more advanced instruction in the Quran and the sayings of Muhammad; grammar and rhetoric; sometimes philosophy, theology, mathematics, and medicine; and, above all else, law. Teaching was informal, mostly oral, and involved much memorization of texts. It was also largely conservative, seeking to preserve an established body of Islamic learning.

The ulama were an “international elite,” and the system of education they created bound together an immense and diverse civilization. Common texts were shared widely across the world of Islam. Students and teachers alike traveled great distances in search of the most learned scholars. From Indonesia to West Africa, educated Muslims inhabited a widely shared tradition.



Bibliothèque Nationale de France, Paris, France/© BnF, Dist.
RMN–Grand Palais/Art Resource, NY

Muslims, Jews, and Christians

The close relationship of three Middle Eastern monotheistic traditions is illustrated in this fifteenth-century Persian painting, which portrays Muhammad leading Moses, Abraham, Jesus, and other prophets in prayer. The fire surrounding the Prophet's head represents his religious fervor. The painting reflects the Islamic belief that the revelations granted to Muhammad built on and completed those given earlier to Jews and Christians.

AP* Analyzing Evidence

How does this image reflect cross-cultural interactions?

Paralleling the educational network of the ulama were the emerging religious orders of the Sufis, who had a quite different understanding of Islam, for they viewed the worldly success of Islamic civilization as a distraction and deviation from the purer spirituality of Muhammad's time. Emerging strongly by 1000, Sufis represented Islam's mystical dimension, in that they sought a direct and personal experience of the Divine. Through renunciation of the material world, meditation on the words of the

Quran, chanting of the names of God, the use of music and dance, and the veneration of Muhammad and various “saints,” adherents of [Sufism](#) pursued an interior life, seeking to tame the ego and achieve spiritual union with Allah.

This mystical tendency in Islamic practice, which became widely popular by the ninth and tenth centuries, was at times sharply critical of the more scholarly and legalistic practitioners of the sharia. To Sufis, establishment teachings about the law and correct behavior, while useful for daily living, did little to bring the believer into the presence of God. Furthermore, Sufis felt that many of the ulama had been compromised by their association with worldly and corrupt governments. Sufis therefore often charted their own course to God, implicitly challenging the religious authority of the ulama. For many centuries, roughly 1100 to 1800, Sufism was central to mainstream Islam, and many, perhaps most, Muslims affiliated with one or another Sufi organization, making use of its spiritual practices. Nonetheless, differences in emphasis about the essential meaning of Islam remained an element of tension and sometimes discord within the Muslim world.

In the twelfth and thirteenth centuries, Sufis began to organize in a variety of larger associations, some limited to particular regions and others with chapters throughout the Islamic world. Sufi orders were especially significant in the frontier regions of Islam because they followed conquering armies or traders into Central and Southeast Asia, India, Anatolia, parts of Africa, and elsewhere. Their devotional teachings, modest ways of living, and reputation

for supernatural powers gained a hearing for the new faith. Their emphasis on personal experience of the Divine, rather than on the law, allowed the Sufis to accommodate elements of local belief and practice and encouraged the growth of a popular or blended Islam. The veneration of deceased Sufi “saints,” or “friends of God,” particularly at their tombs, created sacred spaces that enabled Islam to take root in many places despite its foreign origins. But that flexibility also often earned Sufi practitioners the enmity of the ulama, who were sharply critical of any deviations from the sharia.

Interactions and Encounters

AP[®] Causation

In what ways did cross-cultural interactions drive change in the pre-1200 world?

Long before the globalized world of the twentieth century and well before the voyages of Columbus connected the Eastern and Western hemispheres, interactions across the boundaries of these civilizations and cultural traditions had transformed human societies, for better and for worse. Thus world history is less about what happened within particular civilizations or cultures than about the interactions and encounters among them. Focusing on cross-cultural connections counteracts a habit of thinking about particular peoples or civilizations as self-contained or isolated communities. To varying degrees, each of them was embedded in a network of relationships with both neighboring and more distant peoples. And broadly speaking, those cross-cultural connections grew more dense and complex over time. Various kinds of interactions and encounters had emerged long before 1200, many of which persisted and accelerated in the centuries that followed.

One setting in which culturally different societies encountered one another was that of empire, for those large states often incorporated a vast range of peoples and provided opportunity for communication and borrowing among them. Empires also served

as arenas of exchange, as products, foods, ideas, religions, and disease circulated among the many peoples of imperial states. For example, various non-Roman cultural traditions — such as the cult of the Persian god Mithra or the compassionate Egyptian goddess Isis, and, most extensively, the Jewish-derived religion of Christianity — spread throughout the Roman Empire during the early centuries of the Common Era. In the tenth century and after, a state-sponsored adoption of Christianity occurred in the emerging Russian state, later leading to the eastern spread of Christianity across much of northern Asia in an expanding Russian Empire. An Arab Empire, expanding rapidly in the several centuries after the death of Muhammad in 632 C.E., encompassed all or part of Egyptian, Persian, Mesopotamian, Roman, and Indian civilizations. Both within and beyond that empire the new religion of Islam spread quite rapidly, generating a major cultural transformation across much of the Afro-Eurasian world.

Yet another mechanism for the interaction of distant peoples lay in commercial exchange. Premodern commerce moved along a chain of separate transactions in which goods traveled farther than individual merchants. Networks of exchange and communication extending all across the Afro-Eurasian world, and separately in parts of the Americas and Oceania as well, slowly came into being. Such long-distance trade was a powerful motor of historical change. It altered habits of consumption, changed the working lives of many people, enabled class distinctions, stimulated and sustained the creation of states, and fostered the diffusion of religion, technology, and disease.

The most famous of these early commercial networks is widely known as the [Silk Roads](#), a reference to their most famous product. Beginning around 200 B.C.E., the Silk Road trading complex operated to varying degrees for over 1,500 years, linking China and the Mediterranean world as well as many places in between. Paralleling the land-based routes of the Silk Roads and flourishing at roughly the same time were sea-based networks — the [Sea Roads](#) — that traversed the Indian Ocean and the South China Sea, linking the diverse peoples living between southern China and East Africa. Yet another important pattern of long-distance trade — this one across the vast reaches of the Sahara in a series of [Sand Roads](#) (also called the trans-Saharan trade routes) — linked North Africa and the Mediterranean world with the land and peoples of interior West Africa. Finally, in the Americas, direct connections among various civilizations and cultures were less densely woven than in the Afro-Eurasian region. Nonetheless, scholars have discerned a variety of cultural and commercial linkages that operated throughout the Americas.¹³ (See [Chapter 3](#) for more on this topic.)

All of this exchange began well before 1200 and persisted well after it. The chapters that follow will continue the story of these diverse civilizations and societies, the movement of their cultural traditions, and their multiple interactions with one another.

REFLECTIONS

Religion and Historians

To put it mildly, religion has always been a sensitive subject, and no less so for historians than for anyone else. Seeking to understand the religious dimension of human life has generated various tensions and misunderstandings between scholars and believers.

One of these tensions involves the question of change. Most religions present themselves as timeless revelations from the beyond, partaking of eternity or at least reflecting ancient practice. In the eyes of historians, however, the religious aspect of human life changes as much as any other. Buddhism became more conventionally religious, with an emphasis on the supernatural, as it evolved from Theravada to Mahayana forms. A male-dominated hierarchical Christian Church, with its patriarchs, popes, bishops, priests, and state support, was very different from the small house churches that suffered persecution by imperial authorities in the early Christian centuries. Islam evolved both legalistic and more mystical practices. The implication — that religions are largely a human phenomenon — has been troublesome to some believers.

Historians, on the other hand, have sometimes been uncomfortable in the face of claims by believers that they have actually experienced a divine reality. Certainly, modern scholars

are in no position to validate or refute the spiritual claims of religious leaders and their many followers, but we need to take them seriously. Although we will never know precisely what happened to the Buddha as he sat in meditation in northern India or what transpired when Jesus spent forty days in the wilderness, clearly those experiences changed the two men and motivated their subsequent actions. Millions of their followers have also acted on the basis of what they perceived to be a compelling encounter with an unseen realm. This interior dimension of human experience, though difficult to grasp with any precision and impossible to verify, has been a significant mover and shaper of the historical process.

Yet a third problem arises from debates within particular religious traditions about which group most accurately represents the “real” or authentic version of the faith. Historians usually refuse to take sides in such disputes. They simply notice with interest that most human cultural traditions generate conflicting views, some of which become the basis for serious conflict in societies.

Reconciling personal religious convictions with the perspectives of modern historical scholarship is no easy task. At the very least, all of us can appreciate the immense human effort that has gone into the making of religious traditions, and we can acknowledge their enormous significance in the unfolding of the human story. They have shaped the meanings that billions of people over thousands of years have attached to the world they inhabit. These religious traditions have justified the vast social inequalities and oppressive states of human civilizations, but they have also enabled human

beings to endure the multiple sufferings that attend human life, and on occasion they have stimulated reform and rebellion. And religions have guided much of humankind in its endless efforts to penetrate the mysteries of the world beyond and of the world within.

Chapter Review

AP[®] Key Terms

Paleolithic era

pastoral society

chiefdom

patriarchy

Hinduism

Upanishads

Siddhartha Gautama

Theravada Buddhism

Mahayana Buddhism

bhakti movement

Confucianism

Han dynasty

Daoism

Judaism

Jesus of Nazareth

Saint Paul

Muhammad Ibn Abdullah

Quran

umma

ulama

Sufism

Silk Roads

Sea Roads

Sand Roads

Big Picture Questions

1. To what extent did the Agricultural Revolution change human history by ca. 1200 C.E.?
2. In what ways did “civilizations” differ from other kinds of human societies?
3. To what extent are the major religious traditions discussed in this chapter similar to one another? And in what ways do they differ?
4. Why have human cultural traditions, such as religions, generally outlasted the political systems in which they were born?

Next Steps: For Further Study

Jerry Bentley, *Old World Encounters* (1993). A thoughtful examination of human interactions and encounters before 1500.

David Christian, *Origin Story: A Big History of Everything* (2018). A brief account by a leading world historian of the human journey set in the context of cosmic and planetary history.

Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (2015). An engaging and often amusing account of the human journey.

Lauren Ristvet, *In the Beginning* (2007). A brief account of human evolution, Paleolithic life, the origins of agriculture, and the First Civilizations, informed by recent archeological discoveries.

Huston Smith, *The World's Religions* (2017). A sympathetic telling of the ideas and practices of major religious traditions by a leading scholar of comparative religion.

Annenberg Learner, "Early Belief Systems." Explores the origins of the religious impulse and many of the traditions covered in this chapter.

PBS, *Civilizations*, 2018. A series of nine videos that explore the history of human civilization through art, written and narrated by the well-known historian Simon Schama.

AP® SKILLS WORKSHOP

Claims

A significant skill in the AP® World History course is the ability to create a historical argument based on a claim and supported by evidence. In this workshop, we'll talk about the first part of that process, the claim. Before you can create your own historical claims, it's helpful to get comfortable finding the claims in other people's arguments. Once you can easily identify the claim, the next step is to evaluate the effectiveness of the claim: does it set up an argument or state the obvious? Is it broad, or focused?

UNDERSTANDING CLAIMS

So, what is a claim, and how is it used to help build a historical argument? A claim is the argument's main idea. It is the idea that gets developed into the thesis of an essay.

Claim: The main idea of an argument

Historians formulate claims by applying reasoning skills to historical information, for instance, by making a comparison, thinking about causes and effects, or tracing changes and continuities across time. An effective claim takes a stance on an issue. Let's look at an example of an effective claim found in this chapter.

The most enduring legacies of ancient civilizations lay in their religious or cultural traditions.

This claim is effective for three reasons. First, this statement is evaluative, meaning it makes a judgment on the issue. A good claim can't just state an obvious fact or give a list of causes or factors; it has to take a stance. For instance, "Cause A is *more important* than Cause B" is a good claim. "Cause A and Cause B are both important" is not, because it does not take a stance on the relative importance of the two causes. In this case, the authors are telling the reader that they will be proving that religious and cultural traditions became *the* most important legacy. Second, this claim is specific. It's not claiming that ancient civilizations have a never-ending list of enduring legacies. The claim narrows in on the impact of the religious and cultural traditions of ancient civilizations, making for a manageable argument. Last, the claim is a statement that can be supported by specific evidence; it is historically defensible. From reading this claim, the reader can anticipate that the authors will draw on specific examples to demonstrate the "enduring legacies" of civilizations before 1200.

CLAIMS ON THE AP® WORLD HISTORY EXAM

Why do you need to learn how to identify and create claims? As a historian in training, you will be expected to write your own historical arguments. On the AP® exam you will need to use a claim to build an effective essay. Your claim must address the question in the exam prompt by "answering" it in your own words. The claim must also provide a roadmap for your essay by providing unity to the evidence you will include. Your claim should also set up your argument by being provable. As such it needs to be strong, succinct, and in direct response to the prompt while also being broad enough to unify the information you will include

in the essay. To do this well, you should read historians' claims. Then, you need to practice writing your own claims. As with so many things, practice makes perfect!

In addition to creating your own claims, you will be expected to describe and explain the claims of others. This is actually fairly simple once you have written enough claims yourself. Sometimes, this skill will be tested on a Short-Answer Question (SAQ).

Other times, you may encounter claims in the Multiple-Choice Questions. In either case, you will need to refer to an excerpt from a historian and have to choose the answer that best represents the historian's claim. In the AP® course, knowing how to work with claims is part of the Argument Development portion of the course, which is the foundation of the Document-Based Question and the Long-Essay Question, which account for 40 percent of your score on the exam. Both of these essays require that you make a strong claim (stated in a thesis) and summon evidence to support it in order to get full credit.

BUILDING AP® SKILLS

1. **Activity: Identifying a Claim.** Let's begin working with claims by reading [Historians' Voices 1.1](#). Do you agree or disagree that the following is the main claim made by the historian? Explain.

[T]he governing class of the eleventh to thirteenth centuries, consisting of rich, educated families usually living in an urban environment on the income from their estates, despised

physical effort and wished to stand aloof from traditions of the steppe and from popular amusements.

2. **Activity: Identifying a Claim.** Now, read [Historians' Voices 1.2](#) and see if you can determine the claim.
3. **Activity: Creating a Claim.** Now that you have had some practice identifying professional historians' claims, let's see if you can create your own. To make it easier, you will have an AP® World History–style prompt to answer:

Using the information in the section "[Defining Civilizations](#)," evaluate the extent to which the economies of the world's early civilizations were dependent upon agriculture.

Remember to create a claim that answers the prompt, takes a stance on the issue that could be debatable, and goes beyond a simple listing of factors or causes so that it ties the evidence together.

AP® WORKING WITH EVIDENCE

China's Scholar-Officials: The Elite Culture of an Ancient Civilization

In the images and documents that follow, we catch a glimpse of the elite culture of China, one of the world's ancient civilizations. The privileged members of this elite were men who had passed the highest-level examinations and held important offices in the state bureaucracy. While representing only a tiny fraction of their country's huge population, they established the tone and set the standards of elite behavior for Chinese civilization, while reflecting both the Confucian and Daoist traditions of Chinese cultural life. Active in political affairs and social life, they also honored leisure, contemplation, poetry, painting, and calligraphy. Elite culture in China reached a "golden age" under the Tang and Song dynasties (618–1279), during which the sources in this collection were created. But these sources are also revealing of later periods of Chinese elite culture as they became models for emulation by Ming (1368–1644) and Qing (1644–1911) dynasty elites.

LOOKING AHEAD

DOING HISTORY

As you examine the sources, think about the influences of Daoism, Confucianism, and Buddhism on the lifestyles of Chinese elites during the Tang and Song periods. Also consider the extent

to which elite values and lifestyles had changed over time or represented continuities with China's past.

SOURCE 1.1 Scholar-Officials and the Emperor

The close association of China's scholar class with the country's political life is reflected in [Source 1.1](#), which shows a group of scholar-officials drinking tea and wine together with the emperor, who is presiding at the left. The painting is usually attributed to the emperor Huizong (1082–1135), who was himself a noted painter, poet, calligrapher, and collector. This emperor's great attention to the arts rather than to affairs of state gained him a reputation as a negligent and dissolute ruler. His reign ended in disgrace as China suffered a humiliating defeat at the hands of the northern nomadic Jin people, who took the emperor captive.

Scholars Gathering in a Bamboo Garden | 12th century



Ink and color on silk, 15th century/Private Collection/Photo © Christie's Images/Bridgeman Images

Questions to Consider

1. In painting this picture, what do you think the emperor was trying to convey?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the relationship between the scholar-officials and the Chinese state during the Song period.



SOURCE 1.2 A Gathering of Scholars

Confucian cultural ideals gave great prominence to literature, poetry, and scholarly pursuits as activities appropriate for “gentlemen.” Confucius himself had declared that “gentlemen make friends through literature, and through friendship increase their benevolence.” For some, a more reclusive life devoted to study, painting, poetry, and conversation with friends represented an honorable alternative to government service. Thus literary gatherings of scholars and officials were common themes in Tang and Song dynasty paintings. [Source 1.2](#) provides an illustration of such an event. It portrays the eighth-century poet-official Wang Changling, shown in his red scholar-official’s robe seated by the table, talking with three friends.

Scholars of the Liuli Hall | late 13th century



© age-fotostock/Art Collection/age-fotostock

Description

One friend is reading a book, while the other two are looking straight. Wang Changling is also looking straight and pointing his hand to a friend sitting near him.

Questions to Consider

1. What marks these figures as cultivated men of literary or scholarly inclination?

AP® ANALYZING HISTORICAL EVIDENCE

1. Based on this image, analyze the values of the upper classes in thirteenth-century China.



SOURCE 1.3 A Solitary Scholar

Chinese scholar-officials are often shown as solitary contemplatives, immersing themselves in nature. The famous Song dynasty painter Ma Yuan (1160–1225) depicted such an image in his masterpiece entitled *On a Mountain Path in Spring*, showing a scholar walking in the countryside watching several birds, while his servant trails behind carrying his master's *qin* (lute). A short poem in the upper right, composed by the reigning emperor Ningzong, reads: “The wild flowers dance when brushed by my sleeves. Reclusive birds make no sound as they shun the presence of people.”¹⁴

MA YUAN | *On a Mountain Path in Spring* | early 13th century



Paul Fearn/Alamy

Description

A tree is shown at the extreme right end of the painting. A short Chinese poem is written at the upper right side of the painting.

Questions to Consider

1. How would you define the mood of this painting? What posture toward the natural environment does it suggest?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which this painting reflects the influences of Chinese religious and philosophical traditions.
2. Analyze the historical situation: In what ways might the artist have been influenced by the growing Mongol threat from the north?



SOURCE 1.4 Tang Dynasty Poetry

The sensibility evoked in Ma Yuan’s painting also found expression in much of Chinese poetry, which was a central feature in the lives of almost everyone in the educated classes, scholar-officials and emperors alike. They studied poetry, wrote poetry, and shared their creations with one another both privately and on social occasions. At first poems were hand-copied on calligraphic scrolls, but after printing became widely available during the ninth century C.E., they appeared in printed books as well. Friendship, wine, war, loss and parting, aging and death, social criticism — all of these found a place in classical Chinese poetry. But it was nature — rivers, fields, gardens, clouds, seasons, and, above all, mountains — that most fundamentally animated the classical poetry of China. “Artist-intellectuals found their spiritual home in

mountains,”¹⁵ wrote David Hinton, a prominent American translator of Chinese poetry. The poems that follow offer a brief glimpse into the intellectual and spiritual life of Chinese scholar-officials, through the writings of three of the greatest Tang dynasty poets: Li Po, Wang Wei, and Du Fu.

SOURCE 1.4A LI PO | *The Mountain and Me* | 8th century

The birds have vanished into the sky
And now the last cloud drains away.
We sit together, the mountain and me until only the mountain
remains.

Source: “Zazen on Ching-t’ing Mountain” in *Crossing the Yellow River: Three Hundred Poems from the Chinese*, trans. Sam Hamill (Buffalo, NY: Tiger Bark Press, 2000).

SOURCE 1.4B LI PO | *Drinking Alone with the Moon* | 8th century

From a pot of wine among the flowers
I drank alone. There was no one with me —
Till, raising my cup, I asked the bright moon
To bring me my shadow and make us three.
Alas, the moon was unable to drink
And my shadow tagged me vacantly;
But still for a while I had these friends
To cheer me through the end of spring....
I sang. The moon encouraged me.
I danced. My shadow tumbled after.
As long as I knew, we were boon companions.

And then I was drunk, and we lost one another....
Shall goodwill ever be secure?
I watch the long road of the River of Stars [the Milky Way].

Source: *Tang Shi — 300 Tang Poems*, translated by Witter Bynner, 1929, <http://wengu.tartarie.com/wg/wengu.php?l=Tangshi&no=6>. Also in Witter Bynner, *The Jade Mountain: A Chinese Anthology* (New York: Alfred A. Knopf, 1929).

Questions to Consider

1. How does this poem reflect the Daoist conception of nature?

SOURCE 1.4C WANG WEI | *My Retreat at Mount Zhongnan* | 8th century

My heart in middle age found the Way.
And I came to dwell at the foot of this mountain.
When the spirit moves, I wander alone
Amid beauty that is all for me....
I will walk till the water checks my path,
Then sit and watch the rising clouds —
And some day meet an old wood-cutter
And talk and laugh and never return.

Source: *Tang Shi — 300 Tang Poems*, translated by Witter Bynner, 1929, <http://wengu.tartarie.com/wg/wengu.php?l=Tangshi&no=123>. Also in Witter Bynner, *The Jade Mountain: A Chinese Anthology* (New York: Alfred A. Knopf, 1929).

Questions to Consider

1. What does Wang Wei have to say about the Chinese elite's conception of leisure time?

SOURCE 1.4D DU FU | *A View of Taishan* | 8th century

What shall I say of the Great Peak? —
The ancient dukedoms are everywhere green,
Inspired and stirred by the breath of creation,
With the Twin Forces balancing day and night....
I bare my breast toward opening clouds,
I strain my sight after birds flying home.
When shall I reach the top and hold
All mountains in a single glance?

Source: *Tang Shi — 300 Tang Poems*, translated by Witter Bynner, 1929, <http://wengu.tartarie.com/wg/wengu.php?l=Tangshi&no=8>. Also in Witter Bynner, *The Jade Mountain: A Chinese Anthology* (New York: Alfred A. Knopf, 1929).

Questions to Consider

1. What does this poem reveal about the author's view of the role of nature?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which East Asian religious and philosophical beliefs impacted the ideas and lifestyles of Chinese elites during the Tang period.



SOURCE 1.5 Scholar-Officials at Play

Not all was poetry and contemplation of nature in the lives of China's scholar-officials. Nor were men and women always so strictly segregated as the preceding sources may suggest. [Source 1.5](#) illustrates another side of Chinese elite life. These images are part of a long tenth-century scroll painting titled *The Night Revels of Han Xizai*. Apparently, the tenth-century Tang dynasty emperor Li Yu became concerned that one of his ministers, Han Xizai, was overindulging in suspicious nightlong parties in his own home. He therefore commissioned the artist Gu Hongzhong to attend these parties secretly and to record the events in a painting, which he hoped would shame his wayward but talented official into more appropriate and dignified behavior. The entire scroll shows men and women together, sometimes in flirtatious situations, while open sleeping areas suggest sexual activity. Like models of virtue from the past, the bad behavior of earlier figures could also offer lessons to Song dynasty officials. The image reproduced here is a twelfth-century copy of the now lost tenth-century original.

GU HONGZHONG | *The Night Revels of Han Xizai* | 10th century



© Beijing Eastphoto Stockimages, Co., Ltd./Alamy

Questions to Consider

1. What kinds of entertainment were featured at this gathering?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the gender roles of the Chinese elite as depicted in the painting.
2. Evaluate the extent to which the artist's critique of elite society was based on Chinese religious or philosophical traditions.

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:**
Develop an argument in which you evaluate the extent to

which Chinese philosophical and religious traditions impacted Chinese elite culture from 600 C.E. to 1450 C.E.

2. AP® Using Sources to Develop an Argument:

Develop an argument in which you evaluate the extent to which the cultural and social lives of Chinese elites showed continuity from 600 C.E. to 1450 C.E.

3. AP® Developments and Processes: Based on these sources, write a brief description of the activities and outlook of China's scholar-officials during the Tang and Song dynasties.

4. AP® Argument Development: What other kinds of sources might provide further insight into the lives of Chinese elites?

AP® HISTORIANS' VOICES

Assessing China's Scholar-Officials

Contemporary scholars have both criticized and celebrated China's official elite, as the following sources indicate. [Voice 1.1](#) is that of Jacques Garnet, a prominent French historian of China, while [Voice 1.2](#) comes from David Hinton, who is the premier American translator of Chinese philosophical and poetic texts.

VOICE 1.1

Jacques Garnet on the “Learned Culture” of Song Dynasty China | 1996
... [T]he governing class of the eleventh to thirteenth centuries, consisting of rich, educated families usually living in an urban environment on the income from their estates, despised physical effort and wished to stand aloof from traditions of the steppe and from popular amusements. The profession of arms ... had lost its prestige ever since the armies had consisted of mercenaries recruited from the dregs of society. The intellectual, contemplative, learned ... aspects of the arts and letters among the Chinese upper classes asserted itself in the Sung period and was to remain dominant under the Ming and Ch'ing dynasties....
Henceforth, the lettered Chinese ... was to be a pure intellectual who thought that games of skill and athletic competitions were things for the lower classes. This deeply rooted contempt in the governing classes for physical effort and aptitude was to persist

down to our own day.... [O]nly learned literature, calligraphy, the collection of books and works of art, and the designing of gardens found favor with the educated classes.

Source: Jacques Garnet, *A History of Chinese Civilization* (Cambridge: Cambridge University Press, 1996), 331.

VOICE 1.2

David Hinton on “Public Service” and “Mountain Seclusion” | 2005

The deep commitment felt by intellectuals in ancient China to both the Confucian realm of social responsibility and the Taoist realm of spiritual self-cultivation gave rise to a recluse ideal that answered both of these commitments. In the most mythic version of this ideal, a sage recluse living contentedly in the mountains recognizes that the nation is in crisis and needs his wisdom — so he reluctantly joins the government; resolves the crisis; and then, having no interest in the wealth and renown associated with that life, returns to cultivate his simple life of spiritual depth in the mountains. This ideal was enacted by countless intellectuals in ancient China, though in a bit more realistic form. They devoted themselves to public service, always watching for a chance to spend time in mountain seclusion (often at monasteries) and at some point retired permanently from government service to live as recluses.

Source: David Hinton, *Mountain Home: The Wilderness Poetry of Ancient China* (New York: New Directions Books, 2005), 210.

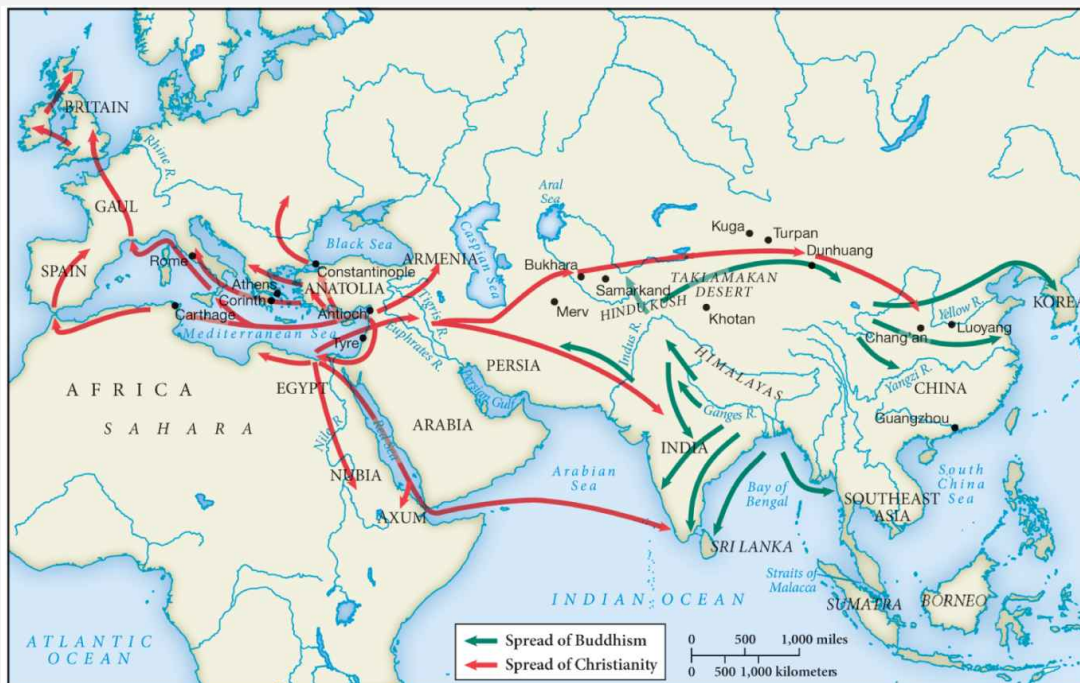
1. How do these two selections differ in their assessment of China's scholar-official class? On what might they agree?
 2. With which of these sources do you feel more sympathetic?
 3. **Integrating Primary and Secondary Sources:** In what ways might the images and documents above support or challenge the conclusions of these two accounts?
-

1 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

The Early Spread of Buddhism and Christianity

Description

The map shows the spread of Christianity during the five centuries after the birth of Christ. Arrows trace the spread outward into the following lands: Anatolia, Spain, Gaul, Britain, Egypt, Nubia, Axum, Armenia, Arabia, Persia, India, and China. The major cities where Christianity spread are as follows: Carthage, Corinth, and Athens in the Mediterranean region,

Tyre, Constantinople, and Antioch in Anatolia, Merv, Bukhara, and Samarkand in the Hindukush region, and Kuga, Turpan, and Dunhuang in the Taklamakan Desert. At the same time, Buddhism was spreading from its South Asian homeland to various parts of Asia. The map traces the spread of Buddhism in the following countries: India, Sri Lanka, Persia, and China. The major cities where Buddhism spread, from west to east are as follows: Merv, Bukhara, Samarkand, Khotan, Kuga, Turpan, Dunhuang, Chang'an, Luoyang, and Guangzhou.

- 1. Which of the following best describes the pattern shown on this map?**
 - a. Independent development of religion
 - b. Differentiation of religious concepts
 - c. Gradual diffusion of religion
 - d. Variations of beliefs within a religion

- 2. Which of the following is an accurate comparison of Christianity and Buddhism by ca. 500 C.E.?**
 - a. Both challenged the predominant religion in their places of origin.
 - b. No changes were made in either religion's teachings as they spread.
 - c. Both had one recognized earthly leader who defended the faith of the founding deity.
 - d. Neither used violent force to add converts to the faith.

- 3. As Christianity and Buddhism spread throughout Eurasia, which of these social influences did they both have?**
 - a. Christianity and Buddhism favored the elites of society in their teachings on achieving a good afterlife.

- b. Christianity and Buddhism offered women an escape from traditional gender roles through monastic living.
- c. Christianity and Buddhism promoted the violent upheaval of traditional social structures.
- d. Buddhism and Christianity encouraged women to challenge the spiritual authority of their husbands and fathers.

Questions 4–5 refer to this passage.

The Master said, “If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.”

— Confucius, *The Analects*, ca. 479–221 B.C.E.

- 4. The sentiments expressed in the excerpt above are best illustrated by which of the following tenets of Confucianism?**
- a. Strict laws and governments are the way to achieve social order.
 - b. Order in society and government comes from looking toward the relationship between humans and nature.
 - c. The only way to achieve social order is through the elimination of desire.
 - d. Order in society and government comes from the promotion of proper rituals and behavior.
- 5. Which of the following describes the rise of Confucianism as the dominant political philosophy**

in classical China?

- a. Confucianism's promise of a joyful afterlife attracted many political elites.
- b. A series of peasant rebellions were led by Confucius.
- c. The Mandate of Heaven required that Confucianism be accepted by political elites.
- d. The Han emperor made Confucianism the official state philosophy.

Short-Answer Questions

Read each question carefully and write a short response.

Use complete sentences.

- 1. Use the following two images and your knowledge of world history to answer all parts of the question that follows.**



Siddhartha at the Bodhi Tree, 100–200 A.D. (stone)/
Cleveland Museum of Art, Cleveland, Ohio, USA/
Bridgeman Images

Gandharan relief of temptation of the Buddha, reflecting Greco-Roman influence, 2nd or 3rd century C.E.

Description

A sculpture of a scene from the life of Buddha. The three-dimensional figures project from a stone-like flat surface. Buddha's hair is pulled into a bun on top of his head, and he is wearing draped clothing. There are smaller figures on either side of him and they are standing under a tree.



Earl & Nazima Kowall/Getty Images

The Maitreya Buddha, or Buddha of the Future, in the Chinese style as the “laughing Buddha,” said to be modeled after a Chinese monk, Feilai Feng caves, 10th–14th centuries C.E.

Description

In China, this carving of Buddha is called the laughing Buddha, a fat, smiling figure. He has large ears and little hair; he is holding a string of beads in his left hand and resting his right arm. There are male figures on either side of him, all with closed eyes and two are kneeling. The sculpture appears to have been carved outside under a ledge.

- A. Identify ONE common historical process that is reflected in both images.
- B. Explain ONE way in which images such as these can be seen as examples of the changes that occurred in Buddhism as it spread from its place of origin.
- C. Explain ONE change that occurred in the beliefs and teachings of Buddhism as it spread from its origins in

India into East Asia.

2. Use this passage and your knowledge of world history to answer all parts of the question that follows. The passage has been edited for clarity.

If anyone steals an animal from a leader in the court, the thief shall pay back thirty times the animal's value. If it belongs to a free man of the king, the thief will repay ten times the value. If the thief cannot pay, he shall be put to death. If a man puts out the eye of a free man, he shall pay back in gold. If he puts out the eye of a slave, he shall pay one half the value. If a man strikes a man of higher rank, he shall receive sixty lashes with a whip in public.

— From the Code of Hammurabi, Mesopotamian laws, ca.
1800 B.C.E.

- A. Identify and explain one SIMILARITY between a concept found in these Mesopotamian laws and those from another civilization discussed in this chapter.
 - B. Identify and explain ANOTHER similarity between a concept found in these Mesopotamian laws and those from another civilization discussed in this chapter.
 - C. Identify and explain one DIFFERENCE between a concept in these Mesopotamian laws and another civilization discussed in this chapter.
- 3. Use your knowledge of world history to answer all parts of the question that follows.**
- A. Identify ONE way in which humans adapted to their environment in the era before ca. 1200 C.E.
 - B. Explain ONE economic effect of a change to their environment in the era before ca. 1200 C.E.

C. Compare ONE effect of a change to their environment made by two civilizations before ca. 1200 C.E.



Chapter 2 Varieties of Civilizations

Eurasia and the Americas

1200–1450



Facsimile detail from Book IV of Florentine Codex, "General History of the Things of New Spain"/Museo del Templo Mayor, Mexico City, Mexico/De Agostini Picture Library/Bridgeman Images

Aztec Women

Civilizations thrived in the period between 1200 and 1450 in two separate worlds, Afro-Eurasia and the Americas, the latter represented here by Aztec women from the Mesoamerican civilization. Everywhere, women participated in civilization even if patriarchy distinguished between roles for women and men and frequently defined women's contributions as less prestigious or important than those of men. The

separate worlds of 1450 came together after 1492, when Columbus's voyage across the Atlantic started a process that would ultimately lead to the collapse of the Aztec civilization. This sixteenth-century image reflects this coming together. It was created by a Mesoamerican artist for a European book, providing a last glimpse at a world that had disappeared within living memory.

AP* Analyzing Evidence

What does this image suggest about the roles of women in Aztec society?

China and Its Neighbors

[China before the Mongol Takeover](#)

[Interacting with China: Korea, Vietnam, and Japan](#)

The Worlds of Islam: Fragmented and Expanding

[The Islamic Heartland](#)

[Cultural Encounters in India and Spain](#)

The Worlds of Christendom

[The Eastern Orthodox World: A Declining Byzantium and an Emerging Rus](#)

[A Fragmented Political Landscape in Western Europe](#)

[An Evolving European Society and Economy](#)

[Western Europe Outward Bound](#)

[Reason and Renaissance in the West](#)

Civilizations of the Americas

[The Emergence of the Aztecs in Mesoamerica](#)

[The Emergence of the Incas in the Andes](#)

Reflections: "Civilization": What's in a Word?

By 2016, a number of American cities and the state of Vermont had transformed October 12 from a celebration of Columbus Day

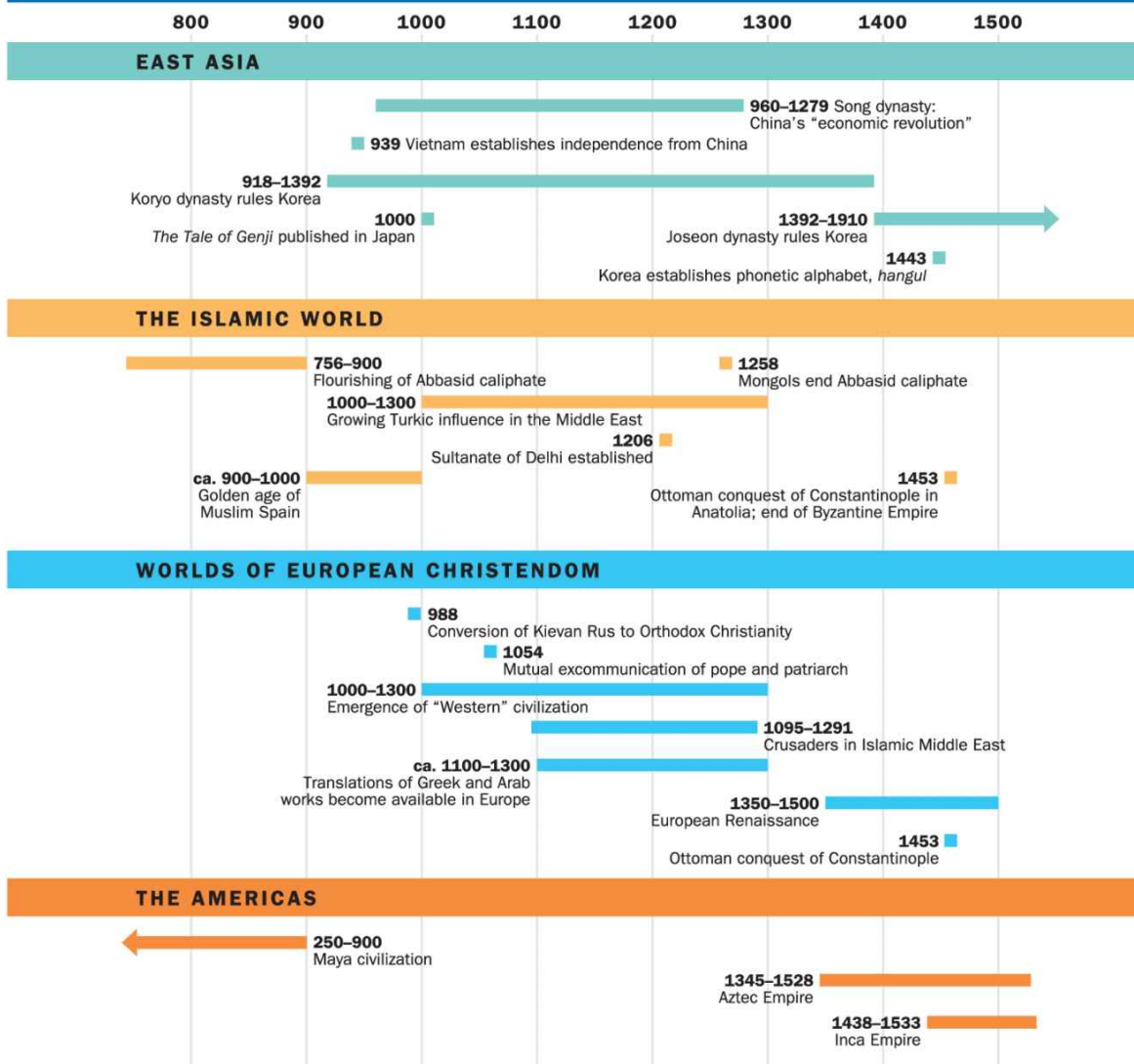
to a commemoration of Indigenous Peoples Day. Opposed in many places, such transformations of the holiday reflected a growing debate about the significance and legacy of Columbus. Was he “a perpetrator of genocide ... , a slave trader, a thief, a pirate, and most certainly not a hero,”¹ as Winona LaDuke, president of the Indigenous Women’s Network, declared on the 500th anniversary of Columbus’s arrival in the Americas? Or should Americans celebrate Columbus, as the Latino novelist and publisher Jonathan Marcantoni recommended in 2015, remembering “his achievement of connecting the Europeans with the Americas ... because without it, the societies we love would not exist”?²

This sharp debate about Columbus reminds us that the past is as unpredictable as the future and that it continues to resonate in the present. But it also reflects a broad agreement that the voyages of Columbus marked a decisive turning point, for better or worse, in world history and that they represent possibly the most important event of the fifteenth century.

This chapter explores the varieties of civilizations in Eurasia and the Americas in the centuries before Columbus’s momentous voyages brought them together. By 1200, most humans in both hemispheres lived in long-established civilizations whose various customs, beliefs, and traditions shaped the political, social, economic, and cultural lives of their peoples. But these civilizations were far from static. Instead they were constantly evolving, spreading, or shrinking. In East Asia, an ancient Chinese civilization continued to thrive even as newer civilizations in

Korea, Vietnam, and Japan borrowed from it as they created distinctive civilizations of their own. The heartland of a politically fragmented Islamic civilization stretched from the Atlantic Ocean across North Africa and the Middle East to India, while its frontiers extended to sub-Saharan Africa and Central and Southeast Asia. In the worlds of Christendom, Byzantium was in a state of terminal decline, even as other Christian civilizations were emerging in Western Europe and Russia. Meanwhile, in the Western Hemisphere civilizations flourished in Mesoamerica and the Andes that were completely separated from those of Eurasia. It was a world of civilizations clustered into cultural zones that in the centuries after 1492 would be tied more closely together than ever before, first by Columbus's voyages and then by the transoceanic routes pioneered by other Europeans who followed him. But in 1450, these immensely transformative processes of globalization still lay in the future.

Landmarks for Chapter 2



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The texts are as follows:

East Asia: 918 to 1392, Koryo dynasty rules Korea; 939, Vietnam establishes independence from China; 960 to 1279, Song dynasty:

China's 'economic revolution'; 1000. The Tale of Genji published in Japan; 1392 to 1910, Joseon dynasty rules Korea; 1443, Korea establishes phonetic alphabet, *hangul*.

The Islamic World: 756 to 900, Flourishing of Abbasid caliphate; ca. 900 to 1000, Golden age of Muslim Spain; 1000 to 1300, Growing

Turkic influence in the Middle East; 1206, Sultanate of Delhi established; 1258, Mongols end Abbasid caliphate; 1453, Ottoman conquest of Constantinople in Anatolia; end of Byzantine Empire.

Worlds of European Christendom: 988, Conversion of Kievan Rus to Orthodox Christianity; 1000 to 1300, Emergence of 'Western' civilization; 1054, Mutual excommunication of pope and patriarch; 1095 to 1291, Crusaders in Islamic Middle East; ca. 1100 to 1300, Translations of Greek and Arab works become available in Europe; 1350 to 1500. European Renaissance; 1453, Ottoman conquest of Constantinople.

The Americas: 250 to 900 Maya civilizations; 1345 to 1528 Aztec Empire; 1438 to 1533 Inca Empire.

China and Its Neighbors

Around 1200, East Asia was among the most sophisticated and dynamic regions of the world. At its core was the enormous Chinese civilization, which for centuries had experienced powerful and relatively stable states, cultural and intellectual flowering, and remarkable technological innovation and economic growth. East Asian civilization was also expanding elsewhere. Over the previous millennium, the new states and civilizations of Korea, Vietnam, and Japan had emerged along China's borders. Proximity to their giant Chinese neighbor decisively shaped the histories of these new East Asian civilizations, for all of them borrowed major elements of Chinese culture and entered, at least for a time, into tributary relationships with China. But none were fully incorporated into the Chinese state or society. Instead they created new distinct forms of East Asian civilization.

China before the Mongol Takeover

AP* Continuity and Change

Why are the centuries of the Song dynasty in China sometimes referred to as a “golden age”?

In 1200 the [Song dynasty](#) (960–1279) ruled over large parts of an ancient Chinese civilization that could trace its origins back thousands of years (see [Map 2.1](#)). Since the late seventh century,

China had experienced, with a few exceptions, a period of relatively stable political rule. Successive dynasties drew on much older cultural and political traditions that in turn outlasted even the Song, enduring into the twentieth century. Culturally, the Song dynasty was a “golden age” of arts and literature, setting standards of excellence in poetry, landscape painting, and ceramics, even as its scholars debated new forms of Confucian philosophy.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 2.1 Song Dynasty China and Its Neighbors

In the twelfth century nomadic Jurchen peoples conquered much of northern China, giving rise to two states — the native Chinese Song in the south and the Jin

in the north. Rulers of both states claimed to be heirs to the earlier Tang dynasty and thus the true emperors of China. At the same time, distinct new East Asian civilizations continued to develop in Korea, Vietnam, and Japan, all of which were decisively shaped by their proximity to their giant Chinese neighbor.

Description

The Southern Song dynasty extended south to the border of Vietnam, west into the Himalayas, and east to the coast of the Pacific Ocean. Cities marked in the Southern Song Empire are Guangzhou (Canton), Quanzhou, Fuzhou, Hangzhou, Suzhou, and Yangzhou.

The Jin Empire including Korea extended from the north of the Song Empire, west of the Gobi Desert, and the Yellow Sea on the east. Cities marked in the Jin Empire are Kaifeng, Chang'an, Datong, Beijing, and Liaoyang. The Grand Canal connected the cities of Yangzhou, Suzhou, and Hangzhou from north to south parallel to the coast. The Grand Canal in Jin connected the cities of Chang'an in the west to Kaifeng, which was east of Chang'an, and the canal continued east and south to Yangzhou in the Southern Song dynasty. In Kaifeng, the canal also ran north and south to just short of Beijing in the north. The Great wall lies in Western Liao, north-western region, surrounding Datong in Jin Empire. The wall travels north, close to Beijing and southward, parallel to the Yellow River. The inset shows the Tang dynasty, which preceded the Song dynasty and extended Chinese control deep into Central Asia.

AP* Contextualization

What does this map suggest about China's relationship with the nomadic peoples to the north?

AP* Continuity and Change

In what ways did the Song dynasty establish an enduring state structure?

Politically, the Song dynasty built on earlier precedents to create an elaborate bureaucratic state structure that endured into the twentieth century. Six major ministries were overseen by the Censorate, an agency that exercised surveillance over the rest of the government, checking on the character and competence of public officials. To staff this bureaucracy, an examination system first established by the Han dynasty (206 B.C.E.–220 C.E.) was revived and made more elaborate, facilitated by the ability to print books for the first time in world history. Schools and colleges proliferated to prepare candidates for the rigorous exams, which became a central feature for men of the upper class. While candidates from privileged backgrounds were better able to access the education needed to pass exams, village communities or a local landowner sometimes sponsored the education of a bright young man from a commoner background, enabling him to enter the charmed circle of officialdom while also bringing prestige and perhaps more concrete benefits to those who sponsored him. Thus the examination system provided a modest measure of social mobility in an otherwise quite hierarchical society.

Selecting officials on the basis of merit represented a challenge to established aristocratic families' hold on public office. Still, a substantial percentage of official positions went to the sons of the privileged, even if they had not passed the exams. Moreover, because education and the examination system grew far more

rapidly than the number of official positions, many who passed lower-level exams could not be accommodated with a bureaucratic appointment. Often, however, they were able to combine landowning and success in the examination system to maintain an immense cultural prestige and prominence in their local areas. (See [Working with Evidence, Chapter 1](#), for more on the life of the “scholar-official” class.)

Underlying these cultural and political achievements was [China’s economic revolution](#), which made Song dynasty China “by far the richest, most skilled, and most populous country on earth.”³ The most obvious sign of China’s prosperity was its rapid growth in population, which jumped from about 50 million or 60 million in the ninth century to 120 million by 1200. Behind this doubling of the population were remarkable achievements in agricultural production, particularly the adoption from Vietnam of a fast-ripening and drought-resistant strain of rice, known as Champa rice.

AP® EXAM TIP

Know that for much of history China has had the world’s highest population and the greatest number of urban areas with large populations.

As many people found their way to the cities, China became the most urbanized country in the world. Dozens of Chinese cities numbered over 100,000, while the Song dynasty capital of [Hangzhou](#) was home to more than a million people. For the thirteenth-century Italian visitor Marco Polo, Hangzhou was

“beyond dispute the finest and noblest [city] in the world.”⁴ (See [Working with Evidence, Chapter 3](#), for a fuller description of Marco Polo’s impressions of Hangzhou.)



© VIEW STOCK RF/age-fotostock

Kaifeng

This detail comes from a huge watercolor scroll, titled *Upper River during Qing Ming Festival*, originally painted during the Song dynasty. It illustrates the urban sophistication of Kaifeng and other Chinese cities at that time and has been frequently imitated and copied since then.

Description

The painting provides a bird’s-eye view of an urban center during a festival, groups of people moving around, booths, buildings, and horse wagons.

What evidence of class differences can you identify in this image?

AP® EXAM TIP

Understand the uses and spread of gunpowder after 1200.

AP® EXAM TIP

China had the world's leading economy around 1200, and you should know its features, such as paper money.

Industrial production likewise soared. In both large-scale enterprises employing hundreds of workers and in smaller backyard furnaces, China's metallurgy industry increased its output dramatically. By the eleventh century, it was providing the government with 32,000 suits of armor and 16 million iron arrowheads annually, in addition to supplying metal for coins, tools, construction, and bells in Buddhist monasteries. This industrial growth was fueled almost entirely by coal, which also came to provide most of the energy for heating homes and cooking and no doubt generated considerable air pollution. Technological innovation in other fields also flourished. Inventions in printing, both woodblock and movable type, led to the world's first printed books, and by 1000 relatively cheap books had become widely available in China. Chinese navigational and shipbuilding technologies led the world, and the Chinese invention of gunpowder created within a few centuries a revolution in military affairs that had global dimensions.

These innovations occurred within the world’s most highly commercialized society, in which producing for the market, rather than for local consumption, became a very widespread phenomenon. An immense network of internal waterways (canals, rivers, and lakes), described by one scholar as “an engineering feat without parallel in the world of its time,” stretched perhaps 30,000 miles, including a Grand Canal of over 1,000 miles linking the Yellow River in the north to the Yangzi River in the south.⁵ (See [Map 2.1](#).) These waterways facilitated the cheap movement of goods, allowing peasants to grow specialized crops for sale while they purchased rice or other staples on the market. In addition, government demands for taxes paid in cash rather than in kind required peasants to sell something — their products or their labor — in order to meet their obligations. The growing use of paper money, which the Chinese pioneered, as well as financial instruments such as letters of credit and promissory notes, further contributed to the commercialization of society. Two prominent scholars have described the outcome: “Output increased, population grew, skills multiplied, and a burst of inventiveness made Song China far wealthier than ever before — or than any of its contemporaries.”⁶

AP* Continuity and Change

In what ways did women’s lives change during the Song dynasty?

However, the “golden age” of Song dynasty China was perhaps less than “golden” for many of its women. Confucian writers emphasized the subordination of women to men and the need to

keep males and females separate in every domain of life. The Song dynasty historian and scholar Sima Guang (1019–1086) summed up the prevailing view: “The boy leads the girl, the girl follows the boy; the duty of husbands to be resolute and wives to be docile begins with this.”⁷ For elite men, masculinity came to be defined less in terms of horseback riding, athleticism, and warrior values and more in terms of the refined pursuits of calligraphy, scholarship, painting, and poetry. Corresponding views of feminine qualities emphasized women’s weakness, reticence, and delicacy.

Furthermore, a rapidly commercializing economy undermined the position of women in the textile industry. Urban workshops and state factories, run by men, increasingly took over the skilled tasks of weaving textiles, especially silk, which had previously been the work of rural women in their homes. Although these women continued to tend silkworms and spin silk thread, they had lost the more lucrative income-generating work of weaving silk fabrics.

The most compelling expression of a tightening patriarchy among elite women lay in [foot binding](#). Apparently beginning among dancers and courtesans in the tenth or eleventh century C.E., this practice involved the tight wrapping of young girls’ feet, usually breaking the bones of the foot and causing intense pain. During and after the Song dynasty, foot binding found general acceptance among elite families and later became even more widespread in Chinese society. It was associated with new images of female beauty and eroticism that emphasized small size, frailty, and deference and served to keep women restricted to the “inner

quarters,” where Confucian tradition asserted that they belonged. For many women, it became a rite of passage, and their tiny feet and the beautiful slippers that encased them became a source of some pride, even a topic of poetry for some literate women.



foot: Jodi Cobb/National Geographic Creative; shoe: ClassicStock/Masterfile

Foot Binding

While the practice of foot binding painfully deformed the feet of young girls and women, it was also associated aesthetically with feminine beauty, particularly in the delicate and elaborately decorated shoes that encased their bound feet.

AP[®] Contextualization

How does the Chinese practice of foot binding demonstrate the tightening of patriarchy in the Song dynasty?

In other ways though, there were more positive trends in the lives of women during the Song dynasty. Their property rights

expanded, allowing women to control their own dowries and to inherit property from their families. “Neither in earlier nor in later periods,” writes one scholar, “did as much property pass through women’s hands” as during the Song dynasty.⁸ Furthermore, lower-ranking but ambitious officials strongly urged the education of women, so that they might more effectively raise their sons and increase the family’s fortune. Song dynasty China, in short, offered a mixture of tightening restrictions and new opportunities to its women.

Interacting with China: Korea, Vietnam, and Japan

AP® EXAM TIP

Know the interactions between major empires and the states near them, such as China with Korea and Vietnam with China.

On the northern and southern borders of Song China, two new kingdoms, Korea and Vietnam, were taking shape under the influence of China. But unlike the native peoples of southern China, who largely became Chinese, the peoples of Korea and Vietnam did not. They retained distinctive identities, which have lasted into modern times. While resisting Chinese political domination, they also appreciated and adopted elements of Chinese culture and sought the source of Chinese wealth and power.



© Copyright The Korean Christian Museum at Soongsil University, Courtesy of the Academy of Korean Studies, South Korea

The Tribute System

This eighteenth-century Korean painting depicts a Korean diplomatic mission to Qing China approaching the city of Sanhaegwan on its way to offer tribute to the emperor in Beijing, 190 miles away. Such tribute missions offered opportunities for the Korean delegation to see something of China. According to diaries of Korean envoys, they categorized sites along the route to Beijing under such titles as historical, curiosity, or spectacle.

Description

Many houses are on both the sides of the wall. The wall is dotted with high guard towers.

Using this image as evidence, describe where the Chinese placed themselves in the relationship developed through the tribute system with other states. What was the role of tribute in Chinese relations with outside powers?

AP* Comparison

Evaluate the similarities and differences in the influence China had on Korea, Vietnam, and Japan. In what ways was that influence resisted?

AP* Continuity and Change

What cultural changes occurred in Korea in response to Chinese influence?

Immediately adjacent to northeastern China, the Korean peninsula and its people have long lived in close proximity to their much larger neighbor. Under a succession of dynasties — the Unified Silla (688–900), Koryo (918–1392), and Joseon (1392–1910) — Korea generally maintained its political independence while participating in a tributary relationship with China. Regular Korean missions to the Chinese imperial court acknowledged China’s preeminent position in East Asia by presenting tribute — products of value produced in Korea — and performing rituals of submission. In return Chinese emperors gave their Korean visitors gifts or “bestowals” to take back to Korea, reaffirmed peaceful relations, and allowed both official and personal trade to take place between the two states. Chinese culture had a pervasive influence on Korean political and cultural life in many ways (see

[“Religion and the Silk Roads” in Chapter 3](#)). For instance, efforts to plant Confucian values and Chinese culture in Korea had what one scholar has called an “overwhelmingly negative” impact on Korean women, particularly after 1300.⁹ Early Chinese observers noticed, and strongly disapproved of, free choice marriages in Korea, as well as the practice of women singing and dancing together late at night. With the support of the Korean court, Chinese models of family life and female behavior based on the Confucian concept of filial piety gradually replaced the more flexible Korean patterns, especially among the elite. Korean customs — women giving birth and raising their young children in their parents’ home, funeral rites in which a husband was buried in the sacred plot of his wife’s family, the remarriage of widowed or divorced women, and female inheritance of property — eroded under the pressure of Confucian orthodoxy. Korean restrictions on elite women, especially widows, came to exceed even those in China itself.

Still, Korea remained Korean. After 688, the country’s political independence, though periodically threatened, was largely intact. Chinese cultural influence, except for Buddhism, had little impact beyond the aristocracy and certainly did not penetrate the lives of Korea’s serf-like peasants. Nor did it register among Korea’s many slaves, who amounted to about one-third of the country’s population by 1100. A Chinese-style examination system to recruit government officials, though encouraged by some Korean rulers, never assumed the prominence that it gained in Song dynasty China. Korea’s aristocratic class was able to maintain an even stronger monopoly on bureaucratic office than its Chinese

counterpart did. And in the mid-1400s, Korea moved toward greater cultural independence by developing a phonetic alphabet, known as hangu (HAHN-gool), for writing the Korean language. Although resisted by conservative male elites, who were long accustomed to using the more prestigious Chinese characters to write Korean, this new form of writing gradually took hold, especially in private correspondence, in popular fiction, and among women. Clearly part of the Chinese world order, Korea nonetheless retained a distinctive culture as well as a separate political existence.

At the southern fringe of the Chinese cultural world, the people who eventually came to be called Vietnamese had a broadly similar historical encounter with China. As in Korea, the elite culture of Vietnam borrowed heavily from China — adopting Confucianism, Daoism, Buddhism, administrative techniques, the examination system, and artistic and literary styles — even as its popular culture remained distinctive. And, like Korea, Vietnam achieved political independence while participating fully in the tribute system as a vassal state.

Unlike Korea, however, the cultural heartland of Vietnam in the Red River valley was fully incorporated into the Chinese state for more than a thousand years (111 B.C.E.–939 C.E.). Even in 1200, centuries after securing their independence, Vietnamese rulers carefully maintained Vietnam's tributary role, sending repeated missions to do homage at the Chinese court.

Successive Vietnamese dynasties found the Chinese approach to government useful, styling their rulers as emperors, claiming the Mandate of Heaven, and making use of Chinese court rituals. More so than in Korea, a Chinese-based examination system in Vietnam functioned to undermine an established aristocracy, to provide some measure of social mobility for commoners, and to create a merit-based scholar-gentry class to staff the bureaucracy. Furthermore, members of the Vietnamese elite class remained deeply committed to Chinese culture, viewing their own country less as a separate nation than as a southern extension of a universal civilization, the only one they knew.



Pictures from History/CPA Media

Independence for Vietnam

In 938, Vietnamese forces under the leadership of General Ngo Quyen defeated the Chinese in the Battle of Bach Dang River, thus ending a thousand years of direct Chinese rule. This image is one of many that celebrate that victory.

Description

The drawing shows General Ngo Quyen standing on deck of his ship and pointing ahead toward other boats while a soldier stands behind him holding a flag, and others on the deck below stand poised with bows and arrows.

AP* Analyzing Evidence

How does this image reflect Vietnamese national pride?

AP® EXAM TIP

Note the differences between the ways Chinese culture was introduced into Japan and how it was introduced into Korea and Vietnam.

Beyond the elite, however, there remained much that was uniquely Vietnamese, such as a distinctive language, a fondness for cockfighting, and the habit of chewing betel nuts. More importantly, Vietnam long retained a greater role for women in social and economic life, despite heavy Chinese influence. In the third century C.E., a woman leader of an anti-Chinese resistance movement declared: “I want to drive away the enemy to save our people. I will not resign myself to the usual lot of women who bow their heads and become concubines.” Female nature deities and a “female Buddha” continued to be part of Vietnamese popular religion, even as Confucian-based ideas took root among the elite.

In the centuries following independence from China, as Vietnam expanded to the south, northern officials tried in vain to impose more orthodox Confucian gender practices in place of local

customs that allowed women to choose their own husbands and married men to live in the households of their wives. So persistent were these practices that a seventeenth-century Chinese visitor commented, with disgust, that Vietnamese preferred the birth of a girl to that of a boy. These features of Vietnamese life reflected larger patterns of Southeast Asian culture that distinguished it from China. And like Koreans, the Vietnamese developed a variation of Chinese writing called *chu nom* (“southern script”), which provided the basis for an independent national literature and a vehicle for the writing of most educated women.

Unlike Korea and Vietnam, the Japanese islands were physically separated from China by 100 miles or more of ocean and were never successfully invaded or conquered by their giant mainland neighbor. Thus Japan’s very extensive borrowing from Chinese civilization was wholly voluntary, rather than occurring under conditions of direct military threat or outright occupation. The high point of that borrowing took place during the seventh to the ninth centuries C.E., as the first more or less unified Japanese state began to emerge from dozens of small clan-based aristocratic chiefdoms. That state found much that was useful in China and set out, deliberately and systematically, to transform Japan into a centralized bureaucratic state on the Chinese model. Chinese culture, no less than its political practices, also found favor in Japan. Various schools of Chinese Buddhism took root, first among the educated and literate classes and later more broadly in Japanese society. Buddhism deeply affected Japanese art, architecture, education, medicine, views of the afterlife, and attitudes toward suffering and the impermanence of life. The

Chinese writing system — and with it an interest in historical writing, calligraphy, and poetry — likewise proved attractive among the elite.



Library of Congress, Prints and Photographs Division,
LC-DIG-jpd-01046

The Samurai of Japan

This late-nineteenth-century image shows a samurai warrior on horseback clad in armor and a horned helmet while carrying a sword as well as a bow and arrows. The prominence of martial values in Japanese culture was one of the ways in which Japan differed from its Chinese neighbor, despite much borrowing.

What characteristics define this man as a warrior, rather than a hunter?

But the absence of any compelling threat from China made it possible for the Japanese to be selective in their borrowing. By the tenth century, deliberate efforts to absorb additional elements of Chinese culture diminished, and formal tribute missions to China stopped, although private traders and Buddhist monks continued to make the difficult journey to the mainland. Over many centuries, the Japanese combined what they had assimilated from China with elements of their own tradition into a distinctive Japanese civilization.

In the political realm, for example, the Japanese never succeeded in creating an effective centralized and bureaucratic state to match that of China. Although the court and the emperor retained an important ceremonial and cultural role, their real political authority over the country gradually diminished in favor of competing aristocratic families, both at court and in the provinces. As political power became increasingly decentralized, local authorities developed their own military forces, the famous *samurai* warrior class of Japanese society. Bearing their exquisite curved swords, the samurai developed a distinctive set of values featuring bravery, loyalty, endurance, honor, great skill in martial arts, and a preference for death over surrender. This was *bushido* (boo-shee-doh), the way of the warrior. Japan's celebration of the samurai and of military virtues contrasted sharply with China's emphasis on intellectual achievements and

political office holding, which were accorded higher prestige than bearing arms. “The educated men of the land,” wrote a Chinese minister in the eleventh century, “regard the carrying of arms as a disgrace.”¹⁰ The Japanese, clearly, did not agree.



Ukiyo-e [Japanese woodblock print] by Harunobu Suzuki, ca. 1767/Pictures from History/Bridgeman Images

Lady Murasaki Shikibu

Lady Murasaki Shikibu drew on her experience as a lady-in-waiting at the imperial court to craft her famous novel, *The Tale of Genji*. She allegedly began to write the

novel in 1004 at the Buddhist temple of Ishiyama-dera under the inspiration of a full moon, as depicted in this eighteenth-century woodblock print.

AP* Analyzing Evidence

Based on the evidence in this image, what can you infer about the lives of elite women in Japan in this period?

Religiously as well, Japan remained distinctive. Although Buddhism in many forms took hold in the country, it never completely replaced the native beliefs and practices, which focused attention on numerous *kami*, sacred spirits associated with human ancestors and various natural phenomena. Much later referred to as Shinto, this tradition provided legitimacy to the imperial family, based on claims of descent from the sun goddess. Because veneration of the *kami* lacked an elaborate philosophy or ritual, it conflicted very little with Buddhism. In fact, numerous *kami* were assimilated into Japanese Buddhism as local expressions of Buddhist deities or principles.

AP* Comparison

In what different ways did Japanese and Korean women experience the pressures of traditional Confucian teachings?

Japanese literary and artistic culture likewise evolved in distinctive ways, despite much borrowing from China. As in Korea and Vietnam, there emerged a unique writing system that combined Chinese characters with a series of phonetic symbols. A highly

refined aesthetic culture found expression at the imperial court, even as the court's real political authority melted away. Court aristocrats and their ladies lived in splendor, composed poems, arranged flowers, and conducted their love affairs. "What counted," wrote one scholar, "was the proper costume, the right ceremonial act, the successful turn of phrase in a poem, and the appropriate expression of refined taste."¹¹ *The Tale of Genji*, a Japanese novel written by the woman author Murasaki Shikibu around 1000, provides an intimate picture of the intrigues and romances of court life.

At this level of society, Japan's women, unlike those in Korea, largely escaped the more oppressive features of Chinese Confucian culture, such as the prohibition of remarriage for widows and seclusion within the home. Japanese women continued to inherit property; Japanese married couples often lived apart or with the wife's family; and marriages were made and broken easily. None of this corresponded to Confucian values. When Japanese women did begin to lose status in the twelfth century and later, it had less to do with Confucian pressures than with the rise of a warrior culture.

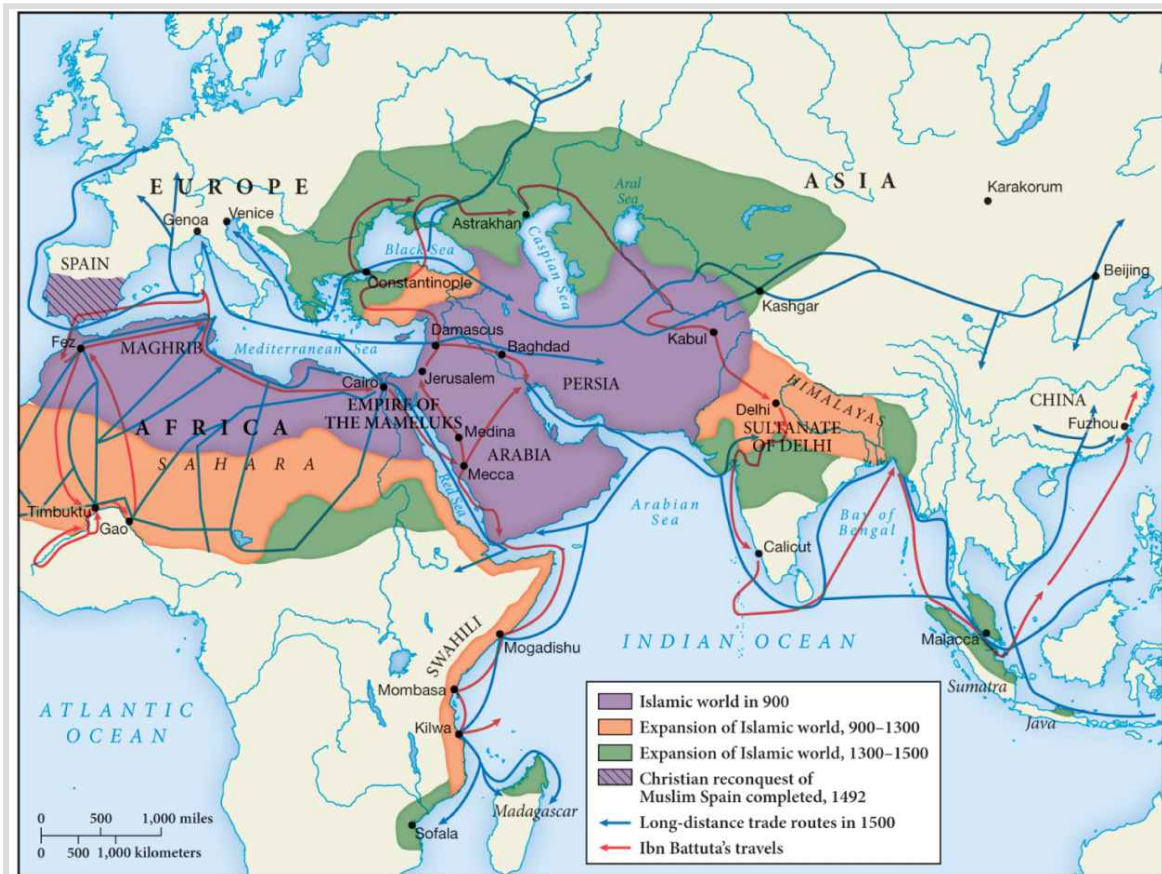
The Worlds of Islam: Fragmented and Expanding

AP[®] Causation

What features of the Muslim faith would account for the appeal of the religion across such diverse populations (see [Chapter 1](#))?

By around 1200, a dynamic and expanding Islamic world was firmly established along a vast and continuous expanse of Afro-Eurasia stretching from Spain and Morocco in the west to northern India in the east, with its heartland in the Middle East and Egypt. With the exception of India, these territories had largely been incorporated into the Islamic world through the construction of the Arab Empire in the century and half following Muhammad's death in 632, even if wide-scale conversion of subject peoples to the faith took considerably longer (see [Chapter 1](#)). From around 1000, a second major expansion by conquest occurred into India, Anatolia, and a little later the Balkans, this time spearheaded by Turkic-speaking groups who had recently converted to the Muslim faith. By 1200, Islam was also spreading far beyond these regions of conquest into Southeast and Central Asia and sub-Saharan Africa through the activities of Muslim merchants and missionaries (see [Map 2.2](#); see [Chapter 3](#)). Between 1200 and 1450, the Arab Empire was politically fragmented, but Islamic culture and religion remained vibrant in the Middle East, while cultural encounters with

established Hindu and Christian civilizations occurred on the frontiers of this Islamic heartland in India and Spain.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 2.2 The Growing World of Islam, 900–1500

Islam as a religion, a civilization, and an arena of commerce continued to grow even as the Arab Empire fragmented. The journeys made during the fourteenth century by Ibn Battuta, an Arab scholar, merchant, and public official, reveal how long-distance trade routes linked the Islamic heartland (in purple) to its frontiers and regions beyond.

READING THE MAP: Where did Ibn Battuta's travels take him outside the worlds of Islam?

INTERPRETING THE MAP: Between 900 and 1500, Islam primarily spread along trade routes. To what extent does the map support this statement?

Description

Islamic world in 900: Northern part of Africa including Fez, Maghrib, Cairo, Empire of Mameluks, Jerusalem, Mecca, Medina in Arabia, Damascus, Baghdad, Persia, and Kabul.

Expansion of Islamic world, 900 to 1300: The regions around the Sahara including Timbuktu and Gao, the regions along the western coast of Africa including Kilwa, Mombasa, Mogadishu, a part of Turkey, and the regions surrounding the Himalayas including the Sultanate of Delhi and north India.

Expansion of Islamic world 1300 to 1500: A small part of North and western Africa including Sofala, a part of Madagascar, the regions surrounding the black sea, Caspian sea, and Aral sea including Astrakhan and Constantinople, Kashgar, Central and north east India, Malacca, Sumatra, and Java.

Christian reconquest of Muslim Spain completed, 1492: Southern Spain.

Long-distance trade routes in 1500 connects the following places: Timbuktu, Gao, Fez, Maghrib, Cairo, Genoa, Europe, Venice, Sofala, Madagascar, Kilwa, Mombasa, Mogadishu, Damascus, Baghdad, Persia, Kashgar, Delhi, Malacca, Java, China, Fuzhou, Beijing, and Constantinople.

Route of Ibn Battuta's travels: Timbuktu, Gao, Fez, Maghrib, Cairo, Jerusalem, Mecca, Medina, Damascus, Constantinople, Astrakhan, Baghdad, Kabul, Delhi, Calicut, Malacca, and Fuzhou.

The Islamic Heartland

AP® EXAM TIP

Understand the extent of the spread of Islam.

In 1200, the [Abbasid caliphate](#), an Arab dynasty that had ruled the Islamic world in theory if not practice since 750, was a shadow of its former self. At the start of their rule, the Abbasids built a splendid new capital in Baghdad, from which the dynasty presided over a flourishing and prosperous Islamic civilization. But for all its accomplishments, the Abbasid dynasty's political grip on the vast Arab Empire slipped away quickly. Beginning in the mid-ninth century, many local governors or military commanders asserted the autonomy of their regions, while still giving formal allegiance to the caliph in Baghdad.

AP* Contextualization

To what extent were Ibn Battuta's travels influenced by trade routes and the expansion of the Islamic world?

AP* Continuity and Change

Describe the changes and continuities in pastoral societies after the rise of Islam.

A major turning point in both the political and cultural history of the Islamic Middle East was the arrival starting around 1000 of Turkic-speaking pastoralists from the steppes of Central Asia into the fragmenting political landscape of the Abbasid Empire. At first, they served as slave soldiers within the Abbasid caliphate, and then, as the caliphate declined, they increasingly took political and military power themselves. In the [Seljuk Turkic Empire](#) of the

eleventh and twelfth centuries, for instance, rulers began to claim the Muslim title of *sultan* (ruler) rather than the Turkic *kaghan* as they became major players in the Islamic Middle East. Even as their political power grew, the Turks were themselves experiencing a major turning point in their history as ever more groups of Turkic-speaking warriors converted to Islam between the tenth and fourteenth centuries. This extended process represented a major expansion of the faith and launched the Turks into a new role as a major sustainer of Islam and carrier of the faith to new regions.



© Images & Stories/Alamy

Seljuk Tiles

Among the artistic achievements of Turkic Muslims were lovely ceramic tiles used to decorate mosques, minarets, palaces, and other public spaces. They contained intricate geometric designs, images of trees and birds, and inscriptions from the Quran. This one, dating from the thirteenth century, was used in a Seljuk palace,

built as a summer residence for the sultan in the city of Konya in what is now central Turkey.

Description

The tile has the images of birds, a branched leaf-like structure, and a flower in a star design surrounded by intricate geometric designs.

AP[®] Causation

What does this tile reveal about Turkish culture after settlement in Anatolia?

AP[®] EXAM TIP

You should know examples of the Ottoman Empire's economic, cultural, and political significance.

By 1200, the Islamic heartland had fractured politically into a series of “sultanates,” many ruled by Persian or Turkish military dynasties. In the thirteenth century, the Mongols, another pastoral people, invaded the region, put an official end to the Abbasid caliphate in 1258, and ruled much of Persia for a time (see [Chapter 4](#)). In the long run, though, it was the [Ottoman Empire](#), a creation of one of the many Turkic warrior groups that had migrated into Anatolia, that brought greater long-term political unity to the Islamic Middle East and North Africa. By the mid-fifteenth century, the Ottoman Turks had already carved out a state that encompassed much of the Anatolian peninsula and had pushed deep into southeastern Europe (the Balkans), acquiring in

the process a substantial Christian population and a capital city in Constantinople. (See Zooming In: 1453 in Constantinople.) During the sixteenth century, the Ottoman Empire extended its control to much of the Middle East, Egypt, coastal North Africa, the lands surrounding the Black Sea, and even farther into Eastern Europe. This impressive and enduring new empire lasted in one form or another from the fourteenth to the early twentieth century.



Topkapi Palace Museum, Istanbul, Turkey/Album/Art Resource, NY

Ottoman Janissaries

Originating in the fourteenth century, the Janissaries became the elite infantry force of the Ottoman Empire. Complete with uniforms, cash salaries, and marching music, they were the first standing army in the region since the days of the Roman Empire. When gunpowder technology became available, Janissary forces soon were armed with muskets, grenades, and handheld cannons. This Turkish miniature painting dates from the sixteenth century.

What does this image reveal about the characteristics of the Ottoman Janissaries as a military force?

The Ottoman Empire was a state of enormous significance in the world of the fifteenth century and beyond. In its huge territory, long duration, incorporation of many diverse peoples, and economic and cultural sophistication, it was one of the great empires of world history. In the fifteenth century, only Ming dynasty China and the Incas matched it in terms of wealth, power, and splendor. That empire represented the emergence of the Turks as the dominant people of the Islamic world, ruling now over many Arabs, who had initiated this new faith more than 800 years before. In adding “caliph” (successor to the Prophet) to their other titles, Ottoman sultans claimed the legacy of the earlier Abbasid Empire. They sought to bring a renewed unity to the Islamic world, while also serving as protector of the faith, the “strong sword of Islam.” (See [Chapter 5](#) for more on the Ottoman Empire.) Along with the Safavid dynasty that emerged to the east in Persia in the sixteenth century (see [Chapter 4](#)), the Ottomans brought to the Islamic Middle East a greater measure of political coherence, military power, economic prosperity, and cultural brilliance than it had known since the early centuries of Islam.

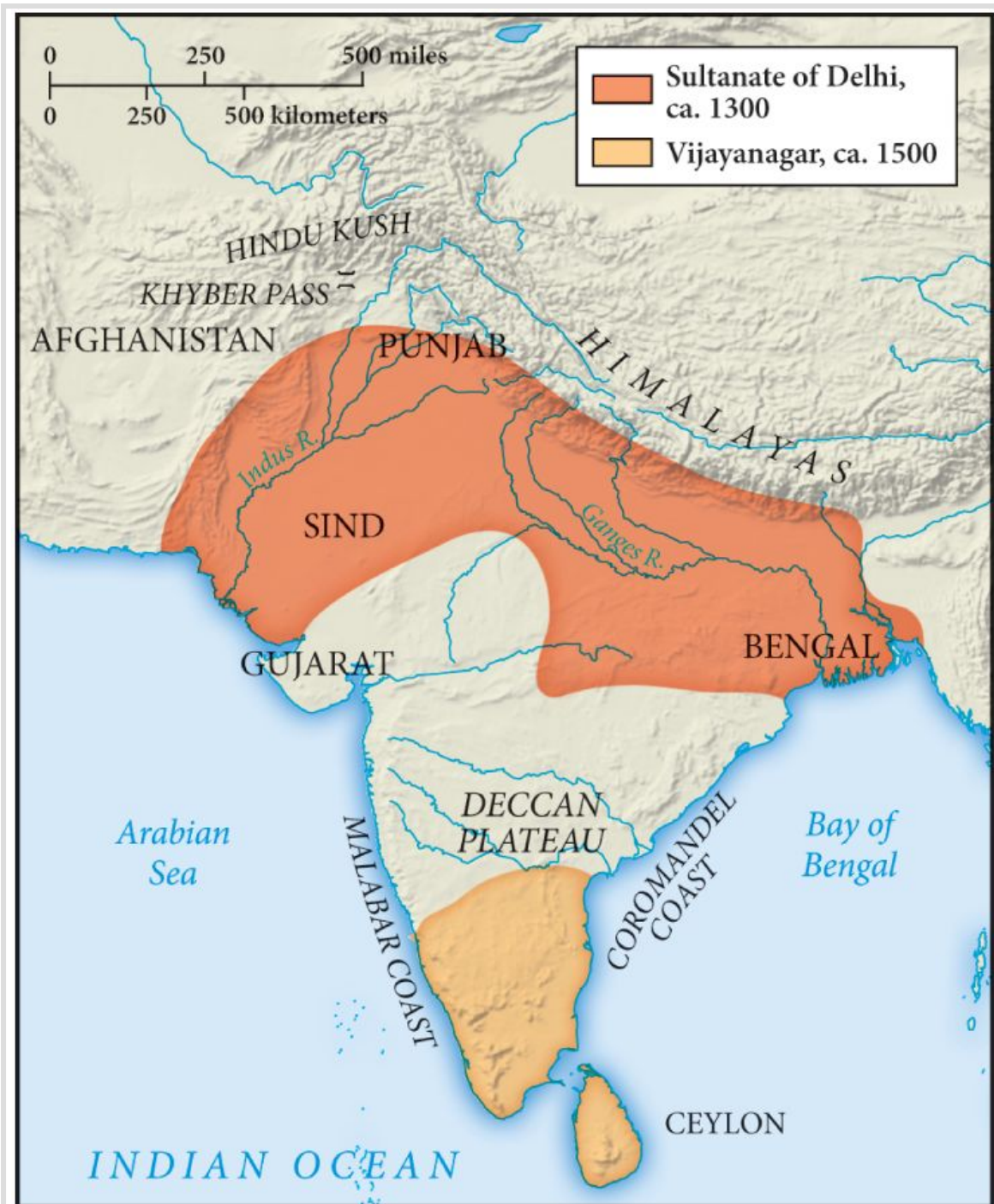
AP® DIGGING DEEPER

In the practice of devshirme, the Ottomans took Christian boys from their families as a form of tax. These children were then educated as civil servants and professional soldiers (called Janissaries). This system gave the young men access to power. They could even achieve the rank of grand vizier, second in power only to the sultan.

Cultural Encounters in India and Spain

Even as Turkish political and cultural influence increased in the Islamic heartland, Turkic-speaking warrior groups were also spreading the Muslim faith through conquest into India, initiating an enduring encounter with an ancient Hindu civilization.

Beginning around 1000, those conquests gave rise to a series of Islamic regimes that governed much of India into the nineteenth century. The early centuries of this encounter were violent indeed, as the invaders smashed Hindu and Buddhist temples and carried off vast quantities of Indian treasure. With the establishment of the Sultanate of Delhi in 1206 (see [Map 2.3](#)), Turkic rule became more systematic, although the Turks' small numbers and internal conflicts allowed only a very modest penetration of Indian society.



Strayer/Nelson, *Ways of the World, 4e, AP® Edition*, © 2020
Bedford/St. Martin's

Map 2.3 The Sultanate of Delhi and Vijayanagar Empire

Between 1206 and 1526 a number of Muslim dynasties ruled northern India as the Delhi sultanate, while an explicitly Hindu kingdom of Vijayanagar arose in the south after 1340. It drew on north Indian Muslim architectural features and made use of Muslim mercenaries for its military forces.

Description

The Indian Peninsula is surrounded by the Arabian Sea on the west, the Bay of Bengal on the east, the Indian Ocean on the south, Afghanistan on the North West and the Himalayas on the north. The Hindu Kush and the Khyber Pass lie on the north western side. The eastern coast is labeled Malabar Coast and the western coast is labeled Coromandel Coast. The Sultanate of Delhi extends from North West to north east India, encompassing Sind, Punjab, and Bengal. The rivers Indus and Ganges flow through it. South India and Ceylon make up the Vijayanagar kingdom. The Deccan Plateau separates the Sultanate of Delhi and the Vijayanagar Kingdom.

AP® EXAM TIP

Understand the political and cultural features of states such as the Delhi sultanate.

In the centuries that followed, substantial Muslim communities emerged in northern India, particularly in regions less tightly integrated into the dominant Hindu culture. Aside from the spiritual attractions of the faith, the egalitarian aspects of Islam attracted some disillusioned Buddhists, low-caste Hindus, and untouchables (people considered beneath even the lowest caste), along with those just beginning to make the transition to settled agriculture. Others benefited from converting to Islam by avoiding the tax imposed on non-Muslims. Muslim holy men, known as Sufis, were particularly important in facilitating conversion, for India had always valued “god-filled men” who were detached from worldly affairs.

Unlike the earlier experience of Islam in the Middle East and North Africa, where it rapidly became the dominant faith, in India it was never able to claim more than 20 to 25 percent of the total population. Furthermore, Muslim communities were especially concentrated in the Punjab and Sind regions of northwestern India and in Bengal to the east. The core regions of Hindu culture in the northern Indian plain were not seriously challenged by the new faith, despite centuries of Muslim rule. Muslims usually lived quite separately, remaining a distinctive minority within an ancient Indian civilization, which they now largely governed but which they proved unable to completely transform. These religious and cultural boundaries proved permeable in at least some contexts. Many prominent Hindus, for instance, willingly served in the political and military structures of a Muslim-ruled India.

Further to the south, well beyond the boundaries of the Delhi sultanate and its successors, several Hindu states flourished. Perhaps the most impressive was the powerful Vijayanagar empire (1336–1646), which at its height controlled nearly all of southern India from a thriving capital city of perhaps half a million people, described by one sixteenth-century European visitor as “the best provided city in the world ... as large as Rome and very beautiful to the sight.”¹² Formed in part to resist Muslim incursions from the north, the Vijayanagar empire was also a site of sustained and more peaceful Hindu-Muslim encounters. Muslim merchants were a prominent presence in many trading ports, and a scholar has recently described a Muslim district of the capital as being “as vibrant as the Hindu precincts of the city.”¹³ As in northern India, the Hindu faith predominated, but a permanent

Muslim presence in the south fostered an ongoing encounter between the two faiths and cultures.

AP* Comparison

How was Islam similar and different in Spain and India?

In the far west of the Islamic world, Spain, called **al-Andalus** by Muslims, was also the site of a sustained cross-cultural encounter, this time with Christian Western Europe. But here Muslims, Christians, and Jews mixed more freely than in India, even as periods of toleration fluctuated with persecution of other faiths. Conquered by Arab and Berber forces in the early eighth century during the first wave of Islamic expansion, Muslim Spain became a vibrant civilization by the 900s. Its agricultural economy was the most prosperous in Europe during this time, and its capital of Córdoba was among the largest and most splendid cities in the world. Muslims, Christians, and Jews alike contributed to a brilliant high culture in which astronomy, medicine, the arts, architecture, and literature flourished. Furthermore, social relationships among upper-class members of different faiths were easy and frequent. By 1000, perhaps 75 percent of the population had converted to Islam. Many of the remaining Christians learned Arabic, veiled their women, stopped eating pork, appreciated Arabic music and poetry, and sometimes married Muslims. During the reign of Abd al-Rahman III (r. 912–961), freedom of worship was declared, as well as the opportunity for all to rise in the bureaucracy of the state.



Arabic miniature, 12th Century/De Agostini Picture Library/
Bridgeman Images

Islamic Scholars at Work

Islamic learning flourished in Spain, where, after 1000, it was increasingly transmitted to Christian Western Europe. This twelfth-century miniature depicts scholars listening intently to the figure reading from a book, while numerous texts lie stacked on shelves in the background. It was environments like this where learning was preserved and disseminated throughout the Islamic world.

AP[®] Analyzing Evidence

What can one learn about the transmission of knowledge in the Muslim world from this image?

But this so-called golden age of Muslim Spain was both limited and brief. Even assimilated or Arabized Christians remained

religious infidels and second-class citizens in the eyes of their Muslim counterparts, and by the late tenth century toleration began to erode. The Córdoba-based regime fragmented into numerous rival states. Warfare with the remaining Christian kingdoms in northern Spain picked up in the tenth and eleventh centuries, and more puritanical and rigid forms of Islam entered Spain from North Africa. Under the rule of al-Mansur (r. 981–1002), an official policy of tolerance turned to one of overt persecution against Christians, which now included the plundering of churches and the seizure of their wealth, although al-Mansur employed many Christian mercenaries in his armies. Social life also changed. Devout Muslims now avoided contact with Christians; Christian homes had to be built lower than those of Muslims; priests were forbidden to carry a cross or a Bible, lest they offend Muslim sensibilities; and Arabized Christians were permitted to live only in particular places. Thus, writes one scholar, “the era of harmonious interaction between Muslim and Christian in Spain came to an end, replaced by intolerance, prejudice, and mutual suspicion.”¹⁴

AP® EXAM TIP

The ways that dominant cultures treat outsiders or “others,” as seen here, are frequent topics on the AP® exam.

That intolerance intensified as the Christian reconquest of Spain gained ground after 1200. The end came in 1492, when Ferdinand and Isabella, the Catholic monarchs of a unified Spain, took Granada, the last Muslim stronghold on the Iberian

Peninsula. Despite initial promises to maintain the freedom of Muslims to worship, in the opening decades of the sixteenth century the Spanish monarchy issued a series of edicts outlawing Islam in its various territories, forcing Muslims to choose between conversion or exile. Many Muslims were thus required to emigrate, often to North Africa or the Ottoman Empire, along with some 200,000 Jews expelled from Spain because they too refused to convert. In the early seventeenth century, even Muslim converts to Christianity were likewise banished from Spain. And yet cultural interchange persisted for a time. The translation of Arab texts into Latin continued under Christian rule, while Christian churches and palaces were constructed on the sites of older mosques and incorporated Islamic artistic and architectural features.

AP* Argument Development

“Islam had a revolutionary impact on every society that it touched.” What evidence might support this statement, and what might challenge it?

Thus Spain, unlike most other regions incorporated into the Islamic world, experienced a religious reversal between 1200 and 1450 as Christian rule was reestablished and Islam was painfully eradicated from the Iberian Peninsula. In world historical terms, perhaps the chief significance of Muslim Spain was its role in making the rich heritage of Islamic learning available to Christian Europe. As a cross-cultural encounter, it was largely a one-way street. European scholars wanted the secular knowledge — Greek as well as Arab — that had accumulated in the Islamic

world, and they flocked to Spain to acquire it. That knowledge of philosophy, mathematics, medicine, optics, astronomy, botany, and more played a major role in the making of a new European civilization in the thirteenth century and beyond. Muslim Spain remained only as a memory (see “[Reason and Renaissance in the West](#)”).

The Worlds of Christendom

AP® EXAM TIP

It is important to understand the spread and contraction of Christianity over time.

Much like the worlds of Islam, between 1200 and 1450 the worlds of Christendom were both spreading and contracting. Since 600 C.E. the Christian faith had expanded dramatically in Europe even as it contracted sharply in Asia and Africa, where many had converted to Islam. The [Byzantine Empire](#), or Byzantium (bihz-ANN-tee-hum), which for centuries had been the most sophisticated and powerful Christian empire and civilization, had by 1200 entered a state of terminal decline. But even as this ancient Christian state disappeared, its religious, political, and cultural traditions profoundly influenced the Rus, an emerging civilization in Eastern Europe. Meanwhile, the trajectory of civilization in Western Europe traced an opposite path to that of Byzantium. While civilization contracted in Western Europe as the Roman Empire collapsed, by 1200 that region was emerging as an especially dynamic, expansive, and innovative civilization, combining elements of its Greco-Roman-Christian past with the culture of Germanic and Celtic peoples to produce a distinctive hybrid or blended civilization.

The Eastern Orthodox World: A Declining Byzantium and an Emerging Rus

AP® EXAM TIP

Understand the political, social, cultural, and economic legacies of the Byzantine Empire.

Unlike most empires, Byzantium had no clear starting point. Its own leaders, as well as its neighbors and enemies, viewed it as simply a continuation of the Roman Empire. It initially encompassed large parts of the eastern Roman Empire, including Egypt, Greece, Syria, and Anatolia. Much that was late Roman — its roads, taxation system, military structures, centralized administration, imperial court, laws, Christian Church — persisted in Byzantium for many centuries. Like Song dynasty China seeking to restore the glory of the earlier Han era, Byzantium consciously sought to preserve the legacy of classical Greco-Roman civilization. Its well-fortified capital city of [Constantinople](#), established in 330 C.E., was a “New Rome,” and people referred to themselves as “Romans.” The rapid Islamic expansion in the seventh century resulted in the loss of Syria and Palestine, Egypt, and North Africa. Nonetheless, until roughly 1200, a more compact Byzantine Empire remained a major force in the eastern Mediterranean, controlling Greece, much of the Balkans (Southeastern Europe), and Anatolia (see [Map 2.4](#)). From that

territorial base, the empire's naval and merchant vessels were active in both the Mediterranean and Black seas.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 2.4 The Byzantine Empire

The Byzantine Empire reached its greatest extent under Emperor Justinian in the mid-sixth century C.E. It later lost considerable territory to various Christian European powers as well as to Muslim Arab and Turkic invaders.

Description

The map shows the Atlantic Ocean on the north western side, the Sahara and North Africa on its southern side, and the black sea on the north eastern side. The North Sea lies on the north east side of the Atlantic Ocean. The red sea lies on the south western side of the Mediterranean Sea. The regions under the Byzantine Empire during 527 C.E are as follows: The regions bordering the north east and south east part of the Mediterranean Sea including Greece, Constantinople, Anatolia, Antioch, Jerusalem, Alexandria, and Egypt.

Justinian's conquests: The regions bordering the North west and south west part of the Mediterranean Sea including Ravenna and Rome.

The various people groups around the Mediterranean Sea correspond to the following regions: North western side-Visigoths and Franks; South eastern side-Vandals; the Lombards, Ostrogoths, and the Bulgars- around the Alps and the Danube river; Persians- on the eastern side of the Mediterranean Sea.

The regions under the Roman Empire as marked by boundary lines on the north, south, and the east: The boundary on the south extends from the Atlantic Ocean on the left to the Red sea on the right. The boundary on the north extends from the North Sea on the left to the Black sea on the right. The boundary on the east extends from the Black sea to the red sea on the south, covering the regions around the rivers Tigris and Euphrates.

AP* Analyzing Evidence

What does this map suggest about the motivation for Justinian's conquest?

AP® EXAM TIP

Know examples of connections between governments and religions throughout history, such as those described here.

In its heyday, the Byzantine state was an impressive creation. Political authority remained tightly centralized in Constantinople, where the emperor claimed to govern all creation as God's worldly representative, styling himself the "sole ruler of the world." The imperial court tried to imitate the awesome grandeur of what it

thought was God’s heavenly court. Intimately tied to the Byzantine state was the Eastern Orthodox Church, a relationship that became known as **caesaropapism**. Unlike in Western Europe, where the Roman Catholic Church maintained some degree of independence from political authorities, in Byzantium the emperor assumed something of the role of both “caesar,” as head of state, and the pope, as head of the church. Thus he appointed the patriarch, or leader, of the Orthodox Church; sometimes made decisions about doctrine; called church councils into session; and generally treated the church as a government department. “The [Empire] and the church have a great unity and community,” declared a twelfth-century patriarch. “Indeed they cannot be separated.”¹⁵

AP* Causation

Why did the Byzantine Empire collapse?

AP* Comparison

In what ways did Eastern Orthodox Christianity differ from Roman Catholicism?

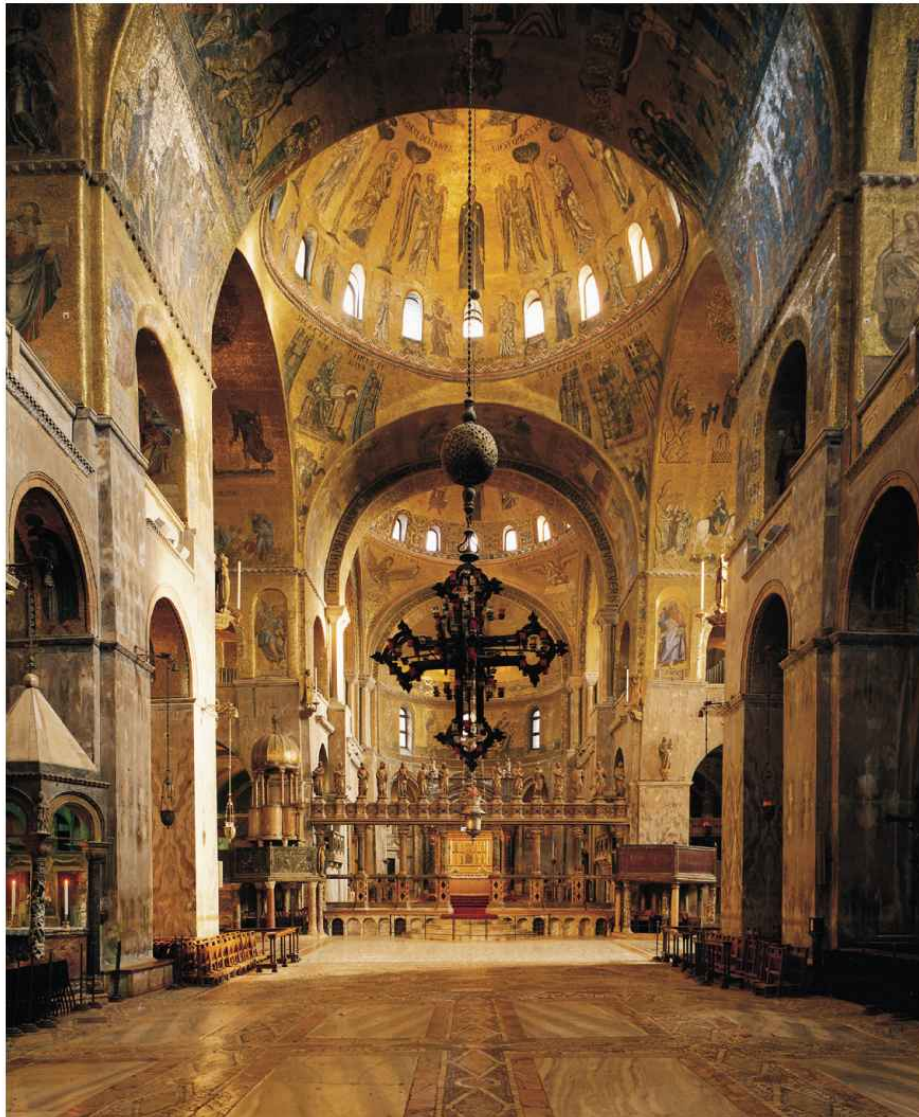
Eastern Orthodox Christianity legitimated the supreme and absolute authority of the emperor, for he was a God-anointed ruler, a reflection of the glory of God on earth. It also provided a cultural identity for the empire’s subjects. Even more than being “Roman,” they were orthodox, or “right-thinking” Christians. Tensions between the Eastern Orthodox Church and the Roman

Catholic Church headed by the pope in Rome grew through time until in 1054 representatives of both churches mutually excommunicated each other, declaring in effect that those in the opposing tradition were not genuine Christians. The [Crusades](#), launched in 1095 by the Catholic pope against the forces of Islam, made relations worse, especially when during the Fourth Crusade in 1204, Western forces seized Constantinople and ruled Byzantium for the next half century. After this, the rupture in the world of Christendom proved irreparable.

The most significant region of expansion for Orthodox Christianity around 1200 was among the Rus, Slavic peoples of what is now Ukraine and western Russia. In this culturally diverse region, which also included Finnic and Baltic peoples as well as Viking traders, a modest state known as [Kievan Rus](#) (KEE-yehv-ihn ROOS) — named after the most prominent city, Kiev — emerged in the ninth century. Loosely led by various princes, Rus was a society of slaves and freemen, privileged people and commoners, dominant men and subordinate women. This stratification marked it as a civilization in the making. In 988, a decisive turning point occurred. The growing interaction of Rus with the larger world prompted Prince Vladimir of Kiev to affiliate with the Eastern Orthodox faith of the Byzantine Empire. The prince was searching for a religion that would unify the diverse peoples of his region while linking Rus into wider networks of communication and exchange.

How did links to Byzantium lead to the development of the new civilization in Kievan Rus?

As elsewhere in Europe, the coming of Christianity to Rus was a top-down development in which ordinary people followed their rulers into the church. It was a slow process with elements of traditional religious sensibility lingering among those who defined themselves as Christian. Nonetheless, it was a fateful choice with long-term implications for Russian history, for it brought this fledgling civilization firmly into the world of Orthodox Christianity, separating it from both the realm of Islam and the Roman Catholic West. Like many new civilizations, Rus borrowed extensively from its older and more sophisticated Byzantine neighbor. Among these borrowings were Byzantine architectural styles, the Cyrillic alphabet based on its Greek counterpart, the extensive use of religious images known as icons, a monastic tradition stressing prayer and service, and political ideals of imperial control of the church, all of which became part of a transformed Rus. Orthodoxy also provided a more unified identity for this emerging civilization and religious legitimacy for its rulers.



Erich Lessing/Art Resource, NY

St. Mark's Basilica

Consecrated in 1094, this ornate cathedral, although located in Venice, Italy, is a classic example of Byzantine architecture. Such churches represented perhaps the greatest achievement of Byzantine art and were certainly the most monumental expressions of Byzantine culture.

AP* Analyzing Evidence

What can we learn about Byzantine church architecture from this image?

But even as the new Rus civilization emerged, Byzantium disappeared. For centuries the Byzantine Empire showed remarkable resilience and capacity for revival even after destabilizing civil wars and devastating invasions by foreign neighbors. But after 1085 the empire entered a period of slow and ultimately terminal decline. Byzantine territory shrank, owing to incursions by aggressive Western European powers, by Catholic Crusaders, and by Turkic Muslim invaders. The end came in 1453 when the Turkic Ottoman Empire finally took Constantinople, bringing to an end an empire that had survived over 1,000 years. (See [Zooming In: 1453 in Constantinople](#).)

ZOOMING IN 

1453 in Constantinople



photo: © ullstein bild/The Image Works

Ottoman Turks storm the walls of Constantinople in 1453.

On May 29, 1453, forces of the Muslim Ottoman sultan Mehmed II seized control of the great Christian city of Constantinople, an event that marked the final end of the Roman/Byzantine Empire and the ascendancy of the Ottoman Empire. In retrospect, this event acquired a certain air of inevitability about it, for the Byzantine Empire had been retreating for almost two centuries before the steady advance of the Ottomans. By 1453, that once-great empire, heir to all things Roman, had shrunk to little more than the city itself, with only some 50,000 inhabitants and 8,000 active defenders compared to a vast Ottoman army of 60,000 soldiers. And little was left of the fabled wealth of the city. But what later observers see as inevitable generally occurs only with great human effort and amid vast uncertainty about the outcome. So it was in Constantinople in 1453.

Constantine XI, the last Byzantine emperor, was well aware of the odds he faced. Yet his great city, protected by water on two sides and a great wall on a third, had repeatedly withstood many attacks and sieges. Furthermore, until the very end, he had hoped for assistance from Western Christians, even promising union with the Roman Church to obtain it. But no such help arrived, at least not in sufficient quantities to make a difference, though rumors of a fleet from Venice persisted. The internal problems of the Western powers as well as the long-standing hostility between Eastern Orthodoxy and Roman Catholicism ensured that Constantinople would meet its end alone.

On the Ottoman side, enormous effort was expended with no assurance of success. In 1451, a new sultan came to the throne of the Ottoman Empire, Mehmed II, only nineteen years old and widely regarded as not very promising. Furthermore, some among the court officials had reservations about an attack on Constantinople. But the young sultan seemed determined to gain the honor promised in Islamic prophecies, going back to Muhammad himself, to the one who conquered the city. Doing so could also rid him of a potential rival to the Ottoman throne, who had taken refuge in Constantinople.

And so preparations began for an assault on the once-great city. The Ottomans assembled a huge fleet, gathered men and materials, and constructed a fortress to control access to Constantinople by water. In late 1452, Mehmed secured the services of a Hungarian master cannon builder named Orban, who constructed a number of huge cannons, one of which could hurl a 600-pound stone ball over a mile. These weapons later had a devastating effect on the walls surrounding Constantinople. Interestingly enough, Orban had first offered his services to the Byzantine emperor, who simply could not afford to pay for this very expensive project.

In early April of 1453, the siege began, and it lasted for fifty-seven days. As required by Islamic law, Mehmed offered three times to spare the emperor and his people if they surrendered. Constantine apparently considered the offer seriously, but he finally refused, declaring, "We have all decided to die with our own free will." After weeks of furious bombardment, an ominous silence descended on May 28. Mehmed had declared a day of rest and prayer before the final assault the next day. That evening, the Byzantine emperor ordered a procession of icons and relics about the city and then entered the ancient Christian church of Hagia Sophia, seeking forgiveness for his sins and receiving Holy Communion.

And then, early the next day, the final assault began as Ottoman forces breached the walls of Constantinople and took the city. The Christians bravely defended their city, and Constantine discarded his royal regalia and died fighting like a common soldier. A later legend suggested that angels turned Constantine into marble and buried him in a nearby cave from which he would eventually reappear to retake the city for Christendom.

Islamic law required that soldiers be permitted three days of plundering the spoils, but Mehmed was reluctant, eager to spare the city he longed for as his capital. So he limited plundering to one day. Even so, the aftermath was terrible. According to a Christian eyewitness, "The enraged Turkish soldiers ... gave no quarter. When they had massacred and there was no

longer any resistance, they were intent on pillage and roamed through the town stealing, disrobing, pillaging, killing, raping, taking captive men, women, children, monks, priests.”¹⁶ When Mehmed himself entered the city, praying at the Christian altar of Hagia Sophia, he reportedly wept at seeing the destruction that had occurred.

Constantinople was now a Muslim city, capital of the Ottoman Empire, and Hagia Sophia became a mosque. A momentous change had occurred in the relationship between the world of Islam and that of Christendom.

QUESTIONS

What factors contributed to Mehmed’s victory? Under what circumstances might a different outcome have been possible?

A Fragmented Political Landscape in Western Europe

AP® EXAM TIP

Connections between the Byzantine Empire and its neighbors are important facts for the AP® exam.

The western half of the European Christian world followed a rather different path from that of the Byzantine Empire. In the first place, it was different religiously, for by 1200, most of Western Europe had embraced Christianity in its distinctive Roman Catholic variant. The church replaced some of the political, administrative, educational, and welfare functions of the now vanished Roman

Empire. For aspiring kings and warlords, it offered the status and legitimacy of a “civilized” and literate religion that still bore something of the grandeur that was Rome. Nonetheless, for centuries, priests and bishops had to warn their congregations against the worship of rivers, trees, and mountains, and for many people ancient gods, monsters, trolls, and spirits still inhabited the land.

Until around 1000 C.E., [Western Christendom](#) was distinctly on the margins of world history, partly because of its geographic location at the far western end of the Eurasian landmass. Thus it was at a distance from the growing routes of world trade — by sea in the Indian Ocean and by land across the Silk Roads to China and the Sand Roads to West Africa (see [Chapter 3](#)). Internally, Western Europe’s geography made political unity difficult, for population centers were divided by mountain ranges and dense forests as well as by five major peninsulas and two large islands (Britain and Ireland). However, its extensive coastlines and interior river systems facilitated exchange, while a moderate climate, plentiful rainfall, and fertile soils enabled a productive agriculture that could support a growing population.

Unlike the large centralized states of Byzantium, the Islamic world, and China, this new European civilization never achieved political unity. In the political chaos of the ninth and tenth centuries, a highly fragmented and decentralized society, widely known as feudalism, emerged in a variety of local expressions and persisted in some regions into the fifteenth century. In thousands of independent, self-sufficient, and largely isolated landed estates or

manors, power — political, economic, and social — was exercised by a warrior elite of landowning lords, in a system known as manorialism. In the constant competition, lesser lords and knights swore allegiance to greater lords or kings and thus became their vassals, frequently receiving lands and plunder in return for military service. Some institutions like monasteries also became lords of manors, usually through donations.

AP® EXAM TIP

Be able to identify periods of political unity and those of division in the history of the European/Mediterranean world.

Such reciprocal ties between superior and subordinate were also apparent at the bottom of the social hierarchy, as Roman-style slavery gradually gave way to serfdom. Unlike slaves, serfs were not the personal property of their masters, could not be arbitrarily thrown off their land, and were allowed to live in families. However, they were bound to their masters' estates as peasant laborers and owed various payments and services to the lord of the manor. In return, the serf family received a small farm and such protection as the lord could provide. In a violent and insecure world, the only security available to many individuals or families lay in these communities, where the ties to kin, manor, lord, and church constituted the primary human loyalties.

But after 1000, European political life began to crystalize into a system of competing states that has persisted into the twenty-first

century. In many regions of Western Europe during the eleventh through the thirteenth centuries, monarchs gradually and painfully began to consolidate their authority, and the outlines of French, English, Spanish, Scandinavian, and other states began to appear, each with its own distinct language and culture. Royal courts and fledgling bureaucracies were established, and groups of professional administrators appeared. More effective institutions of government increasingly commanded the loyalty, or at least the obedience, of their subjects. In other regions, smaller states predominated. In Italy, for instance, city-states flourished as urban areas grew wealthy and powerful, while the Germans also remained divided among numerous small principalities within the Holy Roman Empire (see [Map 2.5](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 2.5 Europe in 1453

By the mid-fifteenth century Christian Europe had emerged as a system of competing states threatened by an expanding Muslim Ottoman Empire.

Description
 The Holy Roman Empire is bordered by France on the west, the Papal States and the Republic of Venice on the south, Hungary and Poland-Lithuania on the east, and Denmark on the north. The important places in the empire include Cologne, Vienna, Frankfurt, Bremen, Hamburg, Magdeburg, Brunswick, Lubeck, Bohemia, Milan, and Genoa.
 The Ottoman Empire is on the south east of the Roman Empire bordered by the Mediterranean Sea on the south, the Black sea on the north east, the Adriatic Sea on the west, and Hungary and Wallachia on the north. Poland-Lithuania lies on the east of the

Roman Empire. Danzig and Riga are bordered by the Baltic Sea on the North and belong to the Teutonic Knights. Muscovy lies on the north east of Poland-Lithuania and Mongol Khanates lies on the south east of Muscovy. To the north of Poland-Lithuania lie Norway and Sweden. Portugal and Spain lie on the south west of France. To the north of France lie England, Scotland, and Ireland.

AP* Causation

Based on this map, what factors account for the relative political and social fragmentation of Europe?

AP* Comparison

Why was Europe unable to achieve the same level of political unity that China experienced in this era?

Europe's multicentered political system shaped the emerging civilization of the West in many ways. It gave rise to frequent wars that brought death, destruction, and disruption to many communities. These same conflicts enhanced the role and status of military men, and thus European elite society and values were militarized far more than in China, which gave greater prominence to scholars and bureaucrats. Intense interstate rivalry, combined with a willingness to borrow, also stimulated European technological development. By 1450, Europeans had gone a long way toward catching up with their more advanced Asian counterparts. Gunpowder, for instance, was invented in China; but Europeans were probably the first to use it in cannons, in the early fourteenth century, and by 1500 they had the most advanced

arsenals in the world. Advances in shipbuilding and navigational techniques provided the foundation for European mastery of the seas. These included the magnetic compass and sternpost rudder from China and adaptations of the Mediterranean or Arab lateen sail, which enabled vessels to sail against the wind.

The states within this emerging European civilization also differed from those to the east. Their rulers generally were weaker and had to contend with competing sources of power such as the nobility and the church. Between 1200 and 1450, the **Roman Catholic Church** was the one organization in Western Europe whose influence stretched across the whole region. Its hierarchical organization of popes, bishops, priests, and monasteries meant that the church had a representative in nearly every community in Europe, and Latin provided a shared language among churchmen, even as it gave way to various vernacular languages in common speech. By 1200, the church had grown quite wealthy, possessing large amounts of land, the proceeds of which gave it great power and influence within states and funded its many religious, charitable, and educational initiatives. The wealth also funded the lavish lifestyles and political aspirations of many leading churchmen, causing reformers to accuse it of forgetting its spiritual mission.

Church authorities, rulers, and nobles often competed against each other, for they were rival centers of power, but they also regularly reinforced each other. Rulers provided protection for the papacy and strong encouragement for the faith. In return, the church offered religious legitimacy for the powerful and the

prosperous. “It is the will of the Creator,” declared the teaching of the church, “that the higher shall always rule over the lower. Each individual and class should stay in its place [and] perform its tasks.”¹⁷

AP® EXAM TIP

Note the similarities and differences in the functions of cities in various civilizations of Eurasia.

The inability of kings, warrior aristocrats, or church leaders to prevail over the others provided room for urban-based merchants in Europe to achieve an unusual independence from political authority. Many cities, where wealthy merchants exercised local power, won the right to make and enforce their own laws and appoint their own officials. Some of them — Venice, Genoa, Florence, and Milan, for example — became almost completely independent city-states. Elsewhere, kings, often in search of allies and resources for their struggles with aristocrats and the church, granted charters that allowed cities to have their own courts, laws, and governments, while paying their own kind of taxes to the king. Powerful, independent cities were a distinctive feature of European life after 1100 or so. By contrast, Chinese cities, which were far larger than those of Europe, were simply part of the empire and enjoyed few special privileges. Although commerce was far more extensive in China than in the emerging European civilization, the powerful Chinese state favored the landowners over merchants and actively controlled and limited merchant

activity far more than the new and weaker royal authorities of Europe were able to do.

The relative weakness of Europe's rulers allowed urban merchants more leeway and, according to some historians, opened the way to a more thorough development of capitalism in later centuries. It also led to the development of representative institutions or parliaments through which the views and interests of these contending forces could be expressed and accommodated. Intended to strengthen royal authority by consulting with major social groups, these embryonic parliaments did not represent the "people" or the "nation" but instead embodied the three great "estates of the realm" — the clergy (the first estate), the landowning nobility (the second estate), and urban merchants (the third estate).

An Evolving European Society and Economy

AP* Continuity and Change

To what extent did European civilization change after 1000?

In the several centuries after 1000, a favorable climate, along with greater security and stability, brought about a new phase of European civilization, commonly called the High Middle Ages (1000–1300), arguably opening the way for an accelerating tempo of economic and social change. The population of Europe grew

from perhaps 35 million in 1000 to about 80 million in 1340. Great lords, bishops, and religious orders organized new villages on what had recently been forest, marshes, or wasteland. Warmer weather during the summer months allowed farmers and pastoralists to herd their flocks into previously wild highland regions. As expansion brought new opportunities for settlement, many peasants were able to loosen the shackles of serfdom, a trend facilitated by greater stability and the power of states over local lords. This trend accelerated after 1350, as the terrible loss of life caused by the Black Death (the plague) created shortages of labor across much of Europe and those who were still alive could demand lower rents and better wages and conditions.



Oesterreichische Nationalbibliothek, Vienna, Austria/Erich Lessing/Art Resource, NY

European Technology

Europeans' fascination with technology and their religious motivation for investigating the world are apparent in this thirteenth-century portrayal of God as a

divine engineer, laying out the world with a huge compass.

AP* Contextualization

How does this image of God using a compass to lay out the world reflect Western European understandings of science and religion in the thirteenth century?

Technological breakthroughs in agriculture underpinned this expansion as Europeans brought new lands under cultivation. They developed a heavy wheeled plow that could handle the dense soils of Northern Europe. They also began to rely increasingly on horses rather than oxen to pull the plow and to use iron horseshoes and a more efficient collar, which probably originated in China or Central Asia (see [Snapshot: European Borrowing](#)). In addition, Europeans developed a new three-field system of crop rotation, which allowed considerably more land to be planted at any one time. These were the technological foundations for a more productive agriculture that could support the growing population of European civilization, especially in its urban centers, far more securely than before. But these developments also took a heavy toll on the environment. For instance, deforestation and the tilling of fields, overfishing, human waste, and the proliferation of new water mills and their associated ponds damaged freshwater ecosystems in many places. Lamenting the declining availability of fish, the French king Philip IV declared in 1289: “Today each and every river and waterside of our realm, large and small, yields nothing.”¹⁸

Which of these technological and cultural borrowings would have the most significant influence on the development of Europe?

AP[®] EXAM TIP

Be prepared for questions about cultural borrowing in world history.

SNAPSHOT European Borrowing Like people in other emerging civilizations, Europeans borrowed extensively from their near and more distant counterparts. They adapted these imports, both technological and cultural, to their own circumstances and generated distinctive innovations as well.

Borrowing	Source	Significance
Horse collar	China / Central Asia via Tunisia	Enabled heavy plowing and contributed to European agricultural development
Stirrup	India/Afghanistan	Revolutionized warfare by enhancing cavalry forces
Gunpowder	China	Enhanced the destructiveness of warfare
Paper	China	Enabled bureaucracy; fostered literacy; prerequisite for printing
Spinning wheel	India	Sped up production of yarn, usually by women at home
Wheelbarrow	China	Labor-saving device for farm and construction work
Aristotle	Byzantium / Islamic Spain	Recovery of classical Greek thought
Medical knowledge/treatments	Islamic world	Sedatives, antiseptics, surgical techniques, optics, and knowledge of contagious diseases enriched European medicine
Christian mysticism	Muslim Spain	Mutual influence of Sufi, Jewish, and Christian mysticism
Music/poetry	Muslim Spain	Contributed to tradition of troubadour poetry about chivalry and courtly love
Mathematics	India / Islamic	Foundation for European algebra

world		
Chess	India/Persia	A game of prestige associated with European nobility

After 1000, Europeans also began to tap mechanical sources of energy in a major way, revolutionizing production in many industries and breaking with the ancient tradition of depending almost wholly on animal or human muscle as sources of energy. Devices such as cranks, flywheels, camshafts, and complex gearing mechanisms, when combined with windmills and especially water mills, provided power for grinding grain, sieving flour, tanning hides, making beer, sawing wood, manufacturing iron, and making paper. The increased production associated with agricultural expansion and new sources of energy stimulated a considerable growth in long-distance trade, both within Europe and with the more established civilizations of Byzantium and Islam. Thus, the self-sufficient communities of earlier centuries increasingly forged commercial bonds among themselves and with more distant peoples.

The population of towns and cities likewise grew. In the early 1300s, London had about 40,000 people, Paris had approximately 80,000, and Venice by the end of the fourteenth century could boast perhaps 150,000. To keep these figures in perspective, Constantinople housed some 400,000 people in 1000, Córdoba in Muslim Spain about 500,000 at about the same time, and the Song dynasty capital of Hangzhou more than 1 million in the thirteenth century. These towns gave rise to and attracted new groups of people, particularly merchants, bankers, artisans, and

university-trained professionals such as lawyers, doctors, and scholars. Many of these groups, including university professors and students, organized themselves into guilds (associations of people pursuing the same line of work) to regulate their professions. Thus, from the rural social order of lord and peasant, a new more productive and complex division of labor took shape in European society.



Biblioteca Nazionale, Turin, Italy/Mondadori Fortfolio/Electa/Paolo Manusardi/
Bridgeman Images

A European Urban Market

This image from a fourteenth-century Italian illuminated manuscript depicts a market scene in an urban setting. It illustrates two major elements of an emerging Western European civilization — urbanization and commercialization.

How does this image illustrate the growth of commercial life?

These changes, which together represented the making of a new civilization, had implications for the lives of countless women and men. Economic growth and urbanization initially offered European women substantial new opportunities. Women were active in a number of urban professions, such as weaving, brewing, milling grain, midwifery, small-scale retailing, laundering, spinning, and prostitution. In twelfth-century Paris, for example, a list of 100 occupations identified 86 as involving women workers, of which 6 were exclusively female. However, much as economic and technological change in China had eroded female silk production during the Song dynasty, by the fifteenth century artisan opportunities were declining for European women as well. Most women's guilds were gone, and women were restricted or banned from many others.

The church had long offered some women an alternative to home, marriage, family, and rural life. Substantial numbers of women, particularly from aristocratic families, were attracted to the secluded monastic life of poverty, chastity, and obedience within a convent, in part for the relative freedom from male control that it offered. Here was one of the few places where women might exercise authority as leaders in their orders and obtain a measure of education. But by 1300, much of the independence that such abbesses and their nuns had enjoyed was curtailed, and male control tightened even as older ideas of women's intellectual

inferiority, the impurity of menstruation, and their role as sexual temptresses were mobilized to explain why women must operate under male control.

Thus, tightening male control of women took place in Europe as it did in Song dynasty China at about the same time. Accompanying this change was a new understanding of masculinity, at least in the growing towns and cities. No longer able to function as warriors protecting their women, men increasingly defined themselves as “providers”; a man’s role was to brave the new marketplaces “to win wealth for himself and his children.”

Western Europe Outward Bound

AP[®] Causation

What were the major political and cultural effects of the Crusades?

Accompanying the growth of a new European civilization after 1000 were efforts to engage more actively with both near and more distant neighbors. As Western Europe’s population mounted, settlers cleared new land, much of it on the eastern fringes of Europe. As Western economies grew, merchants, travelers, diplomats, and missionaries brought European society into more intensive contact with more distant peoples and with Eurasian commercial networks. By the thirteenth and fourteenth centuries Europe clearly was outward bound.

How does this image distinguish between European and Islamic warriors?

Nothing more dramatically revealed European expansiveness and the religious passions that informed it than the Crusades, a series of “holy wars” that captured the imagination of Western Christendom for several centuries, beginning in 1095 and stretching into the thirteenth century. In European thinking and practice, the Crusades were wars undertaken at God’s command and authorized by the pope as Christ’s representative on earth. Crusaders were required to swear a vow and in return received an indulgence, which removed the penalties for any confessed sins, and were also granted various material benefits, such as immunity from lawsuits and a moratorium on the repayment of debts. Any number of political, economic, and social motives underlay the Crusades, but at their core they were religious wars. Within Europe, the amazing support for the Crusades reflected an understanding of them “as providing security against mortal enemies threatening the spiritual health of all Christendom and all Christians.”¹⁹ Crusading drew on both Christian piety and the warrior values of the elite, with little sense of contradiction between these impulses.



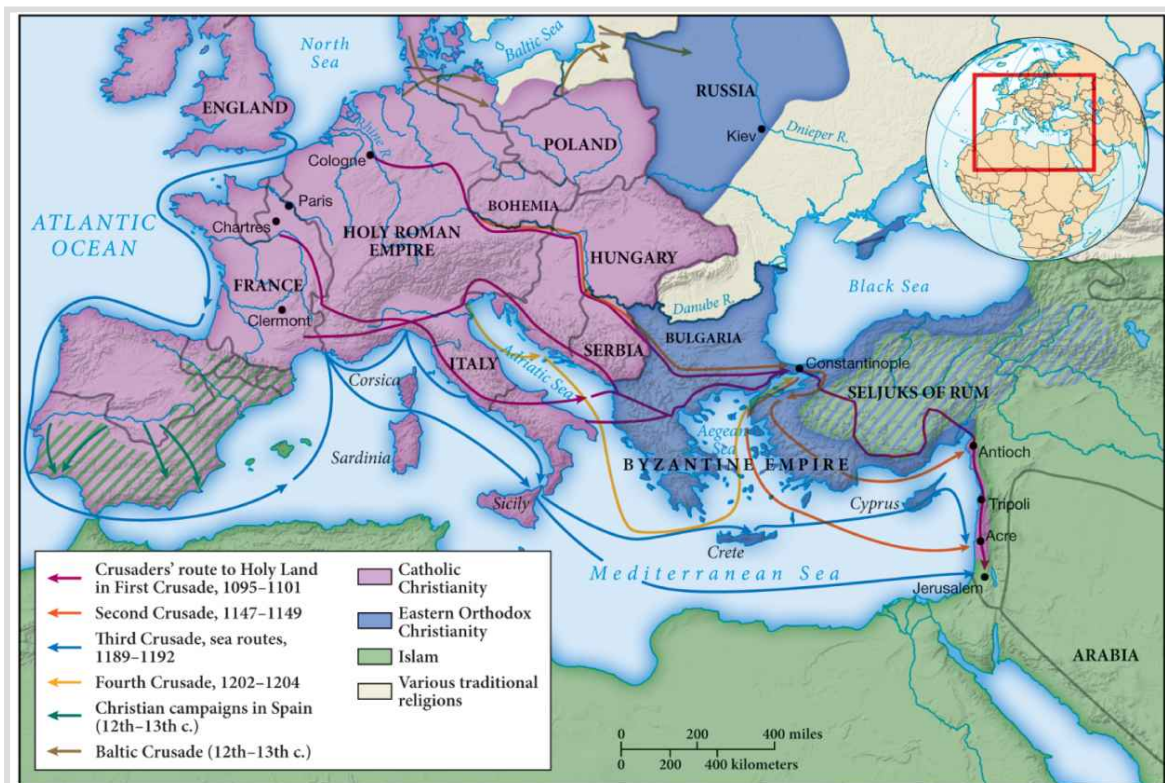
From "Le Roman de Godefroi de Bouillon" [vellum], 14th century/
Bibliothèque Nationale de France, Paris, France/Bridgeman Images

The Crusades

This fourteenth-century painting illustrates the Christian seizure of Jerusalem during the First Crusade in 1099. The crowned figure in the center is Godefroi de Bouillon, a French knight and nobleman who played a prominent role in the attack and was briefly known as the king of Jerusalem.

The most famous Crusades were those aimed at wresting Jerusalem and the holy places associated with the life of Jesus from Islamic control and returning them to Christendom (see [Map 2.6](#)). Beginning in 1095, wave after wave of Crusaders from all walks of life and many countries flocked to the eastern Mediterranean, where they temporarily carved out four small Christian states, the last of which was recaptured by Muslim forces in 1291. Led or supported by an assortment of kings, popes, bishops, monks, lords, nobles, and merchants, the

Crusades demonstrated a growing European capacity for organization, finance, transportation, and recruitment, made all the more impressive by the absence of any centralized direction for the project. They also demonstrated considerable cruelty. The seizure of Jerusalem in 1099, for instance, was accompanied by the slaughter of many Muslims and Jews.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 2.6 The Crusades

Western Europe's crusading tradition reflected the expansive energy and religious impulses of an emerging civilization. It was directed against Muslims in the Middle East, Sicily, and Spain as well as the Eastern Orthodox Christians of the Byzantine Empire. The Crusades also involved attacks on Jewish communities, probably the first organized mass pogroms against Jews in Europe's history.

READING THE MAP: Which of the Crusades were directed against other Christian peoples and which against Muslim lands?

INTERPRETING THE MAP: From the information provided by this map, how would you describe the role of Constantinople in the four Crusades to the eastern Mediterranean?

Description

Catholic Christianity existed in the Holy Roman Empire, and the countries, Spain, England, France, Sardinia, Italy, Poland, Bohemia, Hungary, and the islands, Sardinia, Corsica, and Sicily. Eastern Orthodox Christianity existed in the Byzantine Empire and the countries, Russia and Bulgaria. Islam existed in the Seljuks of Rum and the Southern part of Spain and Arabia. Various traditional religions existed in the region toward the east of Russia, in the region toward the north of Bulgaria, and the regions surrounding the Baltic Sea.

First Crusade (1095 to 1101) - The first route started from Chartres, travelled to Italy, then to Bulgaria through the Adriatic Sea and from Bulgaria to Constantinople. The second route was from Cologne to Constantinople through Bohemia, Hungary, and Bulgaria. The third route was from Clermont to Constantinople through Serbia and Bulgaria. The fourth route was from Constantinople to Jerusalem through the Seljuks of Rum, Antioch, Tripoli, and Acre.

Second Crusade (1147 to 1149) - The first route started from Bohemia to Constantinople through Hungary and Bulgaria. The second route was from Constantinople to Antioch through the Byzantine Empire and the third route went through Aegean Sea to Acre. The Third Crusade (1189 to 1192) took the sea route. The first route started from England, travelled along the Atlantic Ocean coast of France and Spain toward Corsica on the Mediterranean coast. From here, the route divides into two. The first route travels from Corsica, across the Mediterranean Sea to Sicily through Sardinia. From Sicily, the route crosses the Mediterranean Sea directly to Jerusalem. The other route from Corsica travels through the western coast of Italy, crosses Sicily and goes via Crete and Cyprus in the Mediterranean Sea to Acre.

Fourth Crusade (1202 to 1204) - The route started from the Adriatic Sea coast of the Holy Roman Empire and travelled to Constantinople through the Adriatic and the Aegean Sea.

Christian campaigns in Spain during the twelfth and the thirteenth century originated at the center region of Spain and spread along its southern boundary.

Baltic Crusade during the twelfth and the thirteenth century originated in the regions surrounding the Baltic Sea and spread to Poland and Russia.

AP* Analyzing Evidence

What does this map suggest about the success or failure of the Crusades?

Crusading was not limited to targets in the Islamic Middle East, however. Those Christians who waged war for centuries to reclaim the Iberian Peninsula from Muslim hands were likewise declared “crusaders,” with a similar set of spiritual and material benefits. So too were Scandinavian and German warriors who took part in wars to conquer, settle, and convert lands along the Baltic Sea. The Byzantine Empire and Russia, both of which followed Eastern Orthodox Christianity, were also on the receiving end of Western crusading, as were Christian heretics, Jews, and various enemies of the pope in Europe itself. Crusading, in short, was a pervasive feature of European expansion, which persisted as Europeans began their oceanic voyages in the fifteenth century and beyond.

Surprisingly perhaps, the Crusades had little lasting impact, either politically or religiously, in the Middle East. European power was not sufficiently strong or long-lasting to induce much conversion, and the small European footholds there had come under Muslim control by 1300. In Europe, however, crusading in general and interaction with the Islamic world in particular had very significant long-term consequences. Spain, Sicily, and the Baltic region were brought permanently into the world of Western Christendom, while a declining Byzantium was further weakened by the Crusader sacking of Constantinople in 1204. Tens of thousands of Europeans came into personal contact with the Islamic world, from which they picked up a taste for the many luxury goods available there, stimulating a demand for Asian goods. They also learned techniques for producing sugar on large plantations using slave labor, a process that had incalculable consequences in later centuries as Europeans transferred the plantation system to the Americas. Muslim scholarship, together with the ancient Greek learning that it incorporated, also flowed into Europe, largely through Spain and Sicily (see [“Reason and Renaissance in the West”](#)).

If cross-cultural contacts born of crusading opened channels of trade, technology transfer, and intellectual exchange, they also hardened cultural barriers between peoples. The rift between Eastern Orthodoxy and Roman Catholicism deepened further and remains to this day a fundamental divide in the Christian world. Christian anti-Semitism was both expressed and exacerbated as Crusaders on their way to Jerusalem found time on a number of occasions to massacre Jews, regarded as “Christ-killers,” despite

the opposition of leading churchmen. The Crusades also had other long-term influences. European empire building, especially in the Americas, continued the crusading notion that “God wills it.” And more recently, over the past two centuries, as the world of the Christian West and that of Islam have collided, both sides have found many occasions for which images of the Crusades, however distorted, have proved politically popular or ideologically useful.

Reason and Renaissance in the West

Intellectual life in Europe changed dramatically in the several centuries after 1000, amid a rising population, a quickening commercial life, emerging towns and cities, and contact with Islamic learning. Moreover, the West was developing a legal system that provided a measure of independence for a variety of institutions — towns and cities, guilds, professional associations, and especially universities. An outgrowth of earlier cathedral schools, these European universities — in Paris, Bologna, Oxford, Cambridge, Salamanca — became “zones of intellectual autonomy” in which scholars could pursue their studies with some freedom from the dictates of religious or political authorities, although that freedom was never complete and was frequently contested.²⁰

AP[®] Causation

In what ways did the rediscovery of Greek philosophy and science affect European Christianity?

This was the setting in which a small group of literate churchmen began to emphasize the ability of human reason to penetrate divine mysteries and to grasp the operation of the natural order. The new interest in rational thought was applied first to theology, the “queen of the sciences” to European thinkers. Logic, philosophy, and rationality would operate in service to Christ. Through time, European intellectuals also applied their newly discovered confidence in human reason to law, medicine, and the world of nature, exploring optics, magnetism, astronomy, and alchemy. Slowly and never completely, the scientific study of nature, known as “natural philosophy,” began to separate itself from theology. This mounting enthusiasm for rational inquiry stimulated European scholars to seek out original Greek texts, particularly those of Aristotle. They found them in the Greek-speaking world of Byzantium and in the Islamic world, where they had long ago been translated into Arabic. In the twelfth and thirteenth centuries, an explosion of translations from Greek and Arabic into Latin, many of them undertaken in Spain, gave European scholars direct access to the works of ancient Greeks and to the remarkable results of Arab scholarship in astronomy, optics, medicine, pharmacology, and more. One of these translators, Adelard of Bath (1080–1142), remarked that he had learned, “under the guidance of reason from Arabic teachers,” not to trust established authority.²¹



bpk Bildagentur/Kupferstichkabinett, Staatliche Museen, Berlin, Germany/
Photo: Joerg P. Anders/Art Resource, NY

European University Life in the Middle Ages

This fourteenth-century manuscript painting shows a classroom scene from the University of Bologna in Italy. Notice the sleeping and disruptive students. Some things apparently never change.

AP[®] Comparison

What comparisons can you make between this image and the image of Muslim scholars?

The works of the prolific Aristotle, with his logical approach and “scientific temperament,” made the deepest impression. His writings became the basis for university education and largely

dominated the thought of Western Europe in the five centuries after 1200. In the work of the thirteenth-century theologian Thomas Aquinas, Aristotle's ideas were thoroughly integrated into a logical and systematic presentation of Christian doctrine. In this growing emphasis on human rationality, which some considered to be at least partially separate from divine revelation, lay one of the foundations of the later Scientific Revolution and the secularization of European intellectual life.

Beginning in the vibrant commercial cities of Italy between roughly 1350 and 1500, the [European Renaissance](#) also turned to the ancient past for inspiration. But its agenda reflected the belief of the wealthy male elite that they were living in a wholly new era, far removed from the confined religious world of feudal Europe. Educated citizens of these cities sought inspiration in the art and literature of ancient Greece and Rome; they were "returning to the sources," as they put it. Their purpose was not so much to reconcile these works with the ideas of Christianity but to use them as a cultural standard to imitate and then to surpass. The elite patronized great Renaissance artists such as Leonardo da Vinci, Michelangelo, and Raphael, whose paintings and sculptures were far more naturalistic, particularly in portraying the human body, than those of their medieval counterparts. Although religious themes remained prominent, Renaissance artists now included portraits and busts of well-known contemporary figures and scenes from ancient mythology. Some of these artists looked to the Islamic world for standards of excellence, sophistication, and abundance. (See [Working with Evidence: Islam and Renaissance Europe](#).)

In its focus on the affairs of this world, Renaissance culture reflected the urban bustle and commercial preoccupations of Italian cities. Its secular elements challenged the otherworldliness of Christian culture, and its individualism signaled the dawning of a more capitalist economy of private entrepreneurs. By 1450, a new Europe was in the making, one very different from its own recent past.

Civilizations of the Americas

AP® EXAM TIP

Pay close attention to these explanations of differences between the rise of civilizations in Afro-Eurasia and the Americas.

Separated from Afro-Eurasia by the Pacific and Atlantic oceans lay the altogether separate world, later known as the Americas, that housed two major and long-established centers of civilization in this era — Mesoamerica and the Andes. Together, they were home to a majority of the population of the Americas by 1200. But unlike the civilizations of Africa and Eurasia, Mesoamerica and the Andes had little if any direct contact with each other. They shared, however, a rugged mountainous terrain with an enormous range of microclimates as well as great ecological and biological diversity. Arid coastal environments, steamy lowland rain forests, cold and windy highland plateaus cut by numerous mountains and valleys — all of this was often encompassed in a relatively small area. Such conditions contributed to substantial linguistic and ethnic diversity. By 1200, both regions had witnessed the rise and decline of a series of increasingly sophisticated states, a trend that culminated in the fifteenth century with the emergence of the Aztec and Inca empires. Both were the work of previously marginal peoples who had forcibly taken over and absorbed older cultures, thus gaining new energy. Both were also decimated in

the sixteenth century at the hands of Spanish conquistadores and their diseases (see [Map 2.7](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 2.7 The Americas in the Fifteenth Century

The Aztec and Inca empires dominated two civilizational zones in the Americas during the century before Columbus's voyage in 1492 brought these two "old worlds" into contact with one another. But the Aztec and Inca states had little, if any, direct contact with each other.

Description

Hunting and gathering peoples who lived across major parts of North America are as follows: Forest hunter-gatherers; Inuit seal hunters; Plateau fishers and hunter gatherers; Plains bison hunters; Desert hunter gatherers; and West coast foraging, hunting, and fishing peoples.

Pueblo farming peoples lived in the region around the Colorado River. Plains farmers lived in the central eastern part of North America around the Mississippi River. The Mississippian mound builders and the Iroquois lived in the eastern part of North America. Mexico belonged to the Aztec Empire, where the Mesoamerican civilization existed. Tenochtitlan, Chichen Itza, and Maya belonged to the Aztec Empire. The regions along the western coast of South America belonged to the Inca Empire, where the Andean Civilization existed. Machu Picchu and Cuzco belonged to the Inca Empire. Parts of Columbia and Ecuador belonged to the North Andean chiefdoms. The regions around the Amazon River belonged to the Amazonian chiefdoms. Savanna hunter-gatherers and Pampas hunter-gatherers lived in the southern part of South America. Rain forest farmers and Savanna and highland farmers lived in the major part of South America. Shellfish gatherers and seal hunters lived along the coastal regions of Chile.

AP* Causation

What different kinds of societies inhabited the Americas in the fifteenth century? How might you explain their distribution?

The Emergence of the Aztecs in Mesoamerica

The Aztec Empire inherited an ancient set of cultural, religious, and political traditions associated with civilizations centered on a region stretching from central Mexico to northern Central America. Despite its environmental and ethnic diversity, Mesoamerica was also a distinct region, bound together by a common culture. Its many peoples shared an intensive agricultural technology devoted to raising maize, beans, chili peppers, and squash and based their economies on market exchange. They practiced religions featuring a similar pantheon of male and female deities, understood time as a cosmic cycle of creation and destruction, practiced human sacrifice, and constructed monumental ceremonial centers. Furthermore, they employed a common ritual calendar and hieroglyphic writing.

Starting with the Olmec around 1200 B.C.E. civilizations regularly emerged, flourished, and declined in the region. None has attracted more attention than the [Maya civilization](#), which dominated a region centered on modern-day Guatemala and the Yucatán region of Mexico between 250 and 900 C.E. Maya artistic and intellectual accomplishments were impressive. Builders and artists created substantial urban centers dominated by temples, pyramids, palaces, and public plazas, all graced with painted murals and endless stone carvings. Intellectuals developed the most elaborate writing system in the Americas, which used both pictographs and phonetic or syllabic elements, and a mathematical system that included the concept of zero and place notation that made complex calculations possible. Organized into a highly fragmented political system of city-states, local lords, and regional kingdoms with no central authority and frequent warfare,

this dynamic culture thrived before collapsing by around 900 with a completeness and finality rare in world history. (See [“Civilizations and the Environment” in Chapter 1.](#))



© Peter M. Wilson/Alamy

The Maya Temple of the Great Jaguar in Tikal

Located in the Maya city of Tikal in present-day Guatemala, this temple was constructed in the eighth century C.E. and excavated by archeologists in the late nineteenth century. It served as the tomb of the Tikal ruler Jasaw Chan K’awiil I (682–734). Some 144 feet tall, it includes a monumental staircase leading to a three-room temple complex topped by a huge decorative roof comb showing the ruler on his throne.

AP* Comparison

Compare the features of this Temple of the Jaguar to those of a Mesopotamian ziggurat. What features are similar? To what extent are they different?

The state known to history as the [Aztec Empire](#) (1345–1528) was the last and largest of the Mesoamerican states to emerge before the Spanish conquered the region in the early sixteenth century. It was largely the work of the Mexica (meh-SHEEH-kah) people, a semi-nomadic group from northern Mexico who had migrated southward and by 1325 had established themselves on a small island in Lake Texcoco. Over the next century, the Mexica developed their military capacity, served as mercenaries for more powerful people, negotiated elite marriage alliances with those people, and built up their own capital city of Tenochtitlán (te-nawch-tee-tlahn). In 1428, a Triple Alliance between the Mexica and two nearby city-states launched a highly aggressive program of military conquest that in less than 100 years brought more of Mesoamerica within a single political framework than ever before. Aztec authorities, eager to shed their rather undistinguished past, now claimed descent from earlier Mesoamerican peoples, emphasizing the continuity of Mesoamerican civilization.

With a core population recently estimated at 5 to 6 million people, the Aztec Empire was a loosely structured and unstable conquest state that witnessed frequent rebellions by its subject peoples. Conquered peoples and cities were required to provide labor for Aztec projects and regularly deliver to their Aztec rulers impressive quantities of textiles and clothing, military supplies, jewelry and other luxuries, various foodstuffs, animal products, building materials, rubber balls, paper, and more. The process was overseen by local imperial tribute collectors, who sent the required goods on to Tenochtitlán, a metropolis of 150,000 to 200,000 people, where they were meticulously recorded.

That city featured numerous canals, dikes, causeways, and bridges. A central walled area of palaces and temples included a pyramid almost 200 feet high. Surrounding the city were “floating gardens,” artificial islands created from swamplands, called *chinampas*, that supported a highly productive agriculture. Vast marketplaces reflected the commercialization of the economy. A young Spanish soldier who beheld the city in 1519 declared, “Gazing on such wonderful sights, we did not know what to say, or whether what appeared before us was real.”²²

Slaves, especially those captured in war, played a prominent role in Aztec society, for they were often destined for sacrifice in the bloody rituals so central to Aztec religious life. Long a part of Mesoamerican and many other world cultures, human sacrifice assumed an unusually prominent role in Aztec public life and thought during the fifteenth century. Tlacaelel (1398–1480), who was for more than half a century a prominent official of the Aztec Empire, is often credited with crystallizing the ideology of state that gave human sacrifice such great importance.

In the Aztecs’ understanding of the world, the sun, central to all life and identified with the Aztec patron deity Huitzilopochtli (wee-tsee-loh-pockt-lee), tended to lose its energy in a constant battle against encroaching darkness. Thus the Aztec world hovered always on the edge of catastrophe. To replenish its energy and thus postpone the descent into endless darkness, the sun required the life-giving force found in human blood. Because the gods had shed their blood ages ago in creating humankind, it was wholly proper for people to offer their own blood to nourish the

gods in the present. The high calling of the Aztec state was to supply this blood, largely through its wars of expansion. Enslaved prisoners of war were “those who have died for the god.” The growth of the Aztec Empire therefore became the means for maintaining cosmic order and avoiding utter catastrophe. This ideology also shaped the techniques of Aztec warfare, which put a premium on capturing prisoners rather than on killing the enemy. As the empire grew, priests and rulers became mutually dependent, and “human sacrifices were carried out in the service of politics.”²³ Massive sacrificial rituals, together with a display of great wealth, impressed enemies, allies, and subjects with the immense power of the Aztecs and their gods.

The Emergence of the Incas in the Andes

Yet another and quite separate center of civilization in the Americas lay in the dramatic landscape of the Andes. Bleak deserts along the coast supported human habitation only because they were cut by dozens of rivers flowing down from the mountains, offering the possibility of irrigation and cultivation. The offshore waters of the Pacific Ocean also provided an enormously rich marine environment with an endless supply of seabirds and fish. The Andes themselves, a towering mountain chain with many highland valleys, afforded numerous distinct ecological niches, depending on altitude. Andean societies generally sought access to the resources of these various environments through colonization, conquest, or trade — seafood from the coastal regions; maize and cotton from lower-altitude valleys; potatoes,

quinoa, and pastureland for their llamas in the high plains; tropical fruits and coca leaves from the moist eastern slope of the Andes.

Over thousands of years, many small civilizations had flourished in the Andes region. But in the early 1400s, a relatively small community of Quechua-speaking people, known to us as the Incas, built a huge empire along almost the entire spine of the Andes Mountains. Much as the Aztecs drew on the traditions of the earlier Mesoamerican societies, the Incas incorporated the lands and cultures of earlier Andean civilizations. The [Inca Empire](#) (1438–1533), however, was much larger than the Aztec state; it stretched some 2,500 miles along the Andes and contained perhaps 10 million subjects during its short life in the fifteenth and early sixteenth centuries.

AP* Comparison

How does the Inca employment of bureaucrats compare to that of other societies, such as China?

AP* Comparison

What distinguished the Aztec and Inca empires from each other?

Both the Aztec and Inca empires represent rags-to-riches stories in which quite modest and remotely located people very quickly created by military conquest the largest states ever witnessed in their respective regions, but the empires themselves were quite different. In the Aztec realm, the Mexica rulers largely left their

conquered people alone if the required tribute was forthcoming. The Incas, on the other hand, erected a more bureaucratic and intrusive empire. At the top reigned the emperor, an absolute ruler regarded as divine, a descendant of the creator god Viracocha and the son of the sun god Inti. Each of the some eighty provinces in the empire had an Inca governor. In theory, the state owned all land and resources, though in practice state lands, known as “lands of the sun,” existed alongside properties owned by temples, elites, and traditional communities. At least in the central regions of the empire, local officials were incorporated into the Inca administration, supervised by an Inca governor or the emperor. A separate set of “inspectors” provided the imperial center with an independent check on these provincial officials.



fStop/Superstock

Machu Picchu

Machu Picchu, high in the Andes Mountains, was constructed by the Incas in the fifteenth century on a spot long held sacred by local people. Its 200 buildings stand at some 8,000 feet above sea level, making it a “city in the sky.” It was probably a royal retreat or religious center, rather than a location serving administrative, commercial, or military purposes. The outside world became aware of Machu Picchu only in 1911, when it was popularized by a Yale University archeologist.

AP* Causation

What can you infer from this image about how the massive building projects of the Inca Empire reflected the power of the state?

Births, deaths, marriages, and other population data were carefully recorded on *quipus*, the knotted cords that served as an accounting device. A resettlement program moved one-quarter or more of the population to new locations, in part to disperse conquered and no doubt resentful people and sometimes to reward loyal followers with promising opportunities. Efforts at cultural integration required the leaders of conquered peoples to learn Quechua (keh-choo-wah). Their sons were removed to the capital of Cuzco for instruction in Inca culture and language. While the Incas required their subject peoples to acknowledge major Inca deities, these peoples were then largely free to carry on their own religious traditions. Thus, the Inca Empire was a fluid system that varied greatly from place to place and over time.

Inca demands on their conquered people were expressed, not so much in terms of tribute, as in the Aztec realms, but as labor service, known as *mita*, which was required periodically of every household. What people produced at home usually stayed at

home, but almost everyone also had to work for the state. Some labored on large state farms or on “sun farms,” which supported temples and religious institutions; others herded, mined, served in the military, or toiled on state-directed construction projects.

AP® EXAM TIP

Know the meaning and significance of the *mita* (or *mit'a*) system.

Those with particular skills were put to work manufacturing textiles, metal goods, ceramics, and stonework. The most well known of these specialists were the “chosen women,” who were removed from their homes as young girls, trained in Inca ideology, and set to producing corn beer and cloth at state centers. Later they were given as wives to men of distinction or sent to serve as priestesses in various temples, where they were known as “wives of the Sun.” In return for such labor services, Inca ideology, expressed in terms of family relationships, required the state to arrange elaborate feasts at which large quantities of food and drink were consumed and to provide food and other necessities when disaster struck. Thus the authority of the state penetrated and directed Inca society and economy far more than did that of the Aztecs. (See [Working with Evidence, Source 5.4](#), for an early Spanish account of Inca governing practices.)

537

TRAVAXA HAILLICHACRAIAPVIC^{vi}



pacha agosto yapuy quilla

tabragor

ayau haylli yan ayau hay llivau
ayau hay lli yan ayau gnylliyau
chayau is ya chay mipalel



agosto - haca yapuy

agos to

Werner Forman/Getty Images

Inca Agricultural Practice

This sixteenth-century drawing by Felipe Guaman Poma, an Inca nobleman, illustrates the cooperation of Inca men and women in agriculture. The men are loosening the soil with a “foot-plow,” while the women plant the seeds.

Description

The men are working with the foot ploughs, while the women are toiling the soil. A woman is offering a cup of drink to them. The drawing has some scripts on it.

AP[®] Analyzing Evidence

How does this image portray the respective roles of men and women in Inca agricultural life?

AP[®] EXAM TIP

The AP[®] exam frequently includes questions about the Inca economic system.

If the Inca and Aztec civilizations differed sharply in their political and economic arrangements, they resembled each other more closely in their gender systems. Both societies practiced what scholars call “gender parallelism,” in which “women and men operate in two separate but equivalent spheres, each gender enjoying autonomy in its own sphere.”²⁴ In both Mesoamerican and Andean societies, such systems had emerged long before their incorporation into the Aztec and Inca empires. In the Andes, men reckoned their descent from their fathers and women from

their mothers, while Mesoamericans had long viewed children as belonging equally to their mothers and fathers. Parallel religious cults for women and men likewise flourished in both societies. Inca men venerated the sun, while women worshipped the moon, with matching religious officials. In Aztec temples, both male and female priests presided over rituals dedicated to deities of both sexes. Particularly among the Incas, parallel hierarchies of male and female political officials governed the empire, while in Aztec society, women officials exercised local authority under a title that meant “female person in charge of people.” Social roles were clearly defined and different for men and women, but the domestic concerns of women — childbirth, cooking, weaving, cleaning — were not regarded as inferior to the activities of men. Among the Aztecs, for example, sweeping was a powerful and sacred act with symbolic significance as “an act of purification and a preventative against evil elements penetrating the center of the Aztec universe, the home.”²⁵ In the Andes, men broke the ground, women sowed, and both took part in the harvest.

REFLECTIONS

“Civilization”: What’s in a Word?

AP[®] Analyzing Evidence

What is the problem associated with using the word “civilization” to describe the agricultural city-states and early empires discussed in this chapter?

In examining civilizations, we are worlds away from life in agricultural villages or Paleolithic camps. Historians have been somewhat uncertain as to how to refer to these more complex forms of society, despite their central and ever-growing place in the human story. Following common practice, we have called them “civilizations,” but scholars have reservations about the term for two reasons. The first is its implication of superiority. In popular usage, “civilization” suggests refined behavior, a “higher” form of society, something unreservedly positive. The opposite of “civilized” — “barbarian,” “savage,” or “uncivilized” — is normally understood as an insult implying inferiority. That, of course, is precisely how the inhabitants of many civilizations have viewed outsiders, particularly those neighboring peoples living without the alleged benefit of cities and states.

AP[®] Comparison

What is the main disagreement in point of view among historians regarding the word “civilization”?

Modern assessments of the premodern civilizations reveal a profound ambiguity about these new, larger, and more complex societies. On the one hand, these civilizations have given us inspiring art, profound reflections on the meaning of life, more productive technologies, increased control over nature, and the art of writing — all of which have been cause for celebration. On the other hand, as anthropologist Marvin Harris noted, “human beings learned for the first time how to bow, grovel, kneel, and kowtow.”²⁶ Massive inequalities, state oppression, slavery, large-scale warfare, the subordination of women, and epidemic disease also accompanied the rise of civilization, generating discontent, rebellion, and sometimes the urge to escape. This ambiguity about the character of civilizations has led some historians to avoid the word, instead referring to civilizations as complex societies, urban-based societies, or state-organized societies.

A second reservation about using the term “civilization” derives from its implication of solidity — the idea that civilizations represent distinct and widely shared identities with clear boundaries that mark them off from other such units. It is unlikely, however, that many people living in China, the Islamic world, or Latin Christendom felt themselves primarily part of these larger bodies. Local identities defined by occupation, clan affiliation, village, city, or region were surely more important for most people than those of some larger civilization. At best, members of an

educated upper class who shared a common literary tradition may have felt themselves part of some more inclusive civilization, but that left out most of the population. Moreover, unlike modern nations, none of the earlier civilizations had definite borders. Any identification with a civilization surely faded as distance from its core region increased. Finally, the line between civilizations and other kinds of societies is not always clear. Just when does a village or town become a city? At what point does a chiefdom become a state?

Despite these reservations, this book continues to use the term “civilization,” both because it is so deeply embedded in our way of thinking about the world and because no alternative concept has achieved widespread acceptance. For historians, however, “civilization” is a purely descriptive term, referring to a distinctive type of human society — one with cities and states — without implying any judgment or assessment, any sense of superiority or inferiority. Furthermore, “civilization” serves to define broad cultural patterns in particular geographic regions — Eastern Europe, the Andes or China, for example — even though many people living in those regions may have been more aware of differences and conflicts than of those commonalities.

Chapter Review

AP[®] Key Terms

Song dynasty

China's economic revolution

Hangzhou

foot binding

hangul

chu nom

bushido

Abbasid caliphate

Seljuk Turkic Empire

Ottoman Empire

al-Andalus

Byzantine Empire

Constantinople

Caesaropapism

Eastern Orthodox Christianity

Crusades

Kievan Rus

Western Christendom

Roman Catholic Church

European Renaissance

Maya civilization

Aztec Empire

Inca Empire

Big Picture Questions

1. What similarities and differences can you identify between the civilizations examined in this chapter?
2. What distinguishes the civilizations of the Americas from those of Afro-Eurasia?
3. In what different ways were civilizations spreading beyond their traditional heartlands between 1200 and 1450?
4. **AP[®]Making Connections:** Considering [Chapters 1](#) and [2](#) together, what major political and social processes changed between 500 and 1450?

Next Steps: For Further Study

Terence N. D'Altroy, *The Incas* (2002). A history of the Inca Empire that draws on recent archeological and historical research.

John Esposito, ed., *The Oxford History of Islam* (1999). Up-to-date essays on various periods and themes in Islamic history. Beautifully illustrated.

Halil Inalcik and Donald Quataert, *An Economic and Social History of the Ottoman Empire, 1300–1914* (1994). A classic study of the Ottoman Empire.

William Chester Jordan, *Europe in the High Middle Ages* (2004). A broad overview of late medieval Europe by a major scholar in the field.

Robin Kirkpatrick, *The European Renaissance, 1400–1600* (2002). A beautifully illustrated history of Renaissance culture as well as the social and economic life of the period.

Charles C. Mann, *1491: New Revelations of the Americas before Columbus* (2005). A review of Western Hemisphere societies and academic debates about their pre-Columbian history.

Paul S. Ropp, *China in World History* (2010). An up-to-date telling of China's historical development, cast in a global context.

Michael Smith, *The Aztecs* (2003). A history of the Aztec Empire, with an emphasis on the lives of ordinary people.

"Byzantine Empire," on [history.com](https://www.history.com). A History channel website that features a number of short, thoughtful videos about Byzantium.

Ben Hedges and Christy Sammett (producers), "Discovering China: The Song Dynasty," NTD Television, found on YouTube. A brief documentary with lovely visuals that highlights the achievements of Song dynasty China.

Joel Westerbrook, Executive Producer, "Inca: Secrets of the Ancestors," Time-Life, *Lost Civilizations*, 1995, found on YouTube. A thoughtful video exploring this largest of pre-Columbian states.

AP® SKILLS WORKSHOP

Evidence

One of the most significant skills in the AP® World History course is the ability to support a historical argument with evidence. In this workshop, we'll take a look at how professional historians use evidence to support their claim, and how you can too.

UNDERSTANDING EVIDENCE

A historical claim must always be backed up with evidence. Through this combination of a claim supported by evidence, a historian creates a cohesive, fact-based argument. So what counts as evidence?

Evidence: Facts from primary and secondary sources that are historically accurate and relevant

Primary source evidence is gathered directly from the people who were living at the time of a historical event. In addition to written documents, it can come in the form of images, cartoons, photographs, artifacts, works of art, historical maps, and more. Secondary source evidence includes texts written by historians, economists, art historians, and other experts, but it also includes data sets, maps, graphs, and charts. Another type of evidence that is a bit harder to pin down is “facts.” A fact is a piece of well-known information that does not necessarily need to be taken directly from a primary or secondary source. Some common facts include historical events, names, dates, and other verifiable information.

Let's look at how the authors of this book establish an evaluative claim and then use evidence to support it:

The “golden age” of Song dynasty China was perhaps less than “golden” for many of its women. Confucian writers emphasized the subordination of women to men and the need to keep males and females separate in every domain of life. The Song dynasty historian and scholar Sima Guang (1019–1086) summed up the prevailing view: “The boy leads the girl, the girl follows the boy; the duty of husbands to be resolute and wives to be docile begins with this.” For elite men, masculinity came to be defined less in terms of horseback riding, athleticism, and warrior values and more in terms of the refined pursuits of calligraphy, scholarship, painting, and poetry. Corresponding views of feminine qualities emphasized women’s weakness, reticence, and delicacy.

Claim

Factual evidence

Primary source evidence

Factual evidence

Description

The texts are as follows:

The ‘golden age’ of Song dynasty China was perhaps less than ‘golden’ for many of its women. [The phrase ‘was perhaps less than ‘golden’ for many of its women’ is highlighted. A corresponding note reads, Claim.]

Confucian writers emphasized the subordination of women to men and the need to keep males and females separate in every domain of life. The Song [A corresponding note reads, Factual evidence.] dynasty historian and scholar Sima Guang (1019–1086) summed up the prevailing view: ‘The boy leads the girl, the girl follows the boy; the duty of husbands to be [A corresponding note reads, Primary source evidence] resolute and wives to be docile begins with this.’ For elite men, masculinity came to be defined less in terms of horseback riding, athleticism, and warrior values and more in terms of the refined pursuits of calligraphy, scholarship, painting, and poetry.

Corresponding views of feminine qualities emphasized women’s weakness, reticence, and delicacy. [A corresponding note reads Factual evidence.]

So, as you see, even a simple claim regarding the fact that women experienced increased restrictions under the Song dynasty is strengthened by being backed up with evidence — from facts derived from primary sources and secondary sources.

EVIDENCE ON THE AP® WORLD HISTORY EXAM

Why do you need to learn how to use evidence effectively? As a historian in training, you will need to know how claims and evidence work in tandem to create an effective argument. You will be expected to write your own arguments on the AP® exam. This means you will need to be able to use appropriate evidence to support your claim, whether that means facts that you remember, or primary sources given to you as part of the exam. You will also be expected to describe and explain the claim of a secondary source and the evidence used to support it. You may also encounter claims in the Multiple-Choice Questions, where you are referred to an excerpt from a historian and asked to choose the answer that best represents the historian's claim.

Finally, knowing how to work with claims and evidence is the foundation of the Document-Based Question and the Long-Essay Question, which account for 40 percent of your score on the exam. Both of these essays require that you make a strong claim (stated in a thesis) and summon evidence to support it in order to get full credit. On the Document-Based Question, you will work with the primary sources given to you, while on the Long-Essay Question you will need to use facts as your evidence.

BUILDING AP® SKILLS

1. **Activity: Identifying Evidence.** In [Historians' Voices 2.1](#), Jerry Broton presents the following claim:

It was the complex impact of [the] exchanges between east and west that created the culture, art, and scholarship that have been popularly associated with the Renaissance.

What three points of evidence can you find to prove that the exchange between East and West helped create the Renaissance?

2. **Activity: Working with Evidence.** In [Historians' Voices 2.2](#), Bernard Lewis explores the great shared inheritance of Islam and Christendom. What evidence does Lewis provide in this excerpt to prove this?
3. **Activity: Working with Claims and Evidence.** Using the Zooming In feature, identify the historian's claim and the evidence used to support it. Then explain the connection between the two. How does the evidence help substantiate the claim?

Islam and Renaissance Europe

The Renaissance era in Europe, roughly 1350 to 1500, represented the crystallization of a new civilization at the western end of Eurasia. In cultural terms, its writers and artists sought to link themselves to the legacy of the pre-Christian Greeks and Romans. But if Europeans were reaching back to their classical past, they were also reaching out — westward to the wholly new world of the Americas, southward to Africa, and eastward to Asia generally and the Islamic world in particular. The European Renaissance, in short, was shaped not only from within but also by its encounters with a wider world.

Interaction with the world of Islam was, of course, nothing new. Centuries of Muslim rule in Spain, the Crusades, and the expansion of the Ottoman Empire were markers in the long relationship of conflict, cooperation, and mutual influence between Christendom and the realm of Islam. Politically, that relationship was changing in the fifteenth century. The Christian reconquest of Spain from Muslim rule was completed by 1492. At the other end of the Mediterranean Sea, the Turkish Ottoman Empire was expanding into the previously Christian regions of the Balkans (southeastern Europe), seizing the ancient capital of the Byzantine Empire, Constantinople, in 1453, while becoming a major player in European international politics.

Despite such conflicts, commerce flourished across political and religious divides. European bulk goods such as wool, timber, and glassware, along with silver and gold, were exchanged for high-value luxury goods from the Islamic world or funneled through it from farther east. These included spices, silks, carpets, tapestries, brocades, art objects, precious stones, gold, dyes, and pigments. In 1384, a Christian pilgrim from the Italian city of Florence wrote: “Really all of Christendom could be supplied for a year with the merchandise of Damascus.”²⁷ Along with goods, Arab and Muslim learning — in medicine, astronomy, philosophy, architecture, mathematics, business practices, and more — also flowed into the Christian West. These various engagements with the Islamic world all found expression in Renaissance Italy, as the sources that follow illustrate.

LOOKING AHEAD

DOING HISTORY

As you examine the following sources, consider what they reveal about Renaissance European attitudes toward the Muslim world. Think about why these attitudes might have changed under various historical circumstances.

SOURCE 2.1 Portrait of Mehmed II

The year 1453 marked a watershed in the long relationship between Christendom and the Islamic world, for it was in that year that the Ottoman sultan Mehmed II decisively conquered the great Christian city of Constantinople, bringing the thousand-year history of Byzantium to an inglorious end. To many Europeans,

that event was a catastrophe and Mehmed was the “terror of the world.” Others, however, saw opportunity. Less than a year after that event, the northern Italian city of Venice signed a peace treaty with the Ottoman sultan, declaring, “It is our intention to live in peace and friendship with the Turkish emperor.”²⁸ Some even expressed admiration for the conquering Muslim ruler. George of Trebizond, a Greek-speaking Renaissance scholar, described Mehmed as “a wise king and one who philosophizes about the greatest matters.”²⁹

For his part, Mehmed admired both classical and contemporary European culture, even as his armies threatened European powers. This cosmopolitan emperor stocked his library with Western texts and decorated the walls of his palace with Renaissance-style frescoes. Seeing himself as heir to Roman imperial authority, he now added “Caesar” to his other titles. And in 1480, he had his portrait painted by the leading artist of Venice, Gentile Bellini, who had been sent to the Ottoman court as a cultural ambassador of his city.

[Source 2.1](#) shows Bellini’s portrait of the emperor sitting under a marble arch, a symbol of triumph that evokes his dramatic conquest of Constantinople. The three golden crowns on the upper left and right likely represent the lands recently acquired for the Ottoman Empire, and the inscription at the bottom describes Mehmed as “Conqueror of the World.”

GENTILE BELLINI | *Portrait of Mehmed II* | 1480



National Gallery, London, UK/Bridgeman Images

Questions to Consider

1. Why might this Muslim ruler want his portrait painted by a Christian artist from Venice?

2. Why might Bellini and the city government of Venice be willing — even eager — to undertake the assignment, less than thirty years after the Muslim conquest of Constantinople?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the purpose of the painting. What does it convey about the nature of Ottoman rule?



SOURCE 2.2 Machiavelli on the Turkish State

The increasing power of the Ottoman Empire inspired fear and admiration among Christian observers, along with a growing interest in how the Turkish sultan governed his state. Niccolò Machiavelli (1469–1521), the diplomat, historian, and political theorist from Florence, offered his assessment of Ottoman government in his most famous treatise, *The Prince*, when he compared the Turkish state to that of France, one of the most powerful kingdoms in Western Europe.

NICCOLÒ MACHIAVELLI | *The Prince* | 1513

Examples of these two kinds of government in our own time are the Turk and the King of France. All the Turkish monarchy is governed by one ruler, the others are his servants, and dividing his kingdom into “sangiascates” [administrative units], he sends to them various administrators, and charges or recalls them at his pleasure. But the King of France is surrounded by a large number

of ancient nobles, recognized as such by their subjects, and loved by them; they have their prerogatives, which the king cannot deprive them of without danger to himself. Whoever now considers these two states will see that it would be difficult to acquire the state of the Turk; but having conquered it, it would be very easy to hold it.

The causes of the difficulty of occupying the Turkish kingdom are, that the invader could not be invited by princes of that kingdom, nor hope to facilitate his enterprise by the rebellion of those around [the Turkish sultan], as will be evident from reasons given above. Because, being all slaves, and bound, it will be more difficult to corrupt them, and even if they were corrupted, little effect could be hoped for, as they would not be able to carry the people with them for the reasons mentioned. Therefore, whoever assaults the Turk must be prepared to meet his united forces, and must rely more on his own strength than on the disorders of others [i.e., rebellious subjects of the Turkish ruler]; but having once conquered him, and beaten him in battle so that he can no longer raise armies, nothing else is to be feared except the family of the prince, and if this is extinguished [i.e., if all members of the Turkish ruler's family are killed], there is no longer any one to be feared, the others having no credit with the people; and as the victor before the victory could place no hope in them, so he need not fear them afterwards. The contrary is the case in the kingdoms governed like that of France, because it is easy to enter them by winning over some baron of the kingdom, there being always some malcontents, and those desiring innovations. These can, for the reasons stated, open the way to you and facilitate victory; but

afterwards, if you wish to keep possession, infinite difficulties arise, both from those who have aided you and from those you have oppressed. Nor is it sufficient to extinguish the family of the prince, for there remain those nobles who will make themselves the head of new changes, and being neither able to content them nor exterminate them, you will lose the state whenever an occasion arises.

Source: Niccolò Machiavelli, *The Prince*, translated by Luigi Ricci (London: Grant Richards, 1903), 15–16.

Questions to Consider

1. How would you characterize Machiavelli's view of the Ottoman state? Does he clearly see it as superior or inferior to that of France, or just different?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the purpose of this document. What was the author hoping to convey to European readers?
2. In what ways does Machiavelli reveal differences between Ottoman and Western European political systems?



SOURCE 2.3 Venetian Trade in the Middle East

Venice had long been the primary point of commercial contact between Europe and the East and the source of the much-desired

luxury goods that its merchants obtained from Alexandria in Egypt. At that time, Muslim Egypt was ruled by the Mamluks, a warrior caste of slave origins who had checked the westward advance of the Mongols in 1260 and had driven the last of the European Crusaders out of the Middle East in 1291. Venetian traders, however, were more interested in commerce than in religion, and by the fifteenth century they enjoyed a highly profitable relationship with the Mamluk rulers of Egypt and Syria, despite the periodic opposition of the pope and threats of excommunication. Thus it is not surprising that the Renaissance artists of Venice were prominent among those who reflected the influence of the Islamic world in their work. By the late fifteenth century, something of a fad for oriental themes surfaced in Venetian pictorial art.

[Source 2.3](#), painted by an anonymous Venetian artist in 1511, expresses this intense interest in the Islamic world. The setting is Damascus in Syria, then ruled by the Egyptian Mamluk regime. The local Mamluk governor of the city, seated on a low platform with an elaborate headdress, is receiving an ambassador from Venice, shown in a red robe and standing in front of the governor. Behind him in black robes are other members of the Venetian delegation, while in the foreground various members of Damascus society — both officials and merchants — are distinguished from one another by variations in their turbans. Behind the wall lies the city of Damascus with its famous Umayyad mosque, formerly a Roman temple to Jupiter and later a Christian church, together with its three minarets. The city's lush gardens and its homes with

wooden balconies and rooftop terraces complete the picture of urban Islam.

The Venetian Ambassador Visits Damascus | 1511



Musée du Louvre, Paris, France/Bridgeman Images

Questions to Consider

1. What impressions of the city and its relationship with Venice does the artist seek to convey?
2. How are the various social groups of Damascus distinguished from one another in this painting?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the historical situation that may have influenced the artist. Why might a Venetian artist have presented such an impressive picture of Muslim Damascus?



SOURCE 2.4 Greek and Islamic Philosophers in Renaissance Art

Beyond political and commercial relationships, Europeans had long engaged with the Islamic world intellectually as well. [Source 2.4](#) illustrates that engagement in a work by Girolamo da Cremona, a fifteenth-century Italian painter known for his “illuminations” of early printed books. Created in 1483 (only some forty years after the invention of the printing press in Europe), it served as the frontispiece for one of the first printed versions of Aristotle’s writings, translated into Latin, along with commentaries by the twelfth-century Muslim scholar Ibn Rushd (1126–1198), better known in the West as Averroes.

Aristotle, of course, was the great Greek philosopher of the fourth century B.C.E. whose writings presented a systematic and rational view of the world, while commenting on practically every branch of knowledge. The legacy of Greek thought in general and Aristotle in particular passed into both the Christian and Islamic worlds. Ibn Rushd, who wrote voluminous commentaries on Aristotle’s works and much else as well, lived in Muslim Spain, where he argued for the compatibility of Aristotelian philosophy and the religious perspectives of Islam. While that outlook faced growing opposition in the Islamic world, Aristotle’s writings found more fertile ground among European scholars in the new universities of the twelfth and thirteenth centuries, where they became the foundation of university curricula and nourished the growth of “natural philosophy.” In large measure it was through translations of Ibn Rushd’s Arabic commentaries on Aristotle that Europeans

regained access to the thinking of that ancient philosopher. A long line of European scholars defined themselves as “Averroists.”

The painting in [Source 2.4](#) is presented as a parchment leaf, torn to disclose two worlds behind Aristotle’s text. At the top in a rural setting, Aristotle, dressed in a blue robe, is speaking to Ibn Rushd, clad in a yellow robe with a round white turban. The bottom of the painting depicts the world of classical Greek mythology. The painted jewels, gems, and pearls testify to the great value placed on such illuminated and printed texts.

Aristotle and Averroes | 1483



Aristotle, "Opera." Frontispiece. With commentary by Averroes. Illumination attributed to Girolamo da Cremona and assistants, Venice, Italy, 1483. Gothic type, PML 21194/The Pierpont Morgan Library, New York, NY, USA/The Morgan Library & Museum/Art Resource, NY

Description

The top of the painting shows Aristotle and Averroes engaged in a thoughtful discussion in a scenic country side. Averroes has a pen in his hand and an open book lies on the ground at his foot. Aristotle is seated on a stone facing Averroes. The bottom of the painting shows

children, men, and two deer as in Greek mythology. The images of jewels, gems, and pearls are in the center of the painting, which are surrounded by the text.

Questions to Consider

1. What overall impression of Renaissance thinking about the classical world and the world of Islam does this painting convey?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the historical situation behind this work of art. Why might Renaissance artists have admired Muslim scholars, and how might they have used Muslim scholarship to make a critique of European society?



SOURCE 2.5 A Papal Call for Crusade

Violent conflict was also a feature of Christian/Muslim relations during the Renaissance, particularly on the Iberian Peninsula, where Christian forces had triumphed by the 1490s. In the eastern Mediterranean, the growing power of the Turks led to several less successful military campaigns or Crusades by Christian powers, several of which were organized by the papacy. In this selection dating from 1343, Pope Clement VI seeks support to send a fleet to counter Turkish naval raids against Christian communities in what are now Greece and the Aegean Islands.

Section 1

Those who launch themselves against the Catholic faith and strive to destroy the Christian religion must be resisted by the faithful with valour and steadfastness. The faithful themselves, fired by ardour for the orthodox faith, and armed to the fullest extent by its virtues, must oppose their hateful design with a rampart of determination, and forbid their evil undertakings with a firm defence. In this way, arrayed in mental and bodily armour, and directed by the light of faith, they may, with the assistance of God for whom they fight, cast down the insurgents, who lack [such] spiritual protection and are blinded by the shadows of unbelief.

To our sorrow, recent proof has confirmed what we have been hearing for some time now about groups of those unbelieving pagans, called ... the Turks, who thirst for blood of Christian people and seek the destruction of the Catholic faith. For some time past they have mobilised the strength of their nation and used a great number of armed vessels to invade by sea Christian territories in the region of *Romania* [Greece and the Aegean Islands], and other neighbouring places in the hands of the faithful. Raging atrociously against the Christians and their lands and islands, they have taken to roaming the seas, as they are doing at present, despoiling and depopulating the settlements ... and what is worse, seizing the Christians themselves as booty and subjecting them to horrible and perpetual slavery, selling them like animals and forcing them to deny their Catholic faith.

Questions to Consider

1. Why would the pope emphasize Turkish atrocities?

Section 2

[The pope then declares his plan to create a fleet to counter the Turks.]

And so that the faithful may respond the more willingly, in so far as they know that they will receive the greater grace for their labours ... we grant to those faithful who proceed with the flotilla or in another fashion in support of the Christians... and who remain on campaign for a year ... and also those who die while engaged on this matter, or receive wounds in the field ... forgiveness of their sins, for which they are truthfully contrite and which they have confessed orally....

We grant the same indulgence of their sins to those who do not take part in person, but who send suitable soldiers at their own expense in accordance with their means and standing ... and also to those who offer as much from their own goods for the matter, as they would have spent going there, staying there for a year, and coming back....

Source: Norman Housley, *Documents on the Later Crusades 1274–1580* (New York: St. Martin's Press, 1996), 79–81.

Questions to Consider

1. What is the pope's purpose? Why do you think he offered forgiveness of sins to those who participated in the

flotilla?

AP® ANALYZING HISTORICAL EVIDENCE

1. Consider the pope's point of view. Why is his depiction of the Muslim world so different from those found in the other sources?
2. What does this document imply about the motives of Christian Crusaders and soldiers?

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:**
Develop an argument in which you evaluate European Renaissance attitudes toward Muslim societies between 1300 C.E. and 1600 C.E.
2. **AP® Analyzing Historical Evidence:** What range of postures toward the Islamic world do these sources convey? How might you account for the differences among them?
3. **AP® Analyzing Historical Evidence:** How might Clement VI in [Source 2.5](#) react to the other four sources in this feature?
4. **AP® Causation:** What role did the Islamic world play in the emerging identity of European civilization?

AP® HISTORIANS' VOICES

Christian/Muslim Relations during the Renaissance

The relationship between Christian and Islamic civilizations during the Middle Ages and Renaissance has been the subject of considerable attention from historians, who have emphasized both hostility and competition and peaceful cross-cultural contacts and exchanges between the two faiths. In [Voice 2.1](#), Jerry Brotton, a specialist on the Renaissance, explores how trade and cultural exchange between Christians and Muslims profoundly shaped the European Renaissance. In [Voice 2.2](#), Bernard Lewis, an expert in Islamic history, examines the reasons behind Christians' and Muslims' hostility toward one another during their first millennium of interaction.

VOICE 2.1

Jerry Brotton on the Role of Cross-cultural Exchange in the European Renaissance | 2002

The Renaissance Bazaar [Brotton's book] describes the historical period starting in the early 15th century when eastern and western societies vigorously traded art, ideas, and luxury goods in a competitive but amicable exchange that shaped what we now call the European Renaissance. The eastern bazaar is a fitting metaphor for the fluid transactions that occurred throughout the

15th and 16th centuries, when Europe began to define itself by purchasing and emulating the opulence and cultured sophistication of the cities, merchants, scholars and empires of the Ottomans, the Persians, and the Egyptian Mamluks. The flow of spices, silks, carpets, porcelain, majolica, porphyry, glassware, lacquer, dyes, and pigments from the eastern bazaars of Muslim Spain, Mamluk Egypt, Ottoman Turkey, Persia, and the Silk Road between China and Europe provided the inspiration and materials for the [Renaissance] art and architecture of Bellini, van Eyck, Dürer, and Alberti. The transmission of Arabic understanding of astronomy, philosophy, and medicine also profoundly influenced thinkers and scientists like Leonardo da Vinci, Copernicus, Vesalius, and Montaigne, whose insights into the workings of the human mind and body, as well as the individual's relationship to the wider world, are often still seen as the foundation of modern science and philosophy. It was the complex impact of these exchanges between east and west that created the culture, art, and scholarship that have been popularly associated with the Renaissance.

Source: Jerry Brotton, *The Renaissance Bazaar: From the Silk Road to Michelangelo* (Oxford: Oxford University Press, 2002), 1.

VOICE 2.2

Bernard Lewis on Hostility between Christians and Muslims | 1995
Between Islam and Christendom there was inevitably great and continuing hostility, but it was not due, in accordance with

currently fashionable notions, to misperception and misunderstanding. On the contrary, the two understood each other very well, far better than either of them, in their other encounters could understand the more remote civilizations of Asia and, later, pre-Columbian America. As well as a shared or, rather, disputed mission and domain, Islam and Christendom had a great shared inheritance, which drew on common sources: the science and philosophy of Greece, the law and government of Rome, the ethical monotheism of Judaea, and beyond all of them, the deeply rooted cultures of the ancient Middle East. Christians and Muslims around the Mediterranean could find a common language in both the figurative and the literal senses. They could communicate, they could argue, if only to disagree; they could translate, as they did, both ways. All of this would have been difficult, if not impossible, between Christians or Muslims, on the one hand, and exponents of the civilizations of India or China, on the other.

Source: Bernard Lewis, *Cultures in Conflict: Christians, Muslims and Jews in the Age of Discovery* (Oxford: Oxford University Press, 1995), 14.

AP® Analyzing Secondary Sources

1. What reasons do these two sources identify for the intense cultural interaction between Christian and Islamic societies during the Renaissance?
2. What do Brotton and Lewis agree on? And on what matters do they disagree?
3. **Integrating Primary and Secondary Sources:** Which sources in this collection might Brotton and Lewis draw

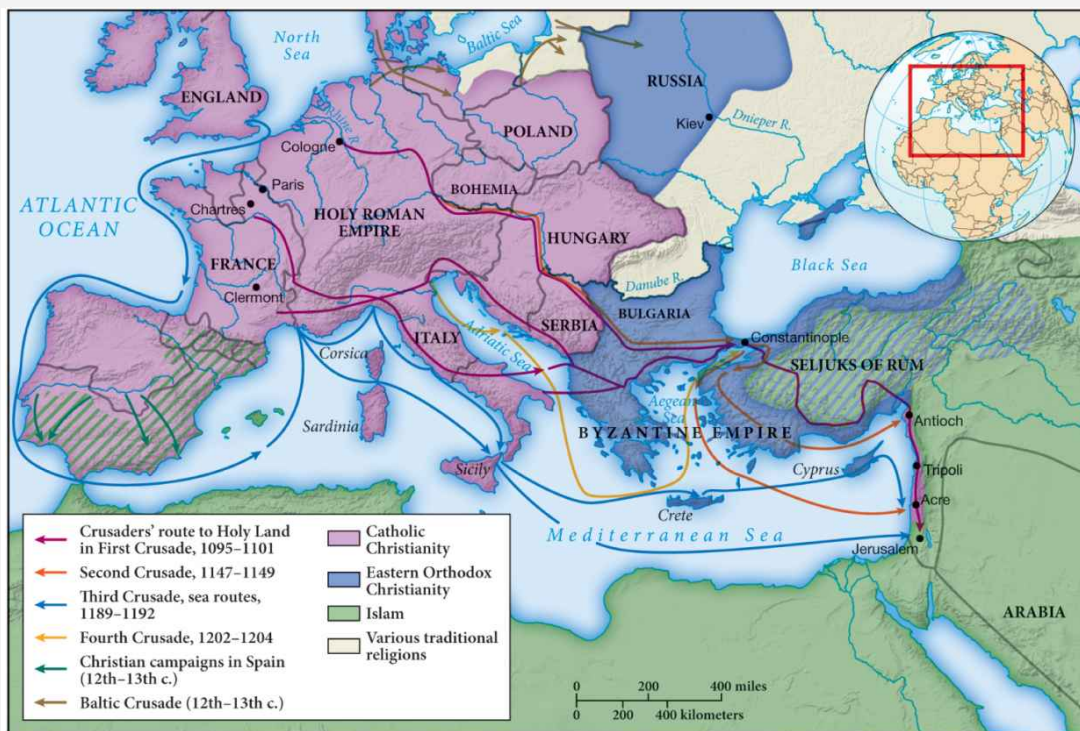
upon to support their assertions?

2 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

The Crusades

Description

"Catholic Christianity existed in the Holy Roman Empire, and the countries, Spain, England, France, Sardinia, Italy, Poland, Bohemia, Hungary, and the islands, Sardinia, Corsica, and Sicily. Eastern Orthodox Christianity existed in the Byzantine Empire and the countries, Russia and Bulgaria. Islam existed in the

Seljuks of Rum and the Southern part of Spain and Arabia. Various traditional religions existed in the region toward the east of Russia, in the region toward the north of Bulgaria, and the regions surrounding the Baltic Sea.

First Crusade (1095 to 1101) - The first route started from Chartres, travelled to Italy, then to Bulgaria through the Adriatic Sea and from Bulgaria to Constantinople. The second route was from Cologne to Constantinople through Bohemia, Hungary, and Bulgaria. The third route was from Clermont to Constantinople through Serbia and Bulgaria. The fourth route was from Constantinople to Jerusalem through the Seljuks of Rum, Antioch, Tripoli, and Acre.

Second Crusade (1147 to 1149) - The first route started from Bohemia to Constantinople through Hungary and Bulgaria. The second route was from Constantinople to Antioch through the Byzantine Empire and the third route went through Aegean Sea to Acre. The Third Crusade (1189 to 1192) took the sea route. The first route started from England, travelled along the Atlantic Ocean coast of France and Spain toward Corsica on the Mediterranean coast. From here, the route divides into two. The first route travels from Corsica, across the Mediterranean Sea to Sicily through Sardinia. From Sicily, the route crosses the Mediterranean Sea directly to Jerusalem. The other route from Corsica travels through the western coast of Italy, crosses Sicily and goes via Crete and Cyprus in the Mediterranean Sea to Acre.

Fourth Crusade (1202 to 1204) - The route started from the Adriatic Sea coast of the Holy Roman Empire and travelled to Constantinople through the Adriatic and the Aegean Sea.

Christian campaigns in Spain during the twelfth and the thirteenth century originated at the center region of Spain and spread along its southern boundary.

Baltic Crusade during the twelfth and the thirteenth century originated in the regions surrounding the Baltic Sea and spread to Poland and Russia.

- 1. The First through Fourth Crusades (1095–1204) involved the Byzantine Empire, Muslim states, and Western Europe in a series of conflicts over what world region?**
 - a. Southwest Asia
 - b. East Africa
 - c. Southeast Asia
 - d. Northwest Africa

- 2. Which of the following comparisons between the Byzantine Empire and other empires is most historically accurate?**
 - a. Like the Russian Empire, the Byzantine Empire was short-lived.
 - b. As in the Abbasid caliphate, religious leaders in the Byzantine Empire were polytheistic.
 - c. Like the Song dynasty, the Byzantine Empire built on the legacy of an earlier empire.
 - d. Like the Ottoman Empire, the Byzantine Empire declined and fell quickly.

- 3. Based on the map above and your knowledge of world history, which of the following was true by the thirteenth century?**
 - a. Catholic Christianity was expanding in western Europe.

- b. The Holy Roman Empire controlled all of Catholic Europe.
- c. The Seljuk Turks controlled most of the Muslim world.
- d. Europe saw a decreasing amount of trade with the Muslim world.

Use your knowledge of world history and the document below to answer Questions 4 and 5.

I received permission from the Governor to go to a village of which we had heard, which was a hundred leagues away on the sea-coast, in a town called Pachacamac. It took us twenty-two days to reach it. The road over the mountains is a thing worth seeing, because, though the ground is so rugged, such beautiful roads could not in truth be found throughout Christendom. The greater part of them is paved. There is a bridge of stone or wood over every stream. We found bridges of network over a very large and powerful river, which we crossed twice, which was a marvelous thing to see. The horses crossed over by them. At each passage they have two bridges, the one by which the common people go over, and the other for the lords of the land and their captains. The approaches are always kept closed, with Indians to guard them. These Indians exact transit dues from all passengers. The chiefs and people of the mountains are more intelligent than those of the coast. The country is populous. There are mines in many parts of it. It is a cold climate, it snows, and there is much rain.

— Excerpt from Hernando Pizarro's description of the conquest of Peru, 1533

4. The tone of the document is most consistent with which of the following statements?

- a. State building in the Americas created less developed governments than state building in Afro-Eurasia.

- b. Some civilizations in the Americas enjoyed wealth on a par with many in Afro-Eurasia.
- c. European visitors approached the Americas with a desire to build mutually beneficial relationships.
- d. The Incas were a mostly violent people, prone to war and conquest, who paid little attention to the development of infrastructure.

5. In what ways had the Incas adapted their civilization to the environment by the sixteenth century?

- a. The Incas built up large floating islands of soil to grow crops in their many lakes.
- b. The Incas hunted and gathered using horses they bought from Europeans.
- c. The Incas built roads and bridges to facilitate networks of exchange in mountainous areas.
- d. The Incas imported potatoes and wheat from far distant trading partners to supplement their diet.

Short-Answer Questions

Read each question carefully and write a short response.

Use complete sentences.

- 1. Use this image and your knowledge of world history to answer all parts of the question that follows.**



From "Grandes Chroniques de France," 1375–1379/Bibliothèque Municipale, Castres, France/Bridgeman Images

Charlemagne, king of the Franks, being crowned emperor by Pope Leo III surrounded by other churchmen.

- A. Explain ONE specific way European rulers maintained their power as shown in the image above.
 - B. Explain ANOTHER specific way European rulers maintained their power in the era 600–1300.
 - C. Explain ONE similarity between how European rulers maintained their power and how rulers in Africa or Asia maintained their power in the era ca. 600–ca. 1450.
- 2. Use this passage and your knowledge of world history to answer all parts of the question that follows.**

[The Crusades have] been variously interpreted. [They have] been presented as warfare to defend a beleaguered Faith or the ultimate expression of secular piety. Alternatively, some have regarded it as ... a defining commitment of the church to accommodate the spiritual aspirations of the laity. [C]rusading is portrayed as an agent as well as a symbol of religious, cultural, or ethnic identity or even superiority; a vehicle for personal or communal [gain], commercial expansion, or political conquest.... Conflicting assessments of the Crusades have described them as manifestations of religious love, by Christians for fellow believers and by God for his people; an experiment in European colonialism; an excuse for religious persecution, ethnic cleansing, and acts of barbarism; or a noble cause.

— Christopher Tyermann, *Fighting for Christendom: Holy War and the Crusades*

- A. Identify ONE specific example that supports an interpretation of the Crusades referenced in the excerpt above.
 - B. Identify ANOTHER specific example that supports an interpretation of the Crusades referenced in the excerpt above.
 - C. Explain ONE effect of the Crusades not mentioned in the excerpt above.
- 3. Use your knowledge of world history to answer all parts of the question that follows.**
- A. Identify ONE way in which the physical environment affected the development of the Aztec Empire before the arrival of the Europeans.
 - B. Explain ANOTHER way in which the physical environment affected the development of the Inca

Empire before the arrival of the Europeans.

C. Explain ONE similarity in the political development of the Aztec and Inca empires.



CHAPTER 3 Connections and Interactions

1200–1450



Martha Avery/Getty Images

Travels on the Silk Roads

This ancient Chinese ceramic figurine shows a group of musicians riding on a camel along the famous Silk Road commercial network that long linked the civilizations of western and eastern Eurasia. The bearded figures represent Central Asian merchants, while the others depict Chinese.

Description

Travels on the Silk Roads This ancient Chinese ceramic figurine shows a group of musicians riding on a camel along the famous Silk Road commercial network that long linked the civilizations of western and eastern Eurasia. The bearded figures represent Central Asian merchants, while the others depict Chinese. (Martha Avery/Getty Images)

AP[®] Analyzing Evidence

What does this image suggest about the relationship between the Chinese and the nomadic people of Central Asia?

Connections across Eurasia: The Silk Roads

[The Making of the Silk Roads](#)

[Religion and the Silk Roads](#)

Connections across the Indian Ocean: The Sea Roads

[Commerce, State Building, and Religion in Southeast Asia](#)

[Commerce, State Building, and Religion in East Africa](#)

[Chinese Maritime Voyages in the Indian Ocean World](#)

Connections across the Sahara: The Sand Roads


[Commerce and State Building in West Africa](#)

[Islam in West Africa](#)

Connections across the Islamic World

Connections across the Americas

Reflections: Economic Globalization — Ancient and Modern

In late 2013, Chinese president Xi Jinping announced a massive and massively expensive project, known as the Belt and Road Initiative, that was intended to connect the economies of Asia, Africa, and Europe and spur economic development. If fully implemented, it would consist of a “belt” of overland connections — highways, railroads, energy pipelines, power grids — and a “road” of sea-based ports and shipping lanes. To its Chinese proponents it would “enhance regional connectivity and embrace a brighter future.” Its critics worried that it could become a vehicle for Chinese global dominance. Very quickly, the project was dubbed a twenty-first-century Silk Road, evoking the ancient commercial network that long spanned much of Eurasia. 

That memory provides a useful reminder that the various peoples, societies, and civilizations described in the previous chapters were never wholly self-contained or isolated communities. To varying degrees, each of them was embedded in a network of relationships with both neighboring and more distant peoples. World historians have an abiding interest in these connections, viewing them as a major motor of change and transformation. Much as diversity and variation were the central themes of [Chapters 1](#) and [2](#), connection and interaction provide the primary focus for [Chapters 3](#) and [4](#).

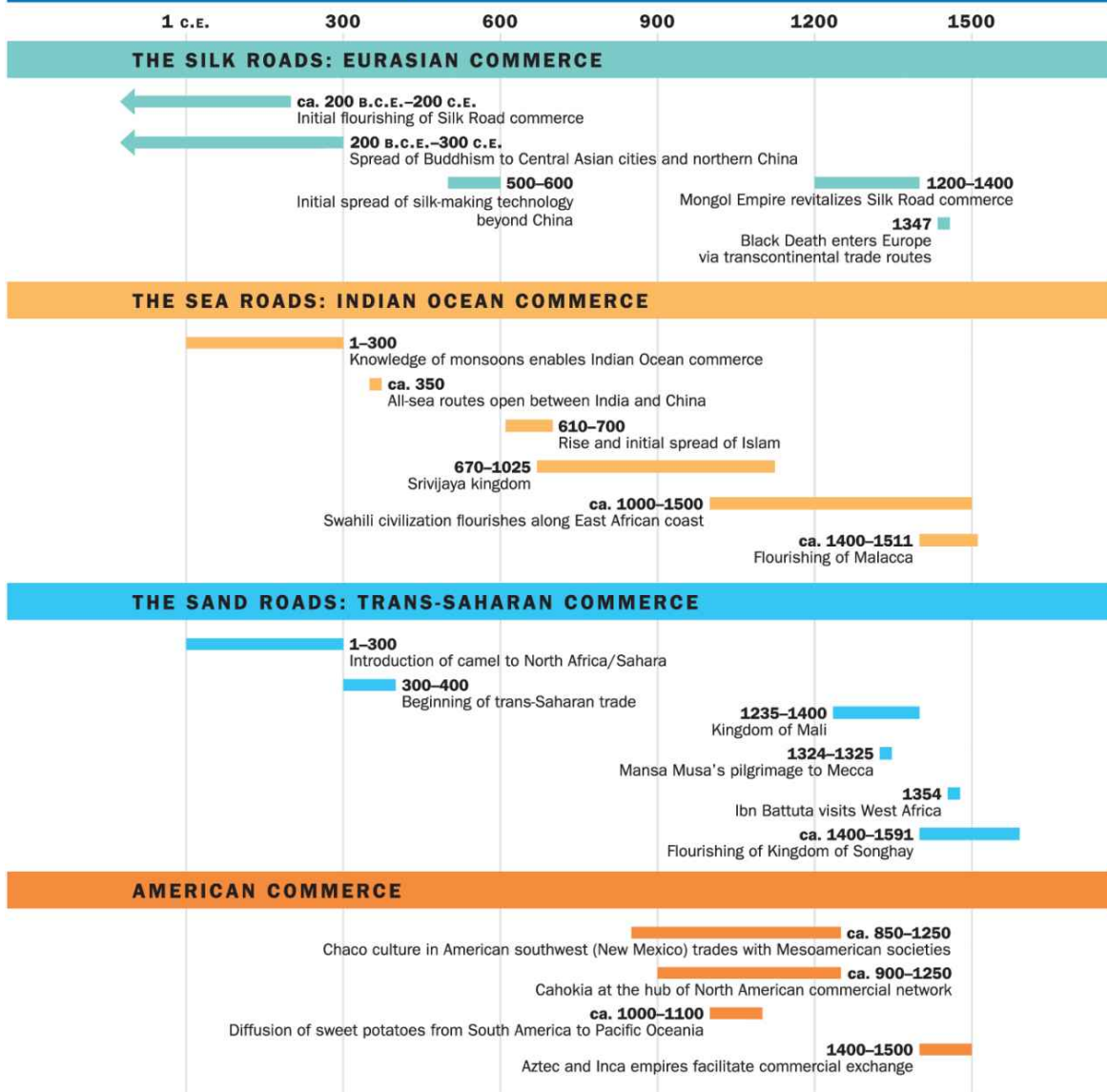
AP® EXAM TIP

You must know the political, social, and economic effects of networks of exchange.

Nothing has been more important in fostering relationships among distant peoples than commerce or the urge to trade. The exchange of goods among communities occupying different ecological zones has long been a prominent feature of human history. Such long-distance commerce shaped the daily life of many millions. It altered habits of consumption as goods from afar became available, some of which, such as silk or jade, enabled elites to distinguish themselves from commoners. Trade also affected the working lives of many people, encouraging them to specialize in producing particular products for sale in distant markets rather than for use in their own communities. Merchants often became a distinct social group, sometimes viewed with suspicion by others because of their impulse to accumulate wealth without actually producing anything themselves. Trade also had the capacity to transform political life. The wealth available from controlling and taxing trade motivated the creation of states in various parts of the world and sustained those states once they had been constructed. Moreover, trade became a vehicle for the spread of religious ideas, technological innovations, disease-bearing germs, and plants and animals to regions far from their places of origin.

All of this long-distance trade began long before 1200 and persisted long after 1450. This chapter examines several such patterns of connection along with their political, economic, and cultural implications.

Landmarks for Chapter 3



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

horizontal scale on top has the years 1 C.E., 300, 600, 900, 1200, 1500. The data reads as follows:

The Silk Roads: Eurasian commerce: ca. 200 B.C.E., Initial flourishing of Silk Road commerce; 200 B.C.E. to 300 C.E., Spread of Buddhism to Central Asian cities and northern China; 500 to 600 C.E., Initial spread of silk-making technology beyond China; 1200 to 1400 C.E., Mongol Empire revitalizes Silk Road commerce; 1347 C.E., Black Death enters Europe via transcontinental trade routes.

The Sea Roads: Indian Ocean Commerce: 1 to 300 C.E., Black Death enters Europe via transcontinental trade routes; ca. 350., All-sea routes open between India and China; 610 to 700 C.E., Rise and spread of Islam; 670 to 1025 C.E., Srivijaya kingdom; ca. 1000 to 1500 C.E., Swahili civilization flourishes along East African coast.

The Sand Roads: Trans- Saharan Commerce: 1 to 300 C.E., Introduction of camel to North Africa/Sahara; 300 to 400 C.E., Beginning of trans-Saharan trade; 1354 C.E., Ibn Battuta visits West Africa; ca. 500 to 1600 C.E., Flourishing of West African civilization (Ghana, Mali, Songhay).

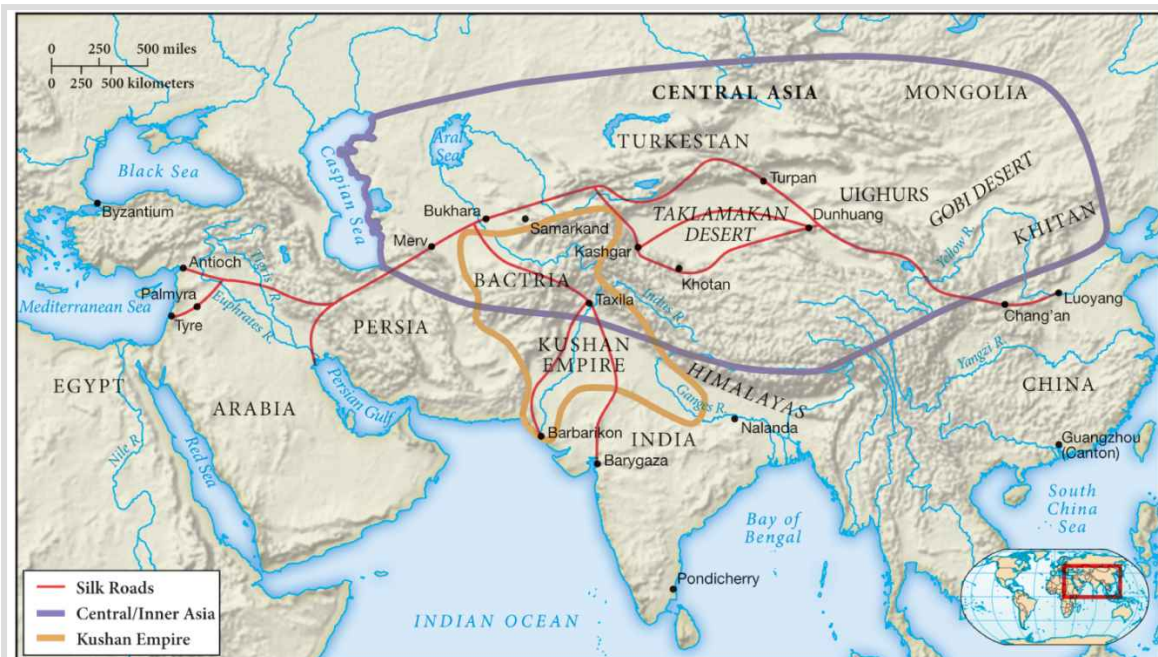
American Commerce: ca. 850 to 1250 C.E., Chaco culture in American southwest (New Mexico) trades with Mesoamerican societies; ca. 900 to 1250 C.E., Cahokia at the hub of North American commercial network; ca. 1000 to 110 C.E., Diffusion of sweet potatoes from South America to Pacific Oceania; 1400 to 1500 C.E., Aztec and Inca empires facilitate commercial exchange.

Connections across Eurasia: The Silk Roads

AP® EXAM TIP

The goods, ideas, technology, and peoples that traveled the Silk Roads, and their impact on Eurasian cultures, provide key information for success on the AP® exam.

The most famous of those networks of exchange, widely known now as the [Silk Roads](#) after their most famous product, linked the various peoples and civilizations of the Eurasian landmass from China to Europe by the early centuries of the Common Era (see [Map 3.1](#)). Especially during prosperous and politically stable times, a vast array of goods made their way across the Silk Roads, often carried in large camel caravans that traversed the harsh and dangerous steppes, deserts, and oases of Central Asia. Those caravans stopped at inns or guesthouses, known as caravanserais, located all along the trade routes from the eastern Mediterranean to China. There merchants could rest, exchange goods with local people and other traders, and resupply their animals. Such places became centers of cultural exchange as merchants from many religious and cultural traditions met and mingled. Some of the caravanserais developed into major Central Asian commercial cities such as Bukhara, Samarkand, Khotan, Kashgar, and Dunhuang.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 3.1 The Silk Roads

For 2,000 years, goods, ideas, technologies, and diseases made their way across Eurasia on the several routes of the Silk Roads.

Description

The Kushan Empire covered the Hindukush region on the north of India and Bactria. The Central/Inner Asia extended from the north of the Himalayas, west of the Caspian Sea, parts of Mongolia, regions of Bactria, Taklamakan Desert, and Gobi Desert. The silk routes extended from as far east as Chang'an and Luoyang in China and continued as far west as Antioch, Palmyra, and Tyre in Persia and Arabia. The routes through central/inner Asia, passed through the Kushan Empire and down into India.

AP[®] Causation

According to this map, what geographic or environmental obstacles did Silk Road traders have to contend with?

The Making of the Silk Roads

Most of the goods that made their way across this Eurasian network of exchange were luxury products destined for an elite and wealthy market, rather than staple goods, for only readily moved commodities of great value could compensate for the high costs of transportation across such long and forbidding distances. Silk was the most prominent of those luxury goods. China had long held a monopoly on its production, but by the sixth century C.E., the knowledge and technology for producing raw silk had spread beyond China to Korea, Japan, India, Persia, and the Byzantine Empire. As the supply of silk increased, its many varieties circulated even more extensively across Afro-Eurasian trade routes. In Central Asia, silk was used as currency and as a means of accumulating wealth. In both China and the Byzantine Empire, silk became a symbol of high status, and governments passed laws that restricted silk clothing to members of the elite. Furthermore, silk became associated with the sacred in the expanding world religions of Buddhism and Christianity. Chinese Buddhist pilgrims who traveled to India seeking religious texts and relics took with them large quantities of silk as gifts to the monasteries they visited. In the world of Christendom, silk wall hangings, altar covers, and vestments became highly prestigious signs of devotion and piety. By the twelfth century, the West African king of Ghana was wearing silk, and silk circulated in Egypt, Ethiopia, and along the East African coast as well.

What lay behind the emergence of Silk Road commerce, and what kept it going for so many centuries?

Over many centuries, various technological innovations, such as yokes, saddles, and stirrups, made the use of camels, horses, and oxen more effective means of transportation across the vast distances of the Silk Roads. A “frame and mattress” saddle, most likely an Arab invention, allowed camels to carry much heavier loads in a stable fashion. New forms of credit and economic exchange also facilitated the operation of the Silk Road network. Paper money, initially a Chinese innovation called “flying cash” because of its tendency to fly away in the wind, made it unnecessary to carry heavy metal coins. European traders introduced “bills of exchange,” a kind of contract promising payment. And novel banking practices allowed urban-based banking houses to offer credit to merchants.

Compared to global commerce today, the volume of trade on the Silk Roads was modest, and its focus on luxury goods limited its direct impact on most people. Nonetheless, it had important economic and social consequences. Peasants in the Yangzi River delta of southern China sometimes gave up the cultivation of food crops, choosing to focus instead on producing silk, paper, porcelain, lacquerware, or iron tools, many of which were destined for the markets of the Silk Roads. In this way, the impact of long-distance trade trickled down to affect the lives of ordinary farmers. Furthermore, merchants could benefit immensely from their involvement in long-distance trade. One such individual, a twelfth-

century Persian trader named Ramisht whose ships traversed the Indian Ocean and Red Sea, made a personal fortune with which he commissioned an enormously expensive covering made of Chinese silk for the Kaaba, the central shrine of Islam in Mecca.

AP® EXAM TIP

Know the relationships between governments and trade routes across time and place.

Silk Road trading networks prospered most when large and powerful states provided relative security for merchants and travelers across long distances. Such conditions prevailed when the Roman and Chinese empires anchored long-distance commerce at the western and eastern ends of Eurasia (200 B.C.E.–200 C.E.). Silk Road trade flourished again during the seventh and eighth centuries C.E. as the Byzantine Empire, the powerful Muslim empire of the Abbasid (ah-BAH-sihd) dynasty, and Tang dynasty China created an almost continuous belt of strong states across Eurasia. Then in the thirteenth and fourteenth centuries, the Mongol Empire briefly encompassed almost the entire route of the Silk Roads in a single state, giving a renewed vitality to long-distance trade, fostering cultural and religious exchange, and facilitating the spread of diseases such as the Black Death, all of which are explored in [Chapter 4](#).

Religion and the Silk Roads

AP® EXAM TIP

Understanding that Buddhism, like other major religions, spread along trade routes is fundamental to success on the AP® exam.

More important even than the economic impact of the Silk Roads was their role as a conduit of culture. Buddhism, for example, a product of Indian civilization, spread widely throughout Central and East Asia as Indian traders and Buddhist monks brought the new religion to the trans-Eurasian trade routes of the Silk Roads. There it took root especially in the oasis cities of Central Asia, such as Merv, Samarkand, Khotan, and Dunhuang. Conversion to Buddhism in such places was voluntary, without the pressure of conquest or foreign rule. Dependent on long-distance trade, the inhabitants and rulers of those sophisticated and prosperous cities found in Buddhism both a rich spiritual tradition and a link to the larger, wealthy, and prestigious civilization of India.

AP® Causation

What facilitated the spread of Buddhism along the Silk Roads?

As Buddhism spread across the Silk Roads from India to Central Asia, China, and beyond, it also changed. The original faith had shunned the material world, but Buddhist monasteries in the rich oasis towns of the Silk Roads found themselves very much involved in secular affairs. Some of them became prosperous, receiving gifts from well-to-do merchants, artisans, and local rulers. The begging bowls of the monks became a symbol rather than part of a daily activity. Sculptures and murals in the monasteries depicted musicians and acrobats, women applying

makeup, and even drinking parties, all of which suggested a wealthier and more worldly style of living, far removed from traditions of Buddhist asceticism.

Religious practice changed as well. It was the more devotional Mahayana form of Buddhism — featuring the Buddha as a deity, numerous bodhisattvas, an emphasis on compassion, and the possibility of earning merit — that flourished on the Silk Roads, rather than the more austere psychological teachings of the historical Buddha. Moreover, Buddhism picked up elements of other cultures while in transit on the Silk Roads. In the Sogdian city of Samarkand, the use of Zoroastrian fire rituals apparently became a part of Buddhist practice. In a similar way, the gods of many peoples along the Silk Roads were incorporated into Buddhist practice as bodhisattvas, fully enlightened beings who assisted a suffering humanity.



Steve Vidler/Prisma by Dukas Presseagentur GmbH/Alamy

Dunhuang

Located in western China at a critical junction of the Silk Road trading network, Dunhuang was also a center of Buddhist learning, painting, and sculpture as that religion made its way from India to China and beyond. In some 492 caves, carved out of the rock between about 400 and 1400 C.E., a remarkable gallery of Buddhist art has been preserved. In this image the Buddha is surrounded by other enlightened beings or bodhisattvas.

AP[®] Causation

How does this image illustrate changes in Buddhism since the time of its founding?

AP[®] EXAM TIP

You must know that major religions like Buddhism changed as they spread from their places of origin.

Buddhism initially entered China via the Silk Road trading network during the first and second centuries C.E. and by the eighth century C.E. had become widely accepted, particularly in its broader Mahayana form. One of the most popular expressions of Buddhism in China was the Pure Land School, in which faithfully repeating the name of an earlier Buddha, the Amitabha, ensured rebirth in a beautifully described heavenly realm, the Pure Land. In its emphasis on salvation by faith, without arduous study or intensive meditation, Pure Land Buddhism became a highly popular and authentically Chinese version of the Indian faith.

The impressive growth of [Chinese Buddhism](#), however, was accompanied by a persistent undercurrent of resistance and criticism. In 819, Han Yu, a leading figure in the Confucian counterattack on Buddhism, gave expression to this hostility:

Now the Buddha was of barbarian origin. His language differed from Chinese speech; his clothes were of a different cut; his mouth did not pronounce the prescribed words of the Former Kings.... He did not recognize the relationship between prince and subject, nor the sentiments of father and son.... [1](#)

AP* Continuity and Change

What facilitated the initial acceptance and spread of Buddhism in China?

Several decades later, the Chinese state took direct action against the Buddhist establishment and against other foreign religions. A series of imperial decrees between 841 and 845 ordered some 260,000 monks and nuns to return to normal life as tax-paying

citizens. Thousands of monasteries, temples, and shrines were either destroyed or turned to public use, while the state confiscated the lands, money, metals, and serfs belonging to monasteries. Buddhists were now forbidden to use gold, silver, copper, iron, and gems in constructing their images. These actions dealt a serious blow to Chinese Buddhism. Its scholars and monks were scattered, its creativity was diminished, and its institutions came even more firmly under state control.

Despite this persecution, Buddhism did not vanish from China. The Chan school of Chinese Buddhism, which emphasized meditation practice, became dominant during the Song dynasty and was favored by court officials and scholars. At the level of elite culture, Buddhist philosophical ideas played a role in the reformulation of Confucian thinking that took place during the Song dynasty. Called Neo-Confucianism, this outlook rejected the religious aspects of both Buddhism and Daoism but appreciated the high moral standards of Buddhist teachings, while returning to classical texts of Confucianism. At the village level, Buddhism became one element of Chinese popular religion, which also included the veneration of ancestors, the honoring of Confucius, and Daoist shrines and rituals. Temples frequently included statues of Confucius, Laozi, and the Buddha, with little sense of any incompatibility among them. “Every black-haired son of Han,” the Chinese have long said, “wears a Confucian thinking cap, a Daoist robe, and Buddhist sandals.” Unlike in Europe, where the immigrant religion of Christianity triumphed over and excluded all other faiths, Buddhism in China became assimilated into Chinese culture alongside its other traditions.

What cultural changes occurred in Korea and Japan in response to Chinese influence?

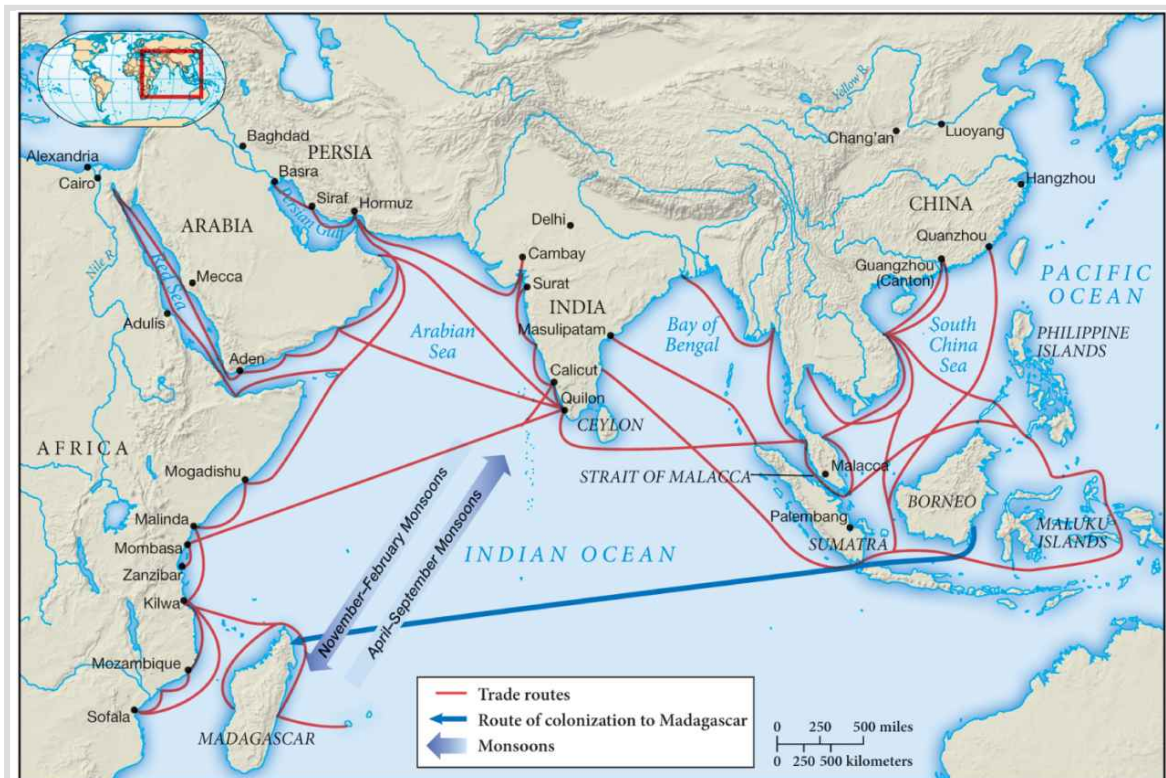
While China was assimilating Buddhism, many of its own cultural traditions spread to nearby societies such as Korea, Japan and Vietnam, which actively borrowed many cultural features of their giant and highly prestigious neighbor. Korea, for example, sent tribute missions to China, which gave legitimacy for Korean rulers and offered models of court life and administrative techniques that they sought to replicate back home. A new capital city of Kumsong was modeled directly on the Chinese capital of Chang'an (chahng-ahn). Tribute missions also enabled both official and private trade, mostly in luxury goods such as ceremonial clothing, silks, fancy teas, Confucian and Buddhist texts, and artwork. All of this enriched the lives of a Korean aristocracy that was becoming increasingly Chinese in culture. Thousands of Korean students were sent to China, where they studied primarily Confucianism but also the sciences and the arts. Buddhist monks visited centers of learning and pilgrimage in China and brought back popular forms of Chinese Buddhism, which quickly took root in Korea. Schools for the study of Confucianism, using texts in the Chinese language, were established in Korea. In these ways, Korea became a part of the expanding world of Chinese culture.

Chinese culture also found favor in Japan. Various schools of Chinese Buddhism took root, first among the educated and literate

classes and later more broadly in Japanese society. By 1200, the Chinese Chan school of Buddhism had become Zen in Japan, where it was highly popular among the samurai warrior class. Chinese Neo-Confucian teachings arrived in Japan around 1240 and proved highly influential among intellectuals. By the seventeenth century Neo-Confucianism had become the official ideology of the Japanese Tokugawa regime. The Chinese writing system — and with it an interest in historical writing, calligraphy, and poetry — likewise proved attractive among the elite.

Connections across the Indian Ocean: The Sea Roads

If the Silk Roads linked Eurasian societies by land, sea-based trade routes likewise connected distant peoples all across the Indian Ocean basin. Until the creation of a genuinely global oceanic system of trade after 1500, the Indian Ocean represented the world's largest sea-based network of communication and exchange, stretching from southern China to eastern Africa (see [Map 3.2](#)).



Strayer/Nelson, *Ways of the World, 4e, AP® Edition*, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 3.2 The Sea Roads

Paralleling the Silk Road trading network, a sea-based commerce in the Indian Ocean basin connected the many peoples between China and East Africa.

READING THE MAP: If a captain wanted to sail from Malindi on the east coast of Africa to Calicut in southern India, what months in the monsoon season would give favorable winds?

MAKING CONNECTIONS: Compare this map with [Map 3.1](#): The Silk Roads. Where do the Silk and Sea roads intersect? What different geographical obstacles might travelers or traders confront on these two routes?

Description

An arrow from north east to south west marks November–February Monsoons and another arrow from south west to north east marks April–September Monsoons. The route of colonization to Madagascar travels from Borneo through Sumatra, across the Indian Ocean to Madagascar. From West to East, the trade routes go via the following cities: Sofala, Mozambique, Kilwa, Zanzibar, Malinda, Mogadishu, and Cairo in Africa, Mecca and Aden in Arabia, Basra, Siraf, and Hormuz in Persia, Cambay, Surat, Calicut, Quilon, and Masulipatam in India, Malacca, Guangzhou (Canton), and Quanzhou in China. A sea route directly connects Mombasa in Africa to Quilon and Calicut in India. Another sea route connects a sea port in China to Maluku Islands, Borneo, and Malacca.

AP® EXAM TIP

Study this map closely. You must know the effects of the monsoon winds on trade in the Indian Ocean. You should also know that, as on the Silk Roads, people from many different societies participated in exchanges in the Indian Ocean network.

AP® Causation

In what ways did the network of communication and exchange shown in this map lead to cultural changes?

Like the Silk Roads, these transoceanic trade routes — the [Sea Roads](#) — grew out of the environmental and cultural diversities of the region. The desire for various goods not available at home — such as porcelain from China, spices from the islands of Southeast Asia (present-day Indonesia), cotton goods and pepper from India, ivory and gold from the East African coast, incense from southern Arabia — provided incentives for Indian Ocean commerce. Transportation costs were lower on the Sea Roads than on the Silk Roads because ships could accommodate larger and heavier cargoes than camels. Thus the Sea Roads eventually carried more bulk goods and products destined for a mass market — textiles, pepper, timber, rice, sugar, wheat — than the Silk Roads, which were limited largely to luxury goods for the few.

AP® EXAM TIP

Take note of the technological developments that aided Indian Ocean trade.

What made Indian Ocean commerce possible was the monsoons, alternating wind currents that blew predictably northeast during the summer months and southwest during the winter (see [Map 3.2](#)). By the early centuries of the Common Era, an understanding of monsoons and a gradually accumulating technology of shipbuilding and oceanic navigation enabled the construction of “an interlocked human world joined by the common highway of the Indian Ocean.”² This network of exchange drew on the ingenuity of many peoples — Chinese, Malays, Indians, Arabs, Persians, Swahilis, and others. Various technological innovations also

facilitated Indian Ocean trade — improvements in sails, new kinds of ships such as Chinese *junks* and Indian or Arab *dhow*s, new means of calculating latitude such as the astrolabe, and evolving versions of the magnetic needle or compass. In the centuries following 1000, China's remarkable economic growth further stimulated Indian Ocean commerce. A massive outflow of Chinese products entered the circuits of Indian Ocean trade, even as the thriving Chinese economy attracted goods from India and Southeast Asia.

Also facilitating Indian Ocean commerce were permanent settlements of foreign traders at various points along the Indian Ocean routes. Those merchants learned local languages, cultures, and trading practices while also retaining links to their home societies. Known as diasporic communities, they were in a position to facilitate commercial exchange among quite different peoples even as they introduced new religious traditions to their host society.

Commerce, State Building, and Religion in Southeast Asia

Located between the major civilizations of China and India, Southeast Asia was situated by geography to play an important role in Indian Ocean commerce (see [Map 3.3](#)). During the centuries between 600 and 1500, a series of cities and states or kingdoms emerged on both the islands and mainland of Southeast Asia, all of them connected in various ways to the growing commercial network of the Indian Ocean. At the same time, the

traders and sailors of that network introduced three major religious traditions to the region — Buddhism, Hinduism, and later, Islam. Like the Silk Roads, the Sea Roads were a vehicle of cultural as well as economic exchange.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 3.3 Southeast Asia, ca. 1200 C.E.

Both mainland and island Southeast Asia were centrally involved in the commerce of the Indian Ocean basin, and both were transformed by that experience.

AP* Analyzing Evidence

As shown on this map, how could the geographic location of Southeast Asia facilitate the rise of states there? Why might the Straits of Malacca in particular have stimulated state building?

The case of **Srivijaya** (SREE-vih-juh-yuh) provides an early example of the connection between commerce, state building, and religious change. When Malay sailors, long active in the waters around Southeast Asia, opened an all-sea route between India and China through the Straits of Malacca, the many small ports along the Malay Peninsula and the coast of Sumatra began to compete intensely to attract the growing number of traders and travelers making their way through the straits. From this competition emerged the Malay kingdom of Srivijaya, which dominated this critical choke point of Indian Ocean trade from 670 to 1025. A number of factors — Srivijaya’s plentiful supply of gold; its access to the source of highly sought-after spices, such as cloves, nutmeg, and mace; and the taxes levied on passing ships — provided resources to attract supporters, to fund an embryonic bureaucracy, and to create the military and naval forces that brought some security to the area.

Srivijayan monarchs employed Indians as advisers, clerks, or officials and assigned Sanskrit titles to their subordinates. The capital city of Palembang was a cosmopolitan place, where even

the parrots were said to speak four languages. While these rulers drew on indigenous beliefs that chiefs possessed magical powers and were responsible for the prosperity of their people, they also made use of imported Indian political ideas and Buddhist religious concepts, which provided a “higher level of magic” for rulers as well as the prestige of association with Indian civilization.³ They also sponsored the creation of images of the Buddha and various bodhisattvas whose faces resembled those of deceased kings and were inscribed with traditional curses against anyone who would destroy them. Srivijaya grew into a major center of Buddhist observance and teaching, attracting thousands of monks and students from throughout the Buddhist world.

Elsewhere as well, elements of Indian culture took hold in Southeast Asia. The Sailendra kingdom in central Java, an agriculturally rich region closely allied with Srivijaya, mounted a massive building program between the eighth and tenth centuries featuring Hindu temples and Buddhist monuments. The most famous, known as Borobudur, is an enormous mountain-shaped structure of ten levels, with a three-mile walkway and elaborate carvings illustrating the spiritual journey from ignorance and illusion to full enlightenment. The largest Buddhist monument anywhere in the world, it is nonetheless a distinctly Javanese creation, whose carved figures have Javanese features and whose scenes are clearly set in Java, not India. Its shape resonated with an ancient Southeast Asian veneration of mountains as sacred places and the abode of ancestral spirits. Borobudur represents the process of Buddhism becoming culturally grounded in a new place.



Luca Tettoni/robertharding/Alamy

Borobudur

This huge Buddhist monument in Java, constructed probably in the ninth century C.E., was later abandoned and covered with layers of volcanic ash and vegetation as Java came under Islamic influence. It was discovered by British colonial authorities in the early nineteenth century and has undergone several restorations over the past two centuries. Although Indonesia is a largely Muslim country, its small Buddhist minority still celebrates the Buddha's birthday at Borobudur.

Description

It is a mountain-shaped structure of ten levels, with a three-mile walkway and elaborate carvings. It is surrounded by trees and green fields. People visiting the monument appear tiny next to it.

AP[®] Analyzing Evidence

What does this image suggest about the function of monumental architecture in a civilization?

AP[®] EXAM TIP

Angkor Wat and the temple of Borobudur are examples of architecture influenced by religion.

Sea Roads commerce also enabled Hinduism, though not an explicitly missionary religion, to find a place in Southeast Asia. It was well established by 1000 in the Champa kingdom in what is now southern Vietnam, for example, where Shiva was worshipped, cows were honored, and phallic imagery was prominent. But the prosperous and powerful Khmer kingdom of Angkor during the twelfth century constructed the most stunning architectural expression of Hinduism in the temple complex known as [Angkor Wat](#). The largest religious structure in the premodern world, it sought to express a Hindu understanding of the cosmos centered on a mythical Mount Meru, the home of the gods. Later, it was used by Buddhists as well, with little sense of contradiction. Commercially, the Khmer kingdom exported exotic forest products, receiving in return Chinese and Indian handicrafts, while welcoming a considerable number of Chinese merchants as a permanently settled diasporic community.

Islam too rode the commercial currents of the Indian Ocean, drawing many Southeast Asian peoples into the wider world of Islam by 1400. By embracing the new religion, rulers of Southeast Asian states hoped to attract Muslim traders from Persia, Arabia, and India. Frequently, Islam blended easily with Hindu, Buddhist, or traditional shamanistic practices.

The city of Malacca, located on the southeastern edge of the Malay Peninsula, illustrates the growing role of Islam in Southeast Asia, the connection between commerce and state building, and the cosmopolitan quality of the Indian Ocean network. (See [Map 3.4](#).) Established in the early fourteenth century by a prince from neighboring Sumatra, it was quickly transformed from a small fishing village to a major port city that became the capital of a Malay Muslim sultanate until it was conquered by the Portuguese in 1511. Its strategic location on the Straits of Malacca gave it a central role in the trade of the entire India Ocean basin.

By the later fifteenth century, Malacca had a population of perhaps 100,000 people and was thus the largest city in Southeast Asia. Attracted by the city's stable government, low customs duties, and openness to all merchants, some 15,000 foreign merchants established themselves in Malacca, speaking dozens of languages and hailing from China, Japan, Java, Vietnam, India, the Philippine Islands, Egypt, East Africa, and elsewhere. Many of these diasporic communities had their own neighborhoods in the city. The sultan of Malacca appointed four merchants from the major settlements to oversee the trade, resolve disputes, and act as intermediaries between his government and the foreign merchant communities. Some of these merchants also served as officials in the sultan's government.



Miniature from the "Maqam" or "Assembly" illustrated by Yahya ibn Mahmud al-Wasiti, 1237/Pictures from History/ Bridgeman Images

An Arab Dhow

Painted by the thirteenth-century Arab artist Al-Wasiti, this image shows an oceangoing vessel of Indian or Arab origin known as a *dhow*, which was central to the commerce of the Sea Roads. In use in the Red Sea and Indian Ocean since at least the early centuries of the Common Era, dhows used triangular sails and were constructed without nails by sewing or stitching the boards of the hull together with fibers, cords, or thongs.

Description

Four people are in the bottom compartment of the dhow of which three are rowing and one is sitting idle. Four people are in the upper portion of the dhow of which the person at the front is helping a person standing on a rock to climb up the dhow. A person sitting in a closed compartment is holding the person at the front and two people at the back are setting up the sail. An anchor is hanging from the dhow.

How could technological developments, such as this dhow ship, help transform the culture of the Indian Ocean region?

A Portuguese visitor in 1512 described Malacca as “a city that was made for merchandise, fitter than any other in the world. Commerce between different nations for a thousand leagues on every hand must come to Melaka.”⁴ No wonder some have called Malacca one the world’s first globalized cities. Its many shops sold books from the Islamic Middle East, textiles from India, spices from the Spice Islands, carpets from Java, silk and porcelain from China, sugar from the Philippines, and more. Gold was so readily available, it was said, that children used it in their games. During the fifteenth century, this commercial city created a kind of loose imperial control over neighboring regions of coastal Malaya and eastern Sumatra. Malacca also fostered a distinctive Malay ethnic identity, for it was during the fifteenth century that the people of the city began referring to themselves as Malay.

The rise of Malacca as a commercial city owed much to its relationship with China, the major economic and political power in the region. Malacca sent tribute missions to China, where its envoys received “seals ... and suits of colored silk,” and Malacca served as a base for Chinese naval expeditions into the Indian Ocean world. Many Chinese trading ships anchored in the city’s harbor every year. Particularly profitable for merchants of Malacca was pepper. Grown in Sumatra and southern Thailand, much of it passed through Malacca on its way to China, where it was in great demand and could be sold for three times what it cost in Malacca.

The centrality of Malacca in the world of Indian Ocean commerce during the fifteenth century was a source of pride for its people. The historical chronicles of the city clearly expressed this sentiment:

From below the wind to above the wind, Melaka [Malacca] became famous as a very great city ... so much so that princes from all countries came to present themselves before Sultan Muhammad Shah, who treated them with due respect bestowing upon them robes of honor of the highest distinction together with rich presents of jewels, gold, and silver.⁵

Nonetheless, not all was harmonious in Malacca, and by the time the Portuguese arrived in 1511, some Chinese merchants were apparently willing to assist their conquest of the city.

Malacca also became a springboard for the spread of Islam throughout the region. In the eclectic style of Southeast Asian religious history, the Islam of Malacca demonstrated much blending with local and Hindu/Buddhist traditions, while the city itself, like many port towns, had a reputation for “rough behavior.” An Arab Muslim pilot in the 1480s commented critically: “They have no culture at all.... You do not know whether they are Muslim or not.”⁶ Nonetheless, Malacca became a center for Islamic learning, and students from elsewhere in Southeast Asia were studying there in the fifteenth century.

Thus the expansion of Islam gave rise to an international maritime culture by 1200 and after, shared by individuals living in the widely separated port cities around the Indian Ocean. The attractiveness of the faith and the immense prestige, power, and prosperity of the

Islamic world stimulated widespread conversion, which in turn facilitated commercial transactions. Even those who did not convert to Islam, such as Buddhist rulers in Burma, nonetheless regarded it as commercially useful to assume Muslim names. Thus was created “a maritime Silk Road ... a commercial and informational network of unparalleled proportions.”⁷ After 1200, the culture of this network was increasingly Islamic.

Commerce, State Building, and Religion in East Africa

AP^{*} Contextualization

What was the role of the Swahili civilization in the world of Indian Ocean commerce?

On the other side of the Indian Ocean, the transformative processes of long-distance trade were likewise at work, giving rise to the [Swahili civilization](#). Emerging in the eighth century C.E., this civilization took shape as a set of commercial city-states stretching all along the East African coast, from present-day Somalia to Mozambique.

The earlier ancestors of the Swahili lived in small farming and fishing communities, spoke African Bantu languages, and traded with the Arabian, Greek, and Roman merchants who occasionally visited the coast in ancient times. But what stimulated the growth of Swahili cities was the far more extensive commercial life of the

western Indian Ocean following the rise of Islam. As in Southeast Asia, local people and aspiring rulers found opportunity for wealth and power in the growing demand for East African products that were associated with an expanding Indian Ocean commerce. Gold, ivory, quartz, leopard skins, and sometimes slaves acquired from interior societies, as well as iron and processed timber manufactured along the coast, found a ready market in Arabia, Persia, India, and beyond. At least one East African giraffe found its way to Bengal in northeastern India, and from there was sent on to China. In response to such commercial opportunities, an African merchant class developed, villages turned into sizable towns, and clan chiefs became kings.



Strayer/Nelson, *Ways of the World, 4e*,
AP® Edition, © 2020 Bedford/
St. Martin's

The Swahili Coast of East Africa

AP® Analyzing Evidence

Based on the evidence in this map, why might the cities from Kilwa to Mogadishu have developed an Islamic culture while the Great Zimbabwe did not?

By 1200, the Swahili civilization was flourishing along the coast, and it was a very different kind of society from the farming and pastoral cultures of the East African interior. It was thoroughly urban, centered in cities of 15,000 to 18,000 people, such as Lamu, Mombasa, Kilwa, Sofala, and many others. Like the city-states of ancient Greece, each Swahili city was politically independent, was generally governed by its own king, and was in sharp competition with other cities. No imperial system or larger territorial states unified the world of Swahili civilization. Nor did any of these city-states control a critical choke point of trade, as Srivijaya and Malacca did for the Straits of Malacca. Swahili cities were commercial centers that accumulated goods from the interior and exchanged them for the products of distant civilizations, such as Chinese porcelain and silk, Persian rugs, and Indian cottons. While the transoceanic journeys occurred largely in Arab vessels, Swahili craft navigated the coastal waterways, concentrating goods for shipment abroad. This long-distance trade generated class-stratified urban societies with sharp distinctions between a mercantile elite and commoners.

Culturally as well as economically, Swahili civilization participated in the larger Indian Ocean world. Arab, Indian, and Persian merchants were welcome visitors, and some settled permanently as diasporic communities, much like the Chinese in Southeast Asia. Certainly, many ruling families of Swahili cities claimed Arab or Persian origins as a way of bolstering their prestige, even while they dined from Chinese porcelain and dressed in Indian cottons. The Swahili language, widely spoken in East Africa today, was grammatically an African tongue within the larger Bantu family of

languages, but it was written in Arabic script and contained a number of Arabic loan words. A small bronze lion found in the Swahili city of Shanga and dating to about 1100 illustrates the cosmopolitan character of Swahili culture. It clearly depicted an African lion, but it was created in an Indian artistic style and was made from melted-down Chinese copper coins.

Furthermore, Swahili civilization rapidly became Islamic. Introduced by Arab traders, Islam was voluntarily and widely adopted within the Swahili world. Like Buddhism in Southeast Asia, Islam linked Swahili cities to the larger Indian Ocean world, and these East African cities were soon dotted with substantial mosques. When Ibn Battuta (IH-buhn ba-TOO-tuh), a widely traveled Arab scholar, merchant, and public official, visited the Swahili coast in the early fourteenth century, he found Muslim societies in which religious leaders often spoke Arabic, and all were eager to welcome a learned Islamic visitor. But these were African Muslims, not colonies of transplanted Arabs. As one prominent historian commented, “The rulers, scholars, officials, and big merchants as well as the port workers, farmers, craftsmen, and slaves, were dark-skinned people speaking African tongues in everyday life.”⁸

Particularly in the southern reaches of the Swahili world, the impact of Indian Ocean trade extended well into the African interior, though Islam did not. Hundreds of miles inland, between the Zambezi and Limpopo rivers, lay rich sources of gold, much in demand on the Swahili coast. The emergence of a powerful state, known as [Great Zimbabwe](#), seems clearly connected to the

growing trade in gold to the coast and to the wealth from its large herds of cattle. At its peak between 1250 and 1350, Great Zimbabwe had the resources and the labor power to construct huge stone enclosures entirely without mortar, with walls sixteen feet thick and thirty-two feet tall. “[It] must have been an astonishing sight,” writes a recent historian, “for the subordinate chiefs and kings who would have come there to seek favors at court.”⁹ Here in the interior of southeastern Africa lay yet another example of the reach and transforming power of Indian Ocean commerce.

AP* Comparison

To what extent did the Silk Roads and the Sea Roads operate in a similar fashion? How did they differ?

A final example of the impact of Indian Ocean voyaging in Africa is the spread of the banana, which was originally domesticated in Southeast Asia. Just when and how it reached Africa is unclear. Many scholars have credited its spread to Malagasy-speaking sailors from Indonesia who crossed the Indian Ocean and arrived with the banana on the island of Madagascar or the East African coast in the early centuries of the Common Era. From there, banana production spread inland, where it enhanced agricultural productivity, enabled population growth, and laid the economic foundation for the growth of chiefdoms and states in various parts of the continent. For example, during the fifteenth through the seventeenth centuries the extensive cultivation of bananas

supported the rise of the powerful kingdoms of Bunyoro and Buganda in the interior of East Africa.

Chinese Maritime Voyages in the Indian Ocean World

AP® EXAM TIP

Compare the purposes, sizes, discoveries, and effects of Zheng He's expeditions with those of European expeditions in the fifteenth century.

While both Malacca and the Swahili cities were flourishing in the 1400s, China launched a series of massive maritime expeditions that clearly illustrated the connections operating in the Indian Ocean basin. Since the eleventh century, Chinese sailors and traders had been a major presence in the South China Sea and in Southeast Asian port cities, with much of this activity in private hands. But now, after decades of preparation, an enormous fleet, commissioned by the Chinese emperor Yongle of the Ming dynasty, was launched in 1405, followed over the next twenty-eight years by six more such expeditions. On board more than 300 ships of the first voyage was a crew of some 27,000, including 180 physicians, hundreds of government officials, 5 astrologers, 7 high-ranking or grand eunuchs, carpenters, tailors, accountants, merchants, translators, cooks, and thousands of soldiers and sailors. Visiting many ports in Southeast Asia, Indonesia, India, Arabia, and East Africa, these fleets, captained by the Muslim eunuch [Zheng He](#) (JUHNG-huh), sought to enroll

distant peoples and states in the Chinese tribute system (see [Map 3.4](#) and [Working with Evidence, Source 3.2](#)). Dozens of rulers accompanied the fleets back to China, where they presented tribute, performed the required rituals of submission, and received in return abundant gifts, titles, and trading opportunities. Officially described as “bringing order to the world,” Zheng He’s expeditions established Chinese power and prestige in the Indian Ocean and exerted Chinese control over foreign trade in the region. The Chinese, however, did not seek to conquer new territories, establish Chinese settlements, or spread their culture, though they did intervene in a number of local disputes.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 3.4 Asia in the Fifteenth Century: Ming Maritime Voyages

The fifteenth century in Asia witnessed the massive Ming dynasty voyages into the Indian Ocean, the last major eruption of pastoral power in Timur's empire, and the flourishing of the maritime city of Malacca.

Description

The data in the map reads as follows:

Ming dynasty China: The Ming dynasty includes the regions where the Yellow and Yangzi Rivers flow, namely, Guangzhou (Canton), Guangzhou, Fuzhou, Nanjing, Kaifeng, Beijing, and Changzhou.

Timur's empire about 1405: Timur's empire is bordered by the Black Sea on the west, Caspian Sea and the Aral Sea on the north, and the Persian Gulf on the south. The regions where the Tigris, Euphrates, and the Indus Rivers flow include Baghdad, Isfahan, Persia, Hormuz, Nishapur, Hindu Kush, and Samarkand.

Delhi sultanate: Delhi sultanate covers almost the whole of North India, from the Indus River on the west to Bengal on the east, which includes Delhi and the regions near the Ganges River, bordered by the Himalayas on the north.

Vijayanagara: Vijayanagara extended across South India, including Calicut and Ceylon.

Routes of Ming dynasty voyages:

The routes of Ming dynasty span from Changzhou to Mogadishu. A route from Changzhou extends to Fuzhou, Quanzhou, through South China Sea, Bangkok, Champa, Malay Peninsula, Sumatra, Malacca, and Burma. A route from Champa extends to Java and thereafter to Sumatra and Burma. A route from Burma extends to Cuttack, Ceylon, Maldives Islands, Mogadishu, Malindi, and Mombasa. A route from Sumatra Island extends to Ceylon, through the Indian Ocean and then to Mogadishu, through the Maldives Islands in the Indian Ocean. A route from Maldives Islands extends to Calicut, and from Hormuz, it extends to Dhofar and Aden, through the Arabian Sea, Jidda, through the Red Sea, and Mogadishu. A two-way route existed between Jidda and Aden through the Red Sea.

What factors would have encouraged Ming expeditions to the port cities on the map?

The most surprising feature of these voyages was how abruptly and deliberately they were ended. After 1433, Chinese authorities simply stopped such expeditions and allowed this enormous and expensive fleet to deteriorate in port. “In less than a hundred years,” wrote a recent historian of these voyages, “the greatest navy the world had ever known had ordered itself into extinction.”¹⁰

Part of the reason involved the death of the emperor Yongle, who had been the chief patron of the enterprise. Many high-ranking officials had long seen the expeditions as a waste of resources because China, they believed, was the self-sufficient “middle kingdom,” the center of the civilized world, requiring little from beyond its borders. Chinese were very much aware of their own antiquity, believed strongly in the absolute superiority of their culture, and felt with good reason that, should they desire something from abroad, others would bring it to them. In their eyes, the real danger to China came from the north, where barbarians constantly threatened. Finally, they viewed the voyages as the project of the court eunuchs, whom these officials despised.

Even as these voices of Chinese officialdom prevailed, private Chinese merchants and craftsmen continued to settle and trade in

Japan, the Philippines, Taiwan, and Southeast Asia, but they did so without the support of their government. The Chinese state quite deliberately turned its back on what was surely within its reach — a large-scale maritime empire in the Indian Ocean basin.

The consequences of this action were important. Since the voyages led to no lasting outcome, they were long neglected in China's historical memory, revived only in the early twenty-first century in the context of China's reentry on the global stage. At the time, however, the Chinese withdrawal from the Indian Ocean actually facilitated the European entry. It cleared the way for the Portuguese to penetrate the region, where they faced only the eventual naval power of the Ottoman Empire. Had Vasco da Gama encountered Zheng He's massive fleet as his four small ships sailed into Asian waters in 1498, world history may well have taken a different turn.

Connections across the Sahara: The Sand Roads

In addition to the Silk Roads and the Sea Roads, another important pattern of long-distance trade — this one across the vast reaches of the Sahara in a series of [Sand Roads](#) — linked North Africa and the Mediterranean world with the land and peoples of interior West Africa (see [Map 3.5](#)). Like the others, these Sand Road commercial networks had a transforming impact, stimulating and enriching West African civilization well before the European slave system linked Africa to a larger Atlantic network of exchange.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020
Bedford/St. Martin's

MAPPING HISTORY

Map 3.5 The Sand Roads

For a thousand years or more, the Sahara was an ocean of sand that linked the interior of West Africa with the world of North Africa and the Mediterranean but separated them as well.

READING THE MAP: Which cities were built at points where the Sand Road trade routes arrived at the Niger River?

INTERPRETING THE MAP: The Kingdom of Mali was much larger than the earlier Kingdom of Ghana. What might you infer from the map about the motives for Mali's westward expansion?

Description

The Kingdom of Mali about 1350 is marked towards the southern eastern part of the northwestern region of Africa. The major cities in this kingdom were Kumbi Saleh, Segou, Jenne, Niani, Walata, Timbuktu, Gao, and Awdaghost. The Kingdom of Songhay overlaps a part of the Kingdom of Mali and extends further into the Sahara and Hausaland. Major cities in this kingdom were Gobir, Taghaza, and the major cities in Mali. The Kingdom of Ghana about 1000 covered the regions around the cities of Kumbi Saleh, Segou, Walata, and Awdaghost. Kingdom of Kanem is marked to the north of Lake Chad. Trade routes across the Sahara covered the cities Awdaghost, Walata, Timbuktu, and Gao. From Walata and Awdaghost, the route traveled north east to Wadane, and further north to Marrakesh, Fez, and Sijilmasa in the Atlas Mountains. Sand route from Timbuktu travels northward to Taghaza, and from there westward to Sijilmasa and further north to Tunis on the Mediterranean shore. Another route from Taghaza travels to Ghadames and further north to Tripoli on the Mediterranean coast. Sand routes from Gao travels to the Kingdom of Kanem, and then branches into two, one north eastern and one southern.

AP[®] Causation

How did Islam strengthen the trade connections and state building for the kingdoms shown in this map?

AP[®] EXAM TIP

Note the key raw materials carried within and out of Africa along the Sand Roads.

Trans-African trade, like the commerce of the Silk Roads and the Sea Roads, was rooted in environmental variation. The North

African coastal regions, long part of Roman or later Arab empires, generated cloth, glassware, weapons, books, and other manufactured goods. The great Sahara held deposits of copper and especially salt, and its oases produced sweet and nutritious dates. While the sparse populations of the desert were largely pastoral and nomadic, farther south lived agricultural peoples who grew a variety of crops, produced their own textiles and metal products, and mined a considerable amount of gold. These agricultural regions of sub-Saharan Africa are normally divided into two ecological zones: the savanna grasslands immediately south of the Sahara, which produced grain crops such as millet and sorghum, and the forest areas farther south, where root and tree crops such as yams and kola nuts predominated. These varied environments provided the economic incentive for the exchange of goods.



BnF, Dist. RMN — Grand Palais/Art Resource, NY

The Arabian Camel

From 500 to 1500, the camel was the chief means of transportation between the interior of West Africa and the Mediterranean region. This image, derived from an Arab painting created about 1240, also illustrates the distinctive saddle that enabled the camel to carry heavy loads. The commerce that these innovations facilitated stimulated the construction of states and empires in West Africa even as it introduced Islam to the region.

Description

The man is wearing a turban and has a white beard. The two camels at the back are carrying sacks. A partial border appears to be writing.

AP[®] Causation

What impact did the Arabian camel have on long-distance trade in Eurasia and Africa?

A major turning point in African commercial life occurred with the introduction of the [Arabian camel](#) to North Africa and the Sahara in the early centuries of the Common Era. This remarkable animal, which could go for ten days without water, finally made possible the long trek across the Sahara. Camel-owning dwellers of desert oases initiated regular trans-Saharan commerce by 300 to 400 C.E. Several centuries later, North African Arabs, now bearing the new religion of Islam, also organized caravans across the desert.

AP® EXAM TIP

Understand the significance of the introduction of the camel into Africa from Southwest Asia.

What these Arab merchants sought, above all else, was gold, which was found in some abundance in the border areas straddling the grasslands and the forests of West Africa. African ivory, kola nuts, and slaves were likewise in considerable demand in the desert, the Mediterranean basin, and beyond. In return, the peoples of West African civilization south of the desert received horses, cloth, dates, various manufactured goods, and especially salt from the rich deposits in the Sahara.

Commerce and State Building in West Africa

What changes did trans-Saharan trade bring to West Africa?

Thus the Sahara was no longer simply a barrier to commerce and cross-cultural interaction; for a thousand years, it was a major international trade route that fostered new relationships among distant peoples. As in Southeast Asia and East Africa, this trans-Saharan trade provided both incentives and resources for building new and larger political structures. The West African peoples living in the savannah grasslands between the forests and the desert were in the best position to take advantage of these new opportunities. Between roughly 600 and 1600, a new [West African civilization](#) took shape in the region, stretching from the Atlantic coast to Lake Chad. It included the large states or empires of Ghana (ca. 700–1200), Mali (ca. 1230–1500), Songhay (1430–1591), and Kanem (at its height 1571–1603), as well as numerous towns and cities within them, such as Kumbi Saleh, Jenne, Timbuktu, and Gao (see [Map 3.5](#)).

In contrast to these large territorial empires, the Hausa-speaking people of what is now northern Nigeria created a substantial number of independent city-states — among them Kano, Katsina, and Gobir — that broadly resembled the Swahili city-states of the East African coast. Beginning in the eleventh century, these Hausa cities created a flourishing urban and commercial culture and acted as middlemen in West African commerce, obtaining kola nuts, for example, from the forest region and sending them north into the trans-Saharan trade. In the fourteenth and fifteenth centuries, one of those states, Kano, had become famous for the

production of beautifully dyed cotton textiles, which entered the circuits of West African and trans-Saharan trade.

All of these states were monarchies with an elaborate court life and varying degrees of administrative complexity and military forces at their disposal. All drew on the wealth of trans-Saharan trade, taxing the merchants who conducted it. In the wider world, these states soon acquired a reputation for great riches. An Arab traveler in the tenth century C.E. described the ruler of [Ghana](#) as “the wealthiest king on the face of the earth because of his treasures and stocks of gold.”¹¹ At its high point in the fourteenth century, the rulers of [Mali](#) monopolized the import of strategic goods such as horses and metals; levied duties on salt, copper, and other merchandise; and reserved large nuggets of gold for themselves while permitting the free export of gold dust. (See Working with Evidence, [Source 3.4](#), for an early sixteenth-century account of Timbuktu in Mali.)

This growing integration with the world of international commerce generated the social complexity and hierarchy characteristic of all civilizations. Royal families and elite classes, mercantile and artisan groups, military and religious officials, free peasants and slaves — all of these were represented in this emerging West African civilization. So too were gender hierarchies, although without the rigidity of more established Eurasian civilizations. Rulers, merchants, and public officials were almost always male, and by 1200 earlier matrilineal descent patterns had been largely replaced by those tracing descent through the male line. Male bards, the repositories for their communities’ history, often viewed

powerful women as dangerous, not to be trusted, and a seductive distraction for men. But ordinary women were central to agricultural production and weaving; royal women played important political roles in many places; and oral traditions and mythologies frequently portrayed a complementary rather than hierarchal relationship between the sexes. According to a recent scholar:

Men [in West African civilization] derive[d] their power and authority by releasing and accumulating *nyama* [a pervasive vital power] through acts of transforming one thing into another — making a living animal dead in hunting, making a lump of metal into a fine bracelet at the smithy. Women derive[d] their power from similar acts of transformation — turning clay into pots or turning the bodily fluids of sex into a baby.¹²

AP® EXAM TIP

Features of West African Islamic kingdoms such as Ghana, Mali, and Songhay are important information for the AP® exam.

Certainly, the famous Muslim traveler Ibn Battuta, visiting Mali in the mid-fourteenth century, was surprised, and appalled, at the casual intimacy of unmarried men and women, despite their evident commitment to Islam.

As in all civilizations, slavery found a place in West Africa. Early on, most slaves had been women, working as domestic servants and concubines. As West African civilization crystallized, however, male slaves were put to work as state officials, porters, craftsmen, miners harvesting salt from desert deposits, and especially agricultural laborers producing for the royal granaries on large

estates or plantations. Most came from non-Islamic and stateless societies farther south, which were raided during the dry season by cavalry-based forces of West African states. A song in honor of one eleventh-century ruler of Kanem boasted of his slave-raiding achievements:

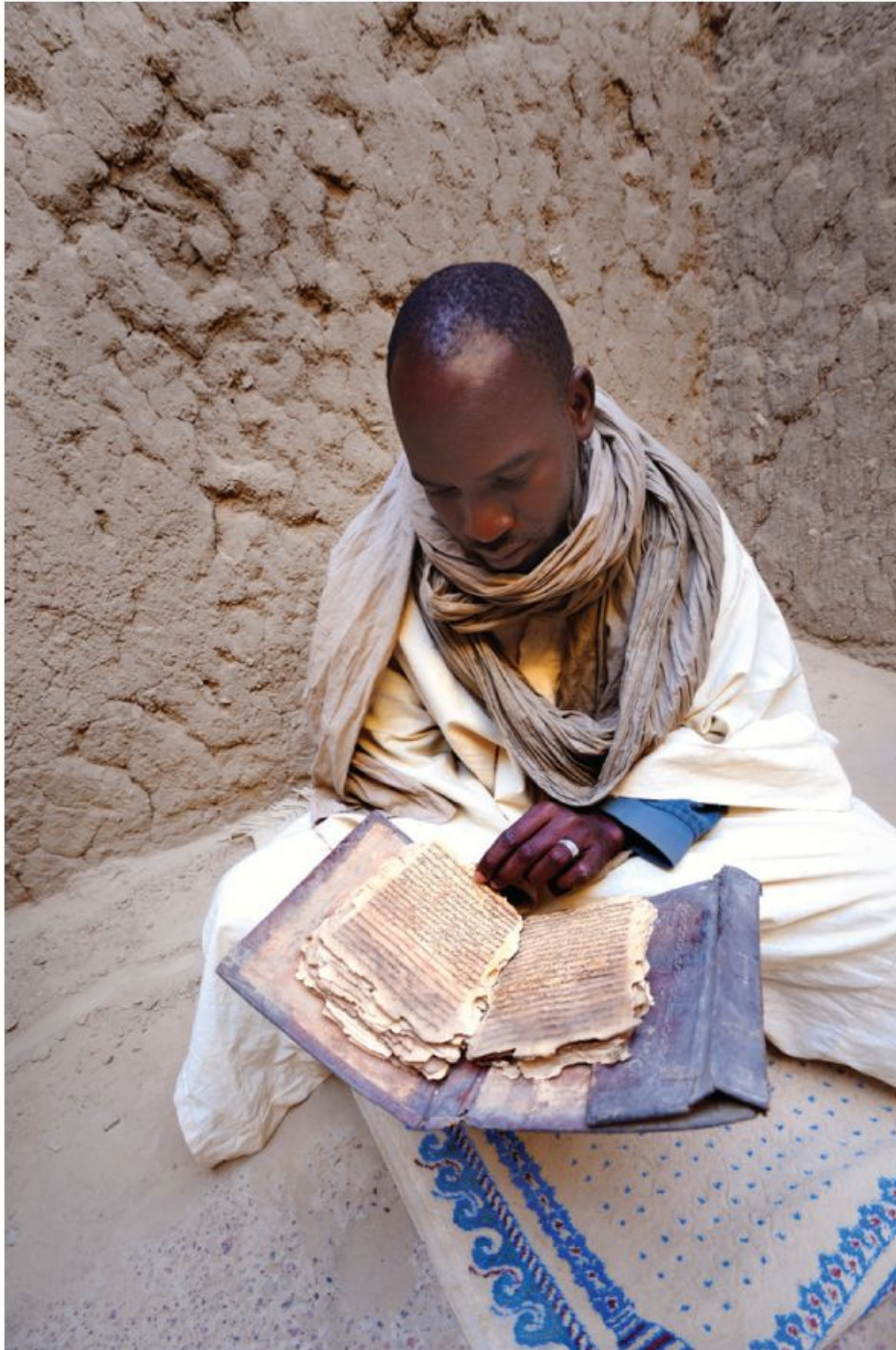
The best you took (and sent home) as the first fruits of battle. The children crying on their mothers you snatched away from their mothers. You took the slave wife from a slave, and set them in lands far removed from one another.¹³

Most of these slaves were used within this emerging West African civilization, but a [trans-Saharan slave trade](#) also developed. Between 1100 and 1400, perhaps 5,500 slaves per year made the perilous trek across the desert, where most were put to work in the homes of the wealthy in Islamic North Africa.

The states of this West African civilization developed substantial urban and commercial centers where traders congregated and goods were exchanged. Some of these cities also became centers of manufacturing, creating finely wrought beads, iron tools, or cotton textiles, some of which entered the circuits of commerce. Visitors described them as cosmopolitan places where court officials, artisans, scholars, students, and local and foreign merchants all rubbed elbows. One of the major trading cities, [Timbuktu](#), was described in 1525 by a North African traveler:

Here are great numbers of [Muslim] religious teachers, judges, scholars, and other learned persons who are bountifully maintained at the king's expense. Here too are brought various manuscripts or written books from Barbary [North Africa] which are sold for more money than any other

merchandise.... Here are very rich merchants and to here journey continually large numbers of negroes who purchase here cloth from Barbary and Europe.... It is a wonder to see the quality of merchandise that is daily brought here and how costly and sumptuous everything is.¹⁴



Alex Dissanayake/Getty Images

Manuscripts of Timbuktu

The West African city of Timbuktu, a terminus of the Sand Road commercial network, became an intellectual center of Islamic learning — both scientific and religious. Its libraries were stocked with books and manuscripts, often transported across the Sahara from the heartland of Islam. Many of these have been preserved and are now being studied once again.

AP* Causation

How did the expansion of Islam lead to the spread of learning?

Like the trade of the Indian Ocean basin, this trans-Saharan commerce was also facilitated by diasporic communities. By the mid-fourteenth century and no doubt much earlier, settled communities of North African merchants lived in the kingdom of Mali. And Hausa merchants established permanent settlements in many parts of the West African commercial network. Thus the growth of long-distance trade had stimulated the development of a West African civilization, which was linked to the wider networks of exchange in the Eastern Hemisphere.

Islam in West Africa

As in East Africa, Islam accompanied trade and became an important element in the urban culture of West Africa. It was introduced largely by Muslim traders across the Sahara rather than being brought by invading Arab or Turkic armies. Its gradual acceptance in the emerging civilization of West African states in the centuries after 1000 was largely peaceful and voluntary, lacking the incentives associated elsewhere with foreign conquest. Introduced by Muslim merchants from an already

Islamized North Africa, the new faith was accepted primarily in the urban centers of the West African states. For African merchant communities, Islam provided an important link to Muslim trading partners, much as Buddhism and later Islam had done in Southeast Asia. For the monarchs and their courts, it offered a source of literate officials to assist in state administration as well as religious legitimacy, particularly for those who gained the prestige conferred by a pilgrimage to Mecca. The most prominent such pilgrim was Mansa Musa, the ruler of Mali, who in 1324 undertook the hajj accompanied by a huge entourage and enormous quantities of gold. (See [Zooming In: Mansa Musa, West African Monarch and Muslim Pilgrim](#).) As a world religion with a single universal Creator-God, Islam had a religious appeal for societies that were now participating in a wider world.

AP® EXAM TIP

Understand examples of religious influences in architecture and art.

By the sixteenth century, a number of West African cities had become major centers of Islamic religious and intellectual life. Timbuktu, like Malacca on the Southeast Asian frontier of an expanding Islamic world, became a renowned center of learning, boasting more than 150 lower-level Quranic schools and several major centers of higher education and attracting thousands of students from all over West Africa and beyond. Libraries held tens of thousands of books and scholarly manuscripts. (See the photo [Manuscripts of Timbuktu](#).) Monarchs subsidized the construction of mosques as West Africa became an integral part of a larger

Islamic world. Arabic became an important language of religion, education, administration, and trade, but it did not become the dominant language of daily life. Nor did West Africa experience the massive migration of Arab peoples that had promoted the Arabization of North Africa and the Middle East.



Antonello Lanzellotto/age-fotostock

The Great Mosque at Jenne

This mosque in the city of Jenne, initially constructed in the thirteenth century, illustrates the assimilation of Islam into West African civilization.

AP* Analyzing Evidence

Explain how this mosque in West Africa is an example of cultural diffusion.

Islam remained the culture of urban elites and spread little into the rural areas of West Africa until the nineteenth century. Although many rulers adopted Islam, they governed people who steadfastly practiced African religions and whose sensibilities they had to

respect if social peace were to prevail. Thus they made few efforts to impose the new religion on their rural subjects or to govern in strict accordance with Islamic law. During his mid-fourteenth-century travels in West Africa, Arab visitor Ibn Battuta was appalled that practicing Muslims in Mali permitted their women to appear in public almost naked and to mingle freely with unrelated men. “The association of women with men is agreeable to us,” he was told, “and a part of good conduct to which no suspicion attaches. They are not like the women of your country.”¹⁵ Sonni Ali, a fifteenth-century ruler of Songhay, observed Ramadan and built mosques, but he also consulted traditional diviners and performed customary sacrifices. In such ways, Islam became Africanized even as parts of West Africa became Islamized.

ZOOMING IN 

Mansa Musa, West African Monarch and Muslim Pilgrim

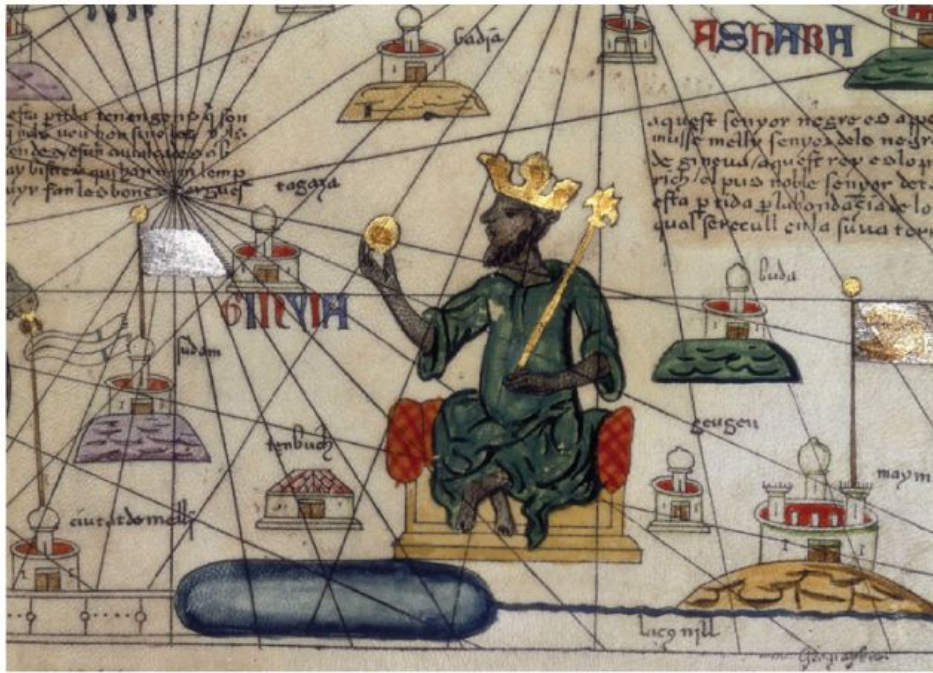


photo: *Le roi du Mali Kanga Moussa, Kankou Moussa, ou Kankan Moussa ou Mansa Moussa*: detail d'une carte nautique (portulan) catalane représentant l'Asie du 13eme siècle. Atlas catalan d'Abraham Cresques, Manuscrit enluminé sur parchemin, Majorque (Mallorca, Mallorca), 1375. B.N, Paris © The British Library Board/Leemage/BRITISH LIBRARY/Bridgeman Images

Mansa Musa.

In 1324, Mansa Musa, the ruler or *mansa* of the Kingdom of Mali, set out on an arduous journey from his West African homeland to the holy city of Mecca. His kingdom stretched from the Atlantic coast a thousand miles or more to the fabled inland city of Timbuktu and beyond, and his pilgrimage to Mecca reflected the growing penetration of Islam in this emerging West African civilization. Mansa Musa was a pious Muslim, fluent in Arabic, inclined on occasion to free a few slaves, and an avid builder of mosques.

In the fourteenth century, Mali was an expanding empire. According to Musa, one of his immediate predecessors had launched a substantial maritime expedition into “the furthest limits of the Atlantic Ocean.” The voyagers never returned, and no other record of the expedition exists, but it is intriguing to consider that Africans and Europeans alike may have been exploring the Atlantic at roughly the same time. Mansa Musa, however, was more inclined to expand on land as he sought access to the goldfields to the south and the trans-Saharan trade network to the north.

Control of this lucrative commercial complex enriched Mansa Musa's empire, enabled a major building program of mosques and palaces, and turned the city of Timbuktu into a thriving center of trade, religion, and intellectual life. Merchants and scholars from across West and North Africa flocked to the city.

Mansa Musa's journey to Mecca fascinated observers then and still fascinates us now. Such a pilgrimage has long been one of the duties — and privileges — of all Muslims. It also added the prestigious title of *hajji* to their names. For rulers in particular, it conveyed a spiritual power known as *baraka* that helped legitimate their rule.

When Mansa Musa began his journey in 1324, he was accompanied by an enormous entourage, with thousands of fellow pilgrims, some 500 slaves, his wife and other women, hundreds of camels, and a huge quantity of gold. It was the gold that attracted the most attention, as he distributed it lavishly along his journey. Egyptian sources reported that the value of gold in their country was depressed for years after his visit. On his return trip, Mansa Musa apparently had exhausted his supply and had to borrow money from Egyptian merchants at high interest rates. Those merchants also profited greatly from Musa's pilgrims, who, unsophisticated in big-city shopping, were made to pay far more than their purchases were worth. Europeans also became aware of Mansa Musa, featuring him holding a large nugget of gold in a famous map from 1375 with a caption referring to him as "the richest and most noble king in all the land."

In Cairo, Mansa Musa displayed both his pride and his ignorance of Islamic law. Invited to see the sultan of Egypt, he was initially reluctant because of a protocol requirement to kiss the ground and the sultan's hand. He consented only when he was persuaded that he was really prostrating before God, not the sultan. And in conversation with learned clerics, Mansa Musa was surprised to learn that Muslim rulers were not allowed to take the beautiful unmarried women of their realm as concubines. He quickly committed himself to abandoning the practice.

In Mecca, Mansa Musa completed the requirements of the hajj, dressing in the common garb of all pilgrims, repeatedly circling the Kaaba, performing

ritual prayers, and visiting various sites associated with Muhammad's life, including a side trip to the Prophet's tomb in Medina. He also sought to recruit a number of sharifs, prestigious descendants of Muhammad's family, to add Islamic luster to his kingdom. After considerable difficulty and expense, he found four men who were willing to return with him to what Arabs understood to be the remote frontier of the Islamic world. Some reports suggested that they were simply freed slaves, hoping for better lives.

In the end, perhaps Mansa Musa's goals for the pilgrimage were achieved. On a personal level, one source reported that he was so moved by the pilgrimage that he actually considered abandoning his throne altogether and returning to Mecca so that he might live near the sacred sanctuary of the Kaaba. His visit certainly elevated Mali's status in the Islamic world. Some 200 years after that visit, one account of his pilgrimage placed the sultan of Mali as one of four major rulers in the Islamic world, equal to those of Baghdad and Egypt. Mansa Musa would have been pleased.

QUESTIONS

What significance did Mansa Musa likely attach to his pilgrimage?
How might Egyptians, Arabians, and Europeans have viewed it?

Connections across the Islamic World

AP[®] Causation

What was the relationship between long-distance trade networks and the religion of Islam?

In the years between 1200 and 1450, and for some centuries before and after, yet another arena of communication and exchange lay in the transcontinental Islamic world. Certainly by 1200, millions of peoples in very different cultural settings shared a common faith and spoke Arabic. This huge region, ranging from Spain and West Africa across the Middle East to India and Southeast Asia, had become a vast trading zone of hemispheric dimensions. (See [Map 2.2.](#)) One of the reasons was its central location in the Afro-Eurasian world and the breaking down of earlier political barriers between the Byzantine and Persian empires. Furthermore, commerce was valued positively within Islamic teaching, and laws regulating it figured prominently in the sharia, creating a predictable framework for exchange across many cultures. The pilgrimage to Mecca, as well as the urbanization that accompanied the growth of Islamic civilization, likewise fostered commerce. Baghdad, established in 756 as the capital of the Abbasid Empire, soon grew into a magnificent city of half a million people. The appetite of urban elites for luxury goods

stimulated both craft production and the desire for foreign products.

AP® EXAM TIP

You are expected to know the features, participants, and extent of the Muslim trade networks.

Thus Muslim merchants, especially Arabs and Persians, quickly became prominent and sometimes dominant players in all the major Afro-Eurasian trade routes — in the Mediterranean Sea, along the Silk Roads, across the Sahara, and throughout the Indian Ocean basin. As early as the eighth century, Arab and Persian traders had established a commercial colony in Canton in southern China, thus linking the Islamic heartland with Asia's other giant and flourishing economy. Various forms of banking, partnerships, business contracts, and instruments for granting credit facilitated these long-distance economic relationships and generated a prosperous, sophisticated, and highly commercialized economy that spanned the Eastern Hemisphere.

AP® EXAM TIP

The “Islamic Green (agricultural) Revolution” and the accompanying spread of technology and science across the Muslim world are very important.

The transcontinental expanse of Islamic civilization also contributed to ecological change as agricultural products and

practices spread from one region to another. Among the food crops that circulated within and beyond the Islamic world were different varieties of sugarcane, rice, apricots, artichokes, eggplants, lemons, oranges, almonds, figs, and bananas. Equally significant were water-management practices, so important to the arid or semi-arid environments of many parts of the Islamic world. Persian-style reservoirs and irrigation technologies spread as far as Tunisia and Morocco, the northern fringes of the Sahara, Spain, and Yemen. All of this contributed to an “Islamic Green Revolution” of increased food production, as well as to population growth, urbanization, and industrial development across the Islamic world.

Technology too diffused widely within the realm of Islam. Muslim technicians made improvements on rockets, first developed in China, by developing one that carried a small warhead and another that was used to attack ships. Papermaking techniques entered the Abbasid Empire from China in the eighth century or earlier, and paper mills soon operated in Persia, Iraq, and Egypt. This revolutionary technology, which strengthened bureaucratic governments, passed from the Middle East into India and Europe over the following centuries. Everywhere it spurred the emergence of books and written culture at the expense of earlier orally based cultural expressions.

Ideas likewise circulated across the Islamic world. The religion itself drew heavily and quite openly on Jewish and Christian precedents. Persia also contributed much in the way of bureaucratic practice, court ritual, and poetry, and Persian

became a major literary language in elite circles. Scientific, medical, and philosophical texts, especially from ancient Greece, the Hellenistic world, and India, were systematically translated into Arabic, providing an enormous boost to Islamic scholarship and science for several centuries. In 830, the Abbasid caliph al-Mamun, himself a poet and scholar with a passion for foreign learning, established the [House of Wisdom](#) in Baghdad as an academic center for this research and translation. Stimulated by Greek texts, a school of Islamic thinkers known as Mutazalites (“those who stand apart”) argued that reason, rather than revelation, was the best way to the truth. In the long run, however, the philosophers’ emphasis on logic, rationality, and the laws of nature was subject to increasing criticism by those who held that only the Quran, the sayings of the Prophet, or mystical experience represented a genuine path to God.



From the "Sehinsahname of Murad III," ca. 1581/Istanbul University Library, Istanbul, Turkey/Bridgeman Images

A Muslim Astronomical Observatory

Drawing initially on Greek, Indian, and Persian astronomy, the Islamic world after 1000 developed its own distinctive tradition of astronomical observation and prediction, reflected in this sixteenth-century Turkish observatory. Muslim astronomy later exercised considerable influence in both China and Europe.

AP* Analyzing Evidence

What scientific or technological achievements are reflected in this image?

But the realm of Islam was much more than a museum of ancient achievements from the civilizations that it encompassed. Those traditions mixed and blended to generate a distinctive Islamic civilization with many new contributions to the world of learning. (See [Snapshot: Key Achievements in Islamic Science and Scholarship](#).)

SNAPSHOT Key Achievements in Islamic Science and Scholarship

Person/Dates	Achievement
al-Khwarazim (790–840)	Mathematician; spread use of Arabic numerals in Islamic world; wrote first book on algebra
al-Razi (865–925)	Discovered sulfuric acid; wrote a vast encyclopedia of medicine, drawing on Greek, Syrian, Indian, and Persian work and his own clinical observation
al-Biruni (973–1048)	Mathematician, astronomer, cartographer; calculated the radius of the earth with great accuracy; worked out numerous mathematical innovations; developed a technique for displaying a hemisphere on a plane
Ibn Sina (Avicenna) (980–1037)	Prolific writer in almost all fields of science and philosophy; especially known for <i>Canon of Medicine</i> , a fourteen-volume work that set standards for medical practice in Islamic and Christian worlds for centuries
Omar Khayyam (1048–1131)	Mathematician; critic of Euclid’s geometry; measured the solar year with great accuracy; Sufi poet; author of <i>The Rubaiyat</i>

Ibn Rushd (Averroës) (1126–1198)	Translated and commented widely on Aristotle; rationalist philosopher; made major contributions in law, mathematics, and medicine
Nasir al-Din Tusi (1201–1274)	Founder of the famous Maragha observatory in Persia (data from Maragha probably influenced Copernicus); mapped the motion of stars and planets
Ibn Khaldun (1332–1406)	Greatest Arab historian; identified trends and structures in world history over long periods of time

AP[®] Contextualization

The achievements listed here occurred prior to the invention of the printing press and the Scientific Revolution. Why are most students familiar with Galileo Galilei and Isaac Newton but not the scientists listed here?

Using Indian numerical notation, for example, Arab scholars developed algebra as a novel mathematical discipline. They also undertook much original work in astronomy and optics. They built on earlier Greek and Indian practice to create a remarkable tradition in medicine and pharmacology. Arab physicians such as al-Razi and Ibn Sina accurately diagnosed many diseases, such as hay fever, measles, smallpox, diphtheria, rabies, and diabetes. In addition, treatments such as using a mercury ointment for scabies, cataract and hernia operations, and filling teeth with gold emerged from Arab doctors. The first hospitals, traveling clinics, and examinations for physicians and pharmacologists were also developed within the Islamic world. In the eleventh and twelfth centuries, this enormous body of Arab medical scholarship entered Europe via Spain, and it remained at the core of European medical practice for many centuries.

Connections across the Americas

Before the voyages of Columbus, the world of the Americas developed quite separately from that of Afro-Eurasia. But if the Silk, Sea, and Sand roads linked the diverse peoples of the Eastern Hemisphere, did a similar network of interaction join and transform the various societies of the Western Hemisphere?

Clearly, direct connections among the various civilizations and cultures of the Americas were less densely woven than in the Afro-Eurasian region. The llama and the potato, both domesticated in the Andes, never reached Mesoamerica; nor did the writing system of the Maya diffuse to Andean civilizations. The Aztecs and the Incas, contemporary civilizations in the fifteenth century, had little if any direct contact with each other. Thus nothing equivalent to the long-distance trade of the Silk, Sea, or Sand roads of the Eastern Hemisphere arose in the Americas, even though local and regional commerce flourished in many places. Nor did distinct cultural traditions spread widely to integrate distant peoples, as Buddhism, Christianity, and Islam did in the Afro-Eurasian world.

AP® EXAM TIP

Be prepared to compare characteristics of exchange zones in the Americas with those of Afro-Eurasia.

The limits of these interactions owed something to the absence of horses, donkeys, camels, wheeled vehicles, and large ocean-going vessels, all of which facilitated long-distance trade and travel in Afro-Eurasia. Geographic or environmental differences added further obstacles. The narrow bottleneck of Panama, largely covered by dense rain forests, surely inhibited contact between South and North America. Furthermore, the north/south orientation of the Americas — which required agricultural practices to move through, and adapt to, quite distinct climatic and vegetation zones — slowed the spread of agricultural products.

Nonetheless, scholars have discerned “a loosely interactive web stretching from the North American Great Lakes and upper Mississippi south to the Andes.”¹⁶ Partly, it was a matter of slowly spreading crops and cultural elements. Maize, for instance, gradually diffused from its Mesoamerican place of origin to the southwestern United States and then on to eastern North America as well as to much of South America in the other direction. And a game played with rubber balls on an outdoor court has left traces in the Caribbean, Mexico, and northern South America. The spread of particular pottery styles and architectural conventions likewise suggests at least indirect contact over wide distances.

Commerce too played an important role in the making of this [American web](#). In the centuries between 1000 and 1500, four distinct nodes of commercial activity and wider connections emerged in the Americas: at Cahokia, Chaco canyon, Mesoamerica, and the Inca Empire in the Andes (see [Map 3.6](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP[®] Edition, © 2020 Bedford/St. Martin's

Map 3.6 The American Web

Transcontinental interactions within the American web were more modest than those of the Afro-Eurasian hemisphere. The most intense areas of exchange and communication occurred at Cahokia in the Mississippi valley, at Chaco canyon, in Mesoamerica, and in the Andean region.

Description

The spread of maize started in the Mesoamerican civilization near Tula and spread into North America, north from Chaco Canyon and east to Cahokia and beyond. Maize also spread south toward Cuzco

in the Andean civilization along the west coast of South America, as well as south into the central area of South America. The Cahokia exchange routes traveled from Cahokia down to the southern coast of North America and continued west. The Pochteca trade routes operated within the Mesoamerican civilization, and also traveled north from Tula and continued through Casas Grande in North America.

AP[®] Comparison

Using this map, compare the patterns of trade in the Americas with the patterns of trade in Eurasia. What are the reasons for the differences?

AP[®] EXAM TIP

Take notes on the ways that the American trade network was similar to and different from the Sand, Sea, and Silk roads.

Between about 1100 and 1350 in the eastern woodlands, a North American chiefdom at Cahokia, near present-day St. Louis, lay at the center of a widespread trading network. This network brought to Cahokia shells from the Atlantic coast, copper from the Lake Superior region, buffalo hides from the Great Plains, obsidian from the Rocky Mountains, and mica from the southern Appalachian Mountains. Sturdy dugout canoes plied the rivers of the eastern woodlands, loosely connecting the diverse societies of this Mississippi culture.

Cahokia is perhaps most well known for its huge terraced pyramid of four levels, measuring 1,000 feet long by 700 feet wide, rising

more than 100 feet above the ground, and occupying fifteen acres. It was the largest structure north of Mexico and the focal point of a community numbering 10,000 or more people. Evidence from burials and from later Spanish observers suggests that Cahokia and other centers of this Mississippi culture were stratified societies with a clear elite and with rulers able to mobilize the labor required to build such enormous structures. One high-status male was buried on a platform of 20,000 shell beads, accompanied by 800 arrowheads, sheets of copper and mica, and a number of sacrificed men and women nearby.¹⁷

A second commercial node in this American web took shape in Chaco canyon in what is now northwestern New Mexico. There, between 860 and 1130 C.E., five major settlements or pueblos emerged. This [Chaco Phenomenon](#) encompassed 25,000 square miles and linked some 150 outlying settlements to the main centers. The largest of these towns, or “great houses,” Pueblo Bonito, stood five stories high and contained more than 600 rooms and many kivas, pits used for ceremonial purposes. Hundreds of miles of roads, up to forty feet wide, radiated out from Chaco, prompting much debate among scholars. Without wheeled carts or large domesticated animals, such an elaborate road system seems unnecessary for ordinary trade or travel. Did the roads represent, as some scholars speculate, a ceremonial or sacred landscape leading perhaps to an entrance to the underworld?

By the eleventh century, Chaco also had become a dominant center for the production of turquoise ornaments, which became a

major item of regional commerce, extending as far south as Mesoamerica. In return many items from Mesoamerica — copper bells, macaw feathers, tons of shells — traveled to Chaco and have been found in the Chaco region. Residents of Chaco also drank liquid chocolate, using jars of Maya origin and cacao beans imported from Mesoamerica, where the practice began. An extended period of drought in the half century following 1130 brought this flourishing culture to a rather abrupt end. By 1200, the great houses had been abandoned and their inhabitants scattered in small communities that later became the Pueblo peoples of more recent times.

A third node of commercial activity developed in Mesoamerica. During the flourishing of Mesoamerican civilization (200–900 C.E.), both the Maya cities in the Yucatán area of Mexico and Guatemala and the huge city-state of Teotihuacán in central Mexico maintained commercial relationships with one another and throughout the region. In addition to this land-based trade, the Maya conducted a seaborne commerce, using large dugout canoes holding forty to fifty people, along both the Atlantic and Pacific coasts.

Among the Aztecs of the fifteenth century, professional merchants known as *pochteca* (pohch-TEH-cah) undertook large-scale trading expeditions both within and well beyond the borders of their empire, sometimes as agents for the state or for members of the nobility, but more often acting on their own as private businessmen. Although they were legally commoners, their

wealth, often exceeding that of the nobility, allowed them to rise in society and become “magnates of the land.”

Beyond tribute from conquered peoples, ordinary trade (both local and long-distance) permeated Aztec domains. The extent of the Aztec Empire and its rapid population growth stimulated the development of markets and the production of craft goods, particularly in the fifteenth century. Virtually every settlement, from the capital city to the smallest village, had a marketplace that hummed with activity during weekly market days. The largest was that of Tlatelolco, near the capital city, which stunned the Spanish with its huge size, its good order, and the immense range of available goods. Hernán Cortés, the Spanish conquistador who defeated the Aztecs, wrote that “every kind of merchandise such as can be met with in every land is for sale there, whether of food and victuals, or ornaments of gold and silver, or lead, brass, copper, tin, precious stones, bones, shells, snails and feathers.”¹⁸



William H. Mullins/Science Source

Inca Roads

Used for transporting goods by pack animal or sending messages by foot, the Inca road network included some 2,000 inns where travelers might find food and shelter.

Messengers, operating in relay, could cover as many as 150 miles a day. Here contemporary hikers still make use of an old Inca trail road.

AP* Causation

Explain how the roads pictured here strengthened Inca civilization.

A final node in the American web lay in the vast domains of the Inca Empire, stretching all along the Andes Mountains. Unlike in the Aztec Empire, where private traders largely handled the distribution of goods, economic exchange in the Inca realm during the fifteenth century was a state-run operation, and no merchant group similar to the Aztec *pochteca* emerged there. Instead, great state storehouses bulged with immense quantities of food, clothing, military supplies, blankets, construction materials, and more, all carefully recorded on *quipus* (knotted cords used to record numerical data) by a highly trained class of accountants. From these state centers, goods were transported as needed by caravans of human porters and llamas across the numerous roads and bridges of the empire. Totalling some 20,000 miles, Inca roads traversed the coastal plain and the high Andes in a north/south direction, while lateral roads linked these diverse environments and extended into the eastern rain forests and plains as well. Despite the general absence of private trade, local exchange took place at highland fairs and along the borders of the empire with groups outside the Inca state.

REFLECTIONS

Economic Globalization — Ancient and Modern

The densely connected world of the modern era, linked by ties of commerce and culture around the planet, has paralleled much earlier patterns. Well before 1200, the Silk, Sea, and Sand roads of the Afro-Eurasian world and the looser networks of the American web linked distant peoples both economically and culturally, prompted the emergence of new states, and sustained elite privileges in many ancient civilizations. In those ways, they resembled the globalized world of the modern era.

In other respects, though, the networks and webs of these earlier times differed sharply from those of more recent centuries. Most people still produced primarily for their own consumption rather than for the market, and a much smaller range of goods was exchanged in the marketplaces of the world. Far fewer people then were required to sell their own labor for wages, an almost universal practice in modern economies. Because of transportation costs and technological limitations, most trade was in luxury goods rather than in necessities. In addition, the circuits of commerce were rather more limited than the truly global patterns of exchange that emerged after 1500.

Furthermore, before 1500 trade was not dominated by any one area, whereas the world economy of the modern era increasingly

had a single center — industrialized Western European countries — that came to dominate much of the world both economically and politically during the nineteenth century. Though never completely equal, the economic relationships of earlier times occurred among much more equivalent units. For example, no one region dominated the complex pattern of Indian Ocean exchange, although India and China generally offered manufactured goods, while Southeast Asia and East Africa mostly contributed agricultural products or raw materials. And with the exception of the brief Mongol control of the Silk Roads and the Inca domination of the Andes for a century, no single power exercised political control over the major networks of world commerce.

Economic relationships among earlier civilizations, in short, were more balanced and multicentered than those of the modern era. Although massive inequalities occurred within particular regions or societies, interaction among the major civilizations operated on a more equal basis than in the globalized world of the past several centuries. With the rise of China, India, Turkey, and Brazil as major players in the world economy of the twenty-first century, are we perhaps witnessing a return to that earlier pattern?

Chapter Review

AP[®] Key Terms

Silk Roads

Chinese Buddhism

Sea Roads

Srivijaya

Angkor Wat

Swahili civilization

Great Zimbabwe

Zheng He

Sand Roads

Arabian camel

West African civilization

Ghana

Mali

trans-Saharan slave trade

Timbuktu

House of Wisdom

American web

Chaco Phenomenon

pochteca

Big Picture Questions

1. What motivated and sustained the long-distance commerce of the Silk Roads, Sea Roads, and Sand Roads?
2. Why did the peoples of the Eastern Hemisphere develop long-distance trade more extensively than did those of the Western Hemisphere?
3. How did commerce change political, social, and economic life?
4. In what ways was Afro-Eurasia a single interacting zone, and in what respects was it a vast region of separate cultures and civilizations?
5. **AP® Making Connections:** Based on [Chapters 2](#) and [3](#), do developments between 1200 and 1450 represent a continuation of earlier patterns or a sharp break from them?

Next Steps: For Further Study

Jerry Bentley, *Old World Encounters* (1993). A wonderfully succinct and engaging history of cross-cultural interaction all across Afro-Eurasia before 1500.

William J. Bernstein, *A Splendid Exchange* (2008). A global account of “how trade shaped the world.”

E. W. Bovill, *The Golden Trade of the Moors* (1970). A classic account of the trans-Saharan trade.

K. N. Chaudhuri, *Trade and Civilization in the Indian Ocean* (1985). A well-regarded study that treats the Indian Ocean basin as a single region linked by both commerce and culture.

- Barry Cunliffe, *By Steppe, Desert, and Ocean: The Birth of Eurasia* (2015). Examines all of Eurasia over 10,000 years with special focus on the Silk and Sea roads that bound it together.
- Philip Curtin, *Cross-Cultural Trade in World History* (1984). Explores long-distance trade as a generator of social change on a global level.
- Xinru Liu, *The Silk Road in World History* (2010). A brief, accessible, and up-to-date account by a leading scholar.
- J. R. McNeill and William H. McNeill, *The Human Web*, 2003. A highly regarded survey of the evolving networks of human interaction by two leading world historians.
- Marion Mayer-Hohdahl, "The Last Salt Caravan," Journeyman.tv, 2013, found on YouTube. A ten-minute trailer for a documentary showing an early twenty-first-century camel caravan crossing the Sahara, reminiscent of much earlier caravans of the Sand Roads network.
- Daniel Waugh, University of Washington, "Silk Road Seattle," 2007. A wonderful website about the Silk Roads with many artistic images, primary sources, and maps as well as extensive narrative descriptions of that vast network of exchange.

AP® SKILLS WORKSHOP

Contextualization

In this workshop, you will learn about contextualization, a historical reasoning skill that you can also apply to your everyday life. You may have heard people complain that their words were taken out of context, or that context is important to understand a current event. In this workshop, we'll look specifically at the role that context plays in the study of history.

UNDERSTANDING CONTEXTUALIZATION

So what is context, and how will you use the skill of contextualization in the AP® course as you build your skills as a historian? First, let's think about what "contextualization" means.

Contextualization: Considering the historical situation surrounding an event or process

That means that a historian looks at an event in terms of the cultural norms, political structures, religious beliefs, geographic and environmental factors, and other contexts that might have affected how the event occurred or how people responded to it. Context helps a historian see an event through the eyes of those who experienced it and take into account all of the surrounding factors. While something might seem unusual from our perspective or context, a good historian understands the historical context and moves beyond making judgments.

Contextualization is an important part of understanding *why* something happened. But be careful: contextualization is not causation! When we contextualize, we are not looking for the thing that started an event, but rather the situation in which the event occurred. Often, contextualization is used to lay the groundwork for a claim or thesis. Let's see how the authors of this book do it. In the following paragraph, the authors use contextualization to set the stage for their claim:

The earlier ancestors of the Swahili lived in small farming and fishing communities, spoke African Bantu languages, and traded with the Arabian, Greek, and Roman merchants who occasionally visited the coast in ancient times. **But what stimulated the growth of Swahili cities was the far more extensive commercial life of the western Indian Ocean following the rise of Islam.** As in Southeast Asia, local people and aspiring rulers found opportunity for wealth and power in the growing demand for East African products that were associated with an expanding Indian Ocean commerce. Gold, ivory, quartz, leopard skins, and sometimes slaves acquired from interior societies, as well as iron and processed timber manufactured along the coast, found a ready market in Arabia, Persia, India, and beyond. At least one East African giraffe found its way to Bengal in northeastern India, and from there was sent on to China. In response to such commercial opportunities, an African merchant class developed, villages turned into sizable towns, and clan chiefs became kings.

Contextualization

Claim

Additional Contextualization

Evidence

Evidence

Description

The texts in the example are as follows:

The earlier ancestors of the Swahili lived in small farming and fishing communities, spoke African Bantu languages, and traded with the Arabian, Greek, and Roman merchants who occasionally visited the coast in ancient times. [A corresponding note reads Contextualization.] But what stimulated the growth of Swahili cities was the far more extensive commercial life of the western Indian Ocean following the rise of Islam. [A note corresponding to this sentence reads, Claim.] As in Southeast Asia, local people and

aspiring rulers found opportunity for wealth and power in the growing demand for East African products that were associated with an expanding Indian Ocean commerce. [A corresponding note reads Additional Contextualization.] Gold, ivory, quartz, leopard skins, and sometimes slaves acquired from interior societies, as well as iron and processed timber manufactured along the coast, found a [A corresponding note reads Evidence.]

The texts in the example are as follows: ready market in Arabia, Persia, India, and beyond. At least one East African giraffe found its way to Bengal in northeastern India, and from there was sent on to China. In response to such commercial opportunities, an African merchant class developed, villages turned into sizable towns, and clan chiefs became kings. [A corresponding note reads Evidence.]

Notice how the authors use contextualization to paint a full picture of the historical situation they'll be dealing with in their argument. It actually demonstrates two different types of context. The first sentence sets a chronological context, by setting the stage for how trade was conducted prior to Indian Ocean trade. The last sentence sets the context across cultures by comparing the East African experience of Indian Ocean trade with that of people in Southeast Asia. This is a very good example of the moves you'll need to make to be successful writing essays on the AP® exam.

CONTEXTUALIZATION ON THE AP® WORLD HISTORY EXAM

On the AP® exam, the historical thinking skill of contextualization will be tested in a variety of ways. A Multiple-Choice Question may test your understanding of the context behind historical events and processes. On a Short-Answer Question, you may

need to accurately explain how the historical context influenced a specific process or development. In the Long-Essay Question and Document-Based Question, you will need to use contextualization as the basis of your intro paragraph, setting the stage for your claim by contextualizing the event that the prompt is asking you to write about.

BUILDING AP® SKILLS

1. **Activity: Identifying Contextualization.** Read the opening paragraph of the section “[Commerce, State Building, and Religion in Southeast Asia](#)”. What is the context the authors identify in discussing the Sea Roads as a vehicle for cultural as well as economic exchange?
2. **Activity: Identifying Contextualization and Claims.** Read the section “[Chinese Maritime Voyages in the Indian Ocean World](#).” First, identify the claim of the section, and then explain what context the authors provide and how the context sets the stage for that claim.
3. **Activity: Working with Contextualization.** Look at the [photograph of the Great Mosque of Jenne](#) and its caption. Create a contextualizing statement for the claim below.

Consecrated in the thirteenth century and located in Jenne, Mali, the Great Mosque is one of the finest examples of West African Islamic architecture.

AP® WORKING WITH EVIDENCE

Travelers' Tales and Observations

As long-distance trade flourished and large transregional empires grew, opportunities increased for individuals to travel far beyond their homelands. Their accounts have provided historians with invaluable information about particular regions and cultures, as well as about interactions among disparate peoples. The authors of these accounts, perhaps inadvertently, also reveal much about themselves and about the perceptions and misperceptions generated by cross-cultural encounters. The sources that follow offer examples of how intrepid long-distance travelers described distant lands and how artists and mapmakers depicted faraway regions for those who stayed at home.

LOOKING AHEAD

DOING HISTORY

As you read the documents in this collection, consider what they reveal about how networks of human interaction developed. Think also about the cultural and political consequences of these interactions.

SOURCE 3.1 A European Christian in China

Of all the travelers along the Silk Road network, the best known and most celebrated, at least in the West, was Marco Polo (1254–1324). Born and raised in the prosperous commercial city-state of

Venice in northern Italy, he was a member of a family engaged in the long-distance trade of the Mediterranean and Black Sea regions. At the age of seventeen, Marco accompanied his father and an uncle on an epic journey across Eurasia that, by 1275, brought the Polos to China, recently conquered by the Mongols. It was, in fact, the relative peace that the Mongols had created in their huge transcontinental empire that facilitated the Polos' journey (see [Map 4.1](#)). For the next seventeen years, they lived in China, where they were employed in minor administrative positions by Khubilai Khan, the country's Mongol ruler. During these years, Marco Polo apparently traveled widely within China, where he gathered material for a book about his travels, which he dictated to a friend after returning home in 1295. The selection that follows conveys Marco Polo's description of Hangzhou — one of the largest cities in the world at the time — which he refers to as Kinsay. Polo tells his reader that he constructed this description from both his visit to Hangzhou and a written account of the city sent to the Mongol khan in the hopes of sparing the city from destruction following its conquest.

MARCO POLO | *The Travels of Marco Polo* | 1299

Section 1

The city is beyond dispute the finest and the noblest in the world.... First and foremost, then, the document stated the city of Kinsay to be so great that it hath an hundred miles of compass. And there are in it 12,000 bridges of stone.... [Most scholars consider these figures a considerable exaggeration.]

[T]here were in this city twelve guilds of the different crafts, and each guild had 12,000 houses in the occupation of its workmen. Each of these houses contains at least twelve men, whilst some contain twenty and some forty.... And yet all these craftsmen had full occupation, for many other cities of the kingdom are supplied from this city with what they require.

[T]he number and wealth of the merchants, and the amount of goods that passed through their hands, were so enormous that no man could form a just estimate thereof.... [T]hose masters of the different crafts ... neither they nor their wives ever touch a piece of work with their own hands, but live as nicely and delicately as if they were kings and queens....

Inside the city there is a Lake ... and all round it are erected beautiful palaces and mansions, of the richest and most exquisite structure that you can imagine, belonging to the nobles of the city. There are also on its shores many abbeys and churches of the Idolaters [Buddhists]. In the middle of the Lake are two Islands, on each of which stands a rich, beautiful, and spacious edifice, furnished in such style as to seem fit for the palace of an Emperor. And when any one of the citizens desired to hold a marriage feast, or to give any other entertainment, it used to be done at one of these palaces. And everything would be found there ready to order, such as silver plate, trenchers, and dishes, napkins and table-cloths, and whatever else was needful....

Questions to Consider

1. What is the author's purpose in presenting such an appealing picture of the city?
2. What evidence in this section reveals that Marco Polo viewed China from the vantage point of an outsider?

Section 2

Both men and women are fair and comely, and for the most part clothe themselves in silk, so vast is the supply of that material, both from the whole district of Kinsay, and from the imports by traders from other provinces. And you must know they eat every kind of flesh, even that of dogs and other unclean beasts, which nothing would induce a Christian to eat....

You must know also that the city of Kinsay has some 3,000 baths, the water of which is supplied by springs. They are hot baths, and the people take great delight in them, frequenting them several times a month, for they are very cleanly in their persons. They are the finest and largest baths in the world....

Questions to Consider

1. What does this section tell us about the differences between East Asian and European societies at this time?

Section 3

And the Ocean Sea comes within twenty-five miles of the city at a place called Ganfu, where there is a town and an excellent haven, with a vast amount of shipping which is engaged in the traffic to

and from India and other foreign parts, exporting and importing many kinds of wares, by which the city benefits....

I repeat that everything appertaining to this city is on so vast a scale, and the Great [Khan's] yearly revenues therefrom are so immense, that it is not easy even to put it in writing....

In this part are the ten principal markets, though besides these there are a vast number of others in the different parts of the town.... [T]oward the [market] squares are built great houses of stone, in which the merchants from India and other foreign parts store their wares, to be handy for the markets. In each of the squares is held a market three days in the week, frequented by 40,000 or 50,000 persons, who bring thither for sale every possible necessary of life, so that there is always an ample supply of every kind of meat and game....

Questions to Consider

1. Explain the purpose of this section of the document, and what impact it might have had on European readers.
2. What evidence do you find in this section of China's role in global commerce?

Section 4

Other streets are occupied by the Physicians, and by the Astrologers, who are also teachers of reading and writing; and an infinity of other professions have their places round about those squares. In each of the squares there are two great palaces facing

one another, in which are established the officers appointed by the King to decide differences arising between merchants, or other inhabitants of the quarter....

The natives of the city are men of peaceful character, both from education and from the example of their kings, whose disposition was the same. They know nothing of handling arms, and keep none in their houses. You hear of no feuds or noisy quarrels or dissensions of any kind among them. Both in their commercial dealings and in their manufactures they are thoroughly honest and truthful, and there is such a degree of good will and neighborly attachment among both men and women that you would take the people who live in the same street to be all one family.

Source: *The Book of Ser Marco Polo, the Venetian, Concerning the Kingdoms and Marvels of the East*, translated and edited by Henry Yule (London: John Murray, 1871), 2:145–50, 158, 160–61.

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the author's purpose. What impact did he hope to have on European readers?
2. Analyze the author's point of view. To what extent did this document represent a European perspective?
3. Evaluate the extent to which access to global networks of commercial exchange impacted Chinese society during the Yuan period.



SOURCE 3.2 A Chinese Maritime Explorer in India

Around 1380, Ma Huan was born in the coastal region of southern China, almost certainly into a family of modest means. Little is known about his life, except that he accompanied Zheng He, the great Ming dynasty Chinese admiral, on three of his seven expeditions into the Indian Ocean, the last in 1433, and in 1451 published an account of his experiences entitled *Ying-Yai Sheng-Lan: The Overall Survey of the Ocean's Shores* (see “Chinese Maritime Voyages in the Indian Ocean World”). Entries in the *Overall Survey* chronicle the fleet's journeys and offer succinct but vivid descriptions of places it visited. The extracts reproduced here focus on a mission to the south Indian kingdom of Cochin and especially its major trading port of Calicut — the same port that the Portuguese explorer Vasco da Gama would visit in the 1490s when he became the first European to sail directly to India. While Ma Huan's text is primarily descriptive, largely avoiding overt judgments of the societies that he visited, it was written for a Chinese audience and with an eye to providing a guide for later visitors. Ma Huan's writing had little impact on his contemporaries because by the time of its publication Chinese naval expeditions had ended, and the focus of the Chinese government had shifted away from expanding its influence in the Indian Ocean. Nonetheless, his account provides a fascinating perspective of the Indian Ocean world during a period when China was unusually interested in discovering more about the lands to its west.

MA HUAN | *The Overall Survey of the Ocean's Shores* | 1451

On the Mission to Cochin

In the fifth year of the Yung-lo [period] the court ordered the principal envoy the grand eunuch Cheng Ho [Zheng He] and others to deliver an imperial mandate to the king of this country [Cochin] and to bestow on him a patent conferring a title of honour, and the grant of a silver seal, [also] to promote all the chiefs and award them hats and girdles of various grades.

[So Zheng He] went there in command of a large fleet of treasure-ships, and he erected a tablet with a pavilion over it and set up a stone which said “Though the journey from this country to the Central Country [China] is more than a hundred thousand *li*, yet the people are very similar, happy and prosperous, with identical customs. We have engraved a stone, a perpetual declaration for ten thousand ages.”

Questions to Consider

1. What does this section reveal about the relationship between the Chinese emperor and the Cochin king?

On Trade Goods and the Conduct of Trade

The king has two great chiefs who administer the affairs of the country, both are Muslims....

If a treasure-ship goes there, it is left entirely to the two men to superintend the buying and selling; the king sends a chief [with some other officials and a broker, and a date is set for fixing prices]. When the day arrives, they first of all take the silk embroideries and open work silks, and other such goods which

have been brought there, and discuss the price of them one by one; [and] when [the price] has been fixed they write out an agreement stating the amount of the price; [this agreement] is retained by these persons [and an oath to respect the prices is made by all parties].

After that, the Chei-ti [an ethnic group in Calicut] and the men of wealth then come bringing precious stones, pearls, corals, and other such things, so that they may be examined and the price discussed; [this] cannot be settled in a day; [if done] quickly, [it takes] one moon; [if done] slowly, [it takes] two or three moons....

The people of the country also take the silk of the silk-worm, soften it by boiling, dye it in all colours, and weave it into kerchiefs with decorative stripes at intervals....

As to the pepper: the inhabitants of the mountainous countryside have established gardens, and it is extensively cultivated. When the period of the tenth moon arrives, the pepper ripens; [and] it is collected, dried in the sun, and sold. Of course, big pepper-collectors come and collect it, and take it up to the official storehouse to be stored; if there is a buyer, an official gives permission for the sale; the duty is calculated according to the amount [of the purchase price] and is paid to the authorities....

The Chei-ti mostly purchase all kinds of precious stones and pearls, and they manufacture coral beads and other such things.

Foreign ships from every place come there; and the king of the country also sends a chief and a writer and others to watch the sales; thereupon they collect the duty and pay it to the authorities....

Questions to Consider

1. What does this description reveal about the way trade was conducted in Calicut? Why do you think the process was so complicated?
2. Why do you think Ma Huan provided such detail about the processes involved in manufacturing and selling goods such as silk and beads?

On Relations between the Different Religious Groups in Calicut

The king of the country [a Hindu] and the people of the country [also Hindus] all refrain from eating the flesh of the ox. The great chiefs are Muslim people; [and] they all refrain from eating the flesh of the pig. Formerly there was a king who made a sworn compact with the Muslim people, [saying] “You do not eat the ox; I do not eat the pig; we will reciprocally respect the taboo,” [and this compact] has been honored right down to the present day.

Questions to Consider

1. What conclusion can we draw about the relationship between religious affiliation and political power in South Asia?

The king's throne does not descend to his son, but descends to his sister's son; descent is to the sister's son [because] they consider that the offspring of the woman's body alone constitutes the legal family. If the king has no elder or younger sister, [the throne] descends to his younger brother; [and] if he has no younger brother, [the throne] is yielded up to some man of merit. Such is the succession from one generation to another.

The king's laws do not include the punishment of flogging with the bamboo. If the offence is slight, they cut off a hand [or] sever a foot; if it is serious, they impose a money-fine [or] put the offender to death; [and] if it is very [heinous], they confiscate his property [and] exterminate his family. A person who offends against the law is taken under arrest to an official whereupon he accepts his punishment.

Source: Ma Huan, *Ying-Yai Sheng-Lan: The Overall Survey of the Ocean's Shores* (1433), trans. J. V. G. Mills (London: The Hakluyt Society, 1970), pp. 138, 140–41, 143, 145.

Questions to Consider

1. The readers of this text were likely Chinese. Why might Ma Huan's audience be interested in the systems of political succession and criminal justice in South Asia?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the author's purpose. Why do you think Ma Huan produced this account?

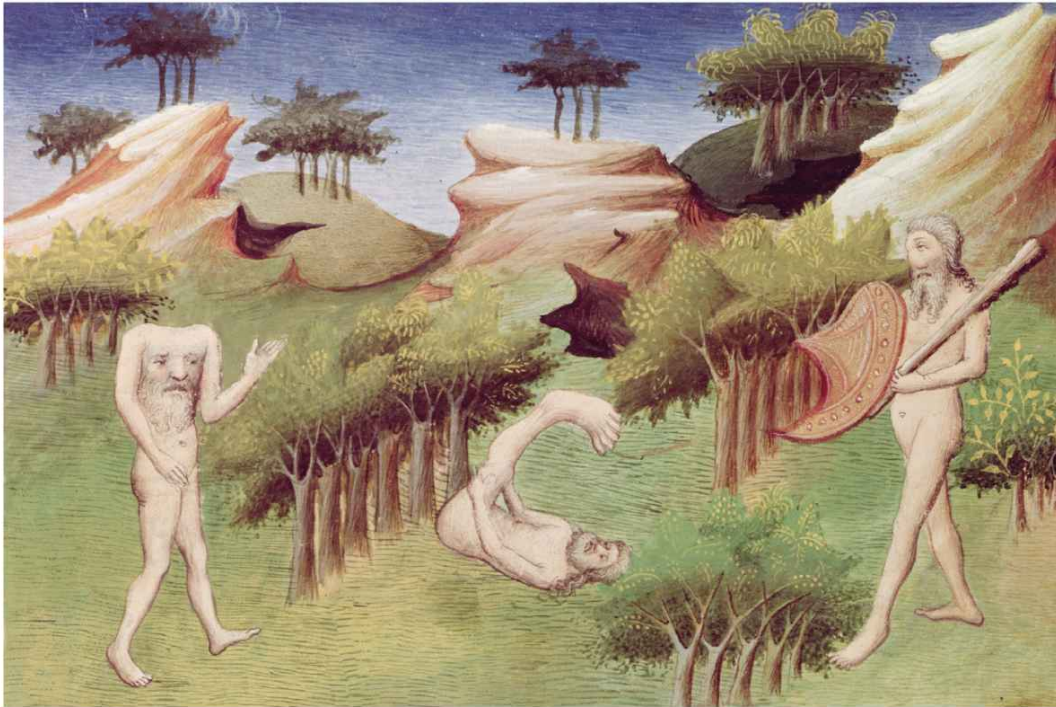
2. Analyze the impact on the potential audience. Why do you think Chinese readers might have been interested in knowing about this?
3. Compare the attitudes of Ma Huan and Marco Polo. To what extent do they view foreign practices through a similar lens?



SOURCE 3.3 A European Artist Depicts Asia

While Marco Polo's account is largely devoid of the wondrous monsters and races of humans that peopled many earlier European accounts of the East, his book did not immediately overturn these more fanciful ideas about distant lands. [Source 3.3](#), an image that was created to illustrate an elaborate manuscript copy of Polo's book, provides a revealing window into the persistence of older ideas. Drawn around 1400, it depicts three mythical creatures — a blemmyae or headless man, a sciopod or single-footed man, and a cyclops or one-eyed monster — none of which are mentioned in Polo's text.

The Marvelous Races of the East | ca. 1410



From the "Livre des Merveilles du Monde," ca. 1410–1412 (tempera on vellum)/Boucicaut Master (fl. 1390–1430) (and workshop)/Bibliothèque Nationale de France, Paris, France/Bridgeman Images

Description

The painting shows a headless man with his face on the chest walking, a single-footed man lying on the ground with his foot raised up, and an one-eyed person holding a wooden stick and an object that resembles a shield.

Questions to Consider

1. What does this source add to our understanding of how Europeans viewed East Asia in the early fifteenth century?
2. What about the three figures and the landscape in which they are placed might evoke ideas of wilderness or barbarity in the viewer?

AP® ANALYZING HISTORICAL EVIDENCE

1. Why might the artist have depicted East Asians this way even though Marco Polo's text makes no mention of other species of humans?



SOURCE 3.4 A Moroccan Diplomat in West Africa

Known to the world by his European-derived nickname of Leo Africanus, this widely traveled Arabic-speaking Muslim was actually born as al-Hassan Ibn Muhammad al Wazzan in Granada, Spain, during the late fifteenth century, just as Islam was being pushed out of that country. His family moved to Fez in Morocco, where he was educated in Islamic law. Later, he served the sultan of Morocco as a diplomat and commercial agent, traveling widely in North Africa, the Middle East, Italy, and West Africa. On one of these journeys, he was captured by pirates and wound up in Rome, where he came to the attention of Pope Leo X. There he apparently converted to Christianity, at least for a time, though he later chose to live in Muslim North Africa and likely returned to his original Muslim faith. It was during his stay in Italy that he completed in 1526 the book for which he is most clearly remembered, *The History and Description of Africa*, based on observations and knowledge picked up during his travels. Later published in many languages, it became a major source of European knowledge of the African Islamic world, much as Marco Polo's writings introduced Europeans to China. In the following excerpts from that book, Leo Africanus describes several of the major kingdoms and cities of West African civilization.

The City of Timbuktu

All its houses are ... cottages, built of mud and covered with thatch. However, there is a most stately mosque to be seen, whose walls are made of stone and lime, and a princely palace also constructed by the highly skilled craftsmen of Granada. Here there are many shops of artisans and merchants, especially of those who weave linen and cotton, and here Barbary [Muslim North African] merchants bring European cloth. The inhabitants, and especially resident aliens, are exceedingly rich, since the present king married both of his daughters to rich merchants. Here are many wells, containing sweet water. Whenever the Niger River overflows, they carry the water into town by means of sluices. This region yields great quantities of grain, cattle, milk, and butter, but salt is very scarce here, for it is brought here by land from Tegaza, which is five hundred miles away.

The rich king of Timbuktu has many plates and scepters of gold, some of which weigh 1,300 pounds, and he keeps a magnificent and well-furnished court. When he travels anywhere, he rides upon a camel, which is led by some of his noblemen. He does so likewise when going to war, and all his soldiers ride upon horses. Whoever wishes to speak to this king must first of all fall down before his feet and then taking up earth must sprinkle it on his own head and shoulders.... [The king] always has under arms 3,000 horsemen and a great number of foot soldiers who shoot poisoned arrows. They often skirmish with those who refuse to pay tribute and whomever they capture they sell to the merchants

of Timbuktu. Here very few horses are bred.... Their best horses are brought out of North Africa. As soon as the king learns that any merchants have come to the town with horses, he commands that a certain number be brought before him. Choosing the best horse for himself, he pays a most liberal price for it....

Here are great numbers of [Islamic] religious teachers, judges, scholars and other learned persons, who are bountifully maintained at the king's expense. Here too are brought various [Arabic] manuscripts or written books from Barbary, which are sold for more money than any other merchandise.

The coin of Timbuktu is gold, without any stamp or inscription, but in matters of small value they use certain shells from the kingdom of Persia.

The inhabitants are gentle and cheerful and spend a great part of the night in singing and dancing throughout the city streets. They keep large numbers of male and female slaves, and their town is greatly vulnerable to fire. At the time of my second visit, almost half the town burned down in the space of five hours.

Questions to Consider

1. What evidence does the author present about life in Timbuktu and the city's interaction with global markets?
2. What does the passage tell us about imperial administration in West Africa? What does it tell us about

the roles and functions of tribute and deference toward the ruler?

The Kingdom of Borno

They embrace no religion at all, being neither Christian, Muhametans [Muslims], nor Jews, nor any other profession, but living after a brutish manner, having wives and children in common.... They have a most powerful prince.... He has in readiness as many as three thousand horsemen and a huge number of foot soldiers; for all his subjects are so serviceable and obedient to him, that whenever he commands them, they will arm themselves and will follow him wherever he leads them. They pay him no tribute except tithes on their grain; neither does the king have any revenues to support his state except the spoils he gets from his enemies by frequent invasions and assaults. He is in a state of perpetual hostility with a certain people who live beyond the desert of Seu, who in times past marching with a huge army of foot soldiers over the said desert, devastated a great part of the Kingdom of Borno. Whereupon the king sent for the merchants of Barbary and ordered them to bring him a great store of horses: for in this country they exchange horses for slaves, and sometimes give fifteen or twenty slaves for a horse. And by this means there were a great many horses bought although the merchants were forced to stay for their slaves until the king returned home as a conqueror with a great number of captives, and satisfied his creditors for his horses. Frequently it happens that the merchants must stay three months before the king returned from the wars.... Sometimes he does not bring home enough slaves to satisfy the

merchants and sometimes they are forced to wait a whole year.... And yet the king seems marvelously rich, because his spurs, bridles, platters, dishes, pots, and other vessels are made of gold. The king is extremely covetous and would rather pay his debts in slaves rather than gold.

Source: Leo Africanus, *The History and Description of Africa*, edited by Robert Brown (London: The Hakluyt Society, 1896), 3:824–25, 833–34.

Questions to Consider

1. Based on this section, how does Leo Africanus characterize Borno? What can you infer about his own attitude toward this civilization?
2. What can you learn from this section about the role of slavery in West Africa at a time before the Atlantic slave trade had become big business?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze West Africa's relationship to broader networks of exchange.
2. Evaluate the extent to which access to global exchange impacted West African political systems.

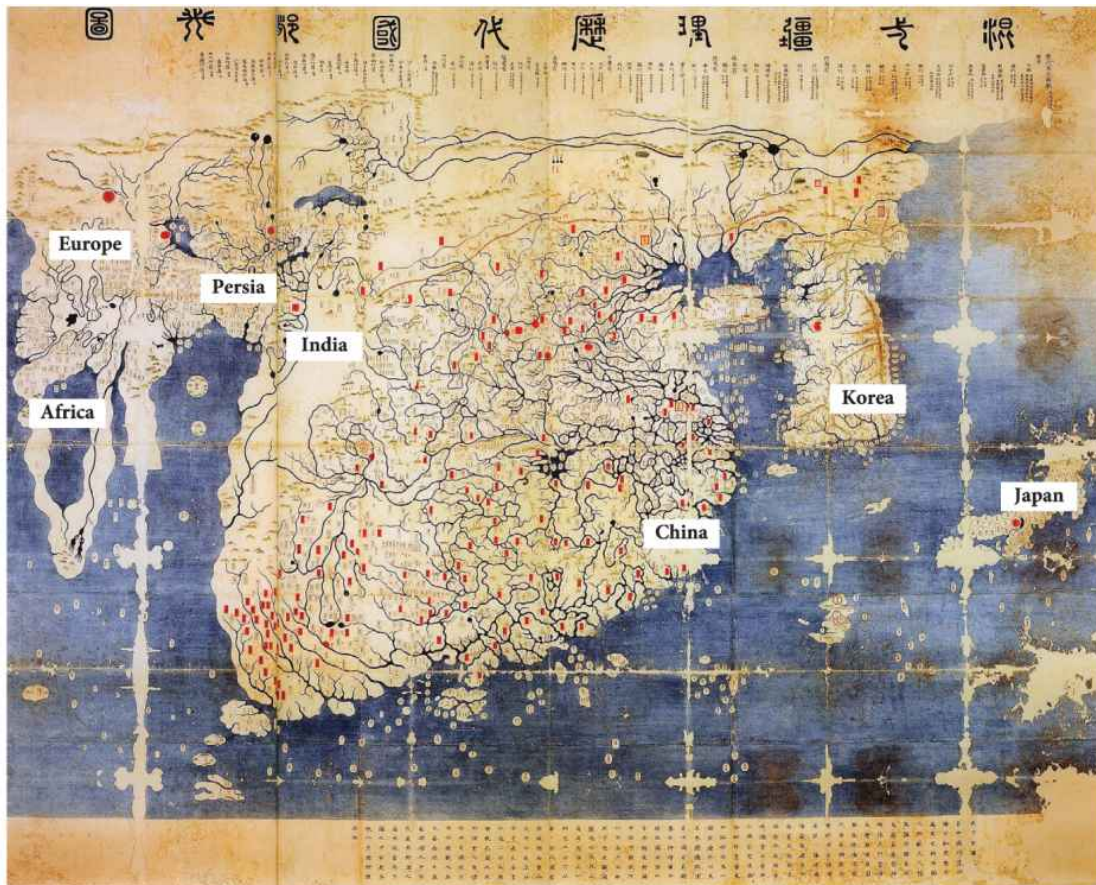


SOURCE 3.5 A Korean World Map

Created in Korea in 1402, the Kangnido map by the Confucian scholar Kwōn Kūn is the oldest world map from East Asia of which copies survive. It provides an East Asian perspective on the world

in the early fifteenth century, a period immediately following the collapse of the Mongol Empire, which had put distant regions of the Afro-Eurasian world into more sustained contact than ever before. The Kangnido map drew upon earlier maps from China, Korea, Japan, and the Islamic world. While Korea features prominently, appearing larger than Africa, China is understood as the center of the world, as Kwōn Kūn makes clear in the preface: “The world is very wide. We do not know how many tens of thousands of *li* there are from China in the center to the four seas in the outer limits.” (A *li* is a Chinese unit of distance, about a third of a mile.) The map includes hundreds of place names for even the most remote regions of Eurasia. Most of those for North Africa and Europe incorporate Arabic or Persian roots, revealing the influence of Islamic maps and mapmakers brought to East Asia by the Mongols. Regional labels not original to the map have been added to help you orient yourself. Note that the Mediterranean Sea is clearly outlined between Africa and Europe but is not colored in. Also note that much of the center of Africa is shaded in, indicating either a large body of water or perhaps the Sahara Desert.

The Honkōji Copy of the Kangnido Map, Korea | 15th century



Pictures from History/Bridgeman Images

Questions to Consider

1. Compare this map with a modern map of Africa and Eurasia. Which regions does the map depict most accurately? Which are least accurate? Why might this be the case?
2. What can a map like this tell us about East Asian knowledge of Eurasia and Africa around 1400?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which this map provides evidence of Korea's relationship to the outside world.
2. Analyze how the point of view of the mapmaker influenced how Korea was represented on the map.

DOING HISTORY

- 1. AP® Using Sources to Develop an Argument:**
Develop an argument in which you evaluate the extent to which global commerce led to cultural interactions during this period.
- 2. AP® Analyzing Historical Evidence:** All of these sources were created by outsiders to the peoples or societies they described. What different postures toward these foreign cultures are evident in the sources? How did the travelers' various religions shape their perception of the places they visited?
- 3. AP® Analyzing Historical Evidence:** What can we learn from [Sources 3.1](#), [3.2](#), and [3.4](#) about the men who wrote them? What motivated them to travel so far from home? How did they define themselves in relationship to the societies they observed?
- 4. AP® Analyzing Historical Evidence:** What information in these sources would be most valuable for historians? What about these sources might be viewed with the most skepticism? You will want to consider the creators' purposes and their intended audiences.
- 5. AP® Analyzing Historical Evidence:** What are the advantages and limitations for historians of drawing on the observations of foreign observers?

AP® HISTORIANS' VOICES

On Travel Writers

Travel accounts provide rich and often unique sources for historians, but they must be handled with care. The two selections that follow consider issues that historians confront when studying travelers' accounts. In [Voice 3.1](#), John Larner, an expert on Marco Polo, examines the suspicion put forward by some that Polo never traveled to China. In [Voice 3.2](#), Natalie Zemon Davis, a prominent historian of the early modern period, explores the audiences for which Leo Africanus wrote his book.

VOICE 3.1

John Larner on Whether Polo Really Traveled to China | 1999

From the eighteenth century, as a result above all of Marco's silence about many things in the China of his own time, the suspicion has been aroused in some readers that we are faced here with a fiction, the nagging doubt that the whole of Marco's story of having been to China is untrue. Why does he never mention the Great Wall? Why is there nothing about what, in the fourteenth century, Odoric da Pordenone [another traveler] was to notice: fishing with cormorants, or the binding up of young girls' feet? Why nothing on printing, Chinese script, acupuncture, tea or tea-houses? Why no mention of Confucianism or Taoism? Had he actually *seen* China ... ? It is not too difficult to offer answers to

most of these points. The myth of the Great Wall, for instance, obscures ... the fact that much of it had fallen down by the thirteenth century. Almost everything the tourist is normally shown today was built in the sixteenth century. Referred to as the “sensi” or “sensin,” Taoist monks are in fact briefly mentioned in chapter LXXV. Foot binding was at this period limited to upper class ladies who were confined to their houses, and would be rarely observed by anyone outside their family. Tea-culture at that time had not reached North and Central China where Marco mostly resided.... [I]t can also easily be thought that Marco identified himself so strongly with Mongol rulers that he was indifferent to the mass of the population over whom they rule.

Source: John Larner, *Marco Polo and the Discovery of the World* (New Haven, CT: Yale University Press, 1999), 59.

VOICE 3.2

Natalie Zemon Davis on Leo Africanus's Audiences | 2006

He [Leo Africanus] was keeping notes throughout his travels and consulting manuscripts whenever he could; he may have had an initial plan for a book and partial drafts of some sections in Arabic on his person when he was kidnapped. However that may be, it was in Italy that he became an author, and the final version [of his book] bears the stamp of his stay there....

In a sense, though, [Leo Africanus] wrote his book with two audiences in mind. His primary audience was in Italy. For his

Italian readers he searched for equivalents in weights, measures, coinages, foods, and material objects. For them, he sought Italian translations for words with no perfect equivalent.... For them, he struggled valiantly to transcribe Arabic words, names, and place names.... For Italian readers, too, he included only those animals “not found in Europe or that were in some ways different from those in Europe.”

Yet [he] also had African or at least North African readers and listeners in part of his mind as he composed. He must have imagined at least a few of them as possible readers of this Italian manuscript, and many of them as potential readers of a much revised Arabic version.

Source: Natalie Zemon Davis, *Trickster Travels: A Sixteenth-Century Muslim between Worlds* (New York: Hill and Wang, 2006), 105–7.

AP® Analyzing Secondary Sources

1. Why have scholars questioned whether Marco Polo actually traveled to China?
2. How might Leo Africanus have altered his account for a North African rather than Italian audience?
3. **Integrating Primary and Secondary Sources:** How do these two voices influence your reading of the Polo and Africanus selections in the source feature?

3 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020
Bedford/St. Martin's

The Sand Roads

Description

The Kingdom of Mali about 1350 is marked towards the southern eastern part of the northwestern region of Africa. The major cities in this kingdom were Kumbi Saleh, Segou, Jenne, Niani, Walata, Timbuktu, Gao, and Awdaghost. The Kingdom of Songhay overlaps a part of the Kingdom of Mali and extends further into the Sahara and Hausaland. Major cities in this kingdom were Gobir, Taghaza, and the major cities in Mali. The Kingdom of Ghana about 1000 covered the regions around the cities of Kumbi Saleh, Segou, Walata, and Awdaghost. Kingdom of Kanem is marked to the north of Lake Chad. Trade routes across the Sahara covered the cities Awdaghost, Walata, Timbuktu, and Gao. From Walata and Awdaghost, the route traveled north east to Wadane, and further north to Marrakesh, Fez, and Sijilmasa in the Atlas Mountains. Sand route from Timbuktu travels northward to Taghaza, and from there westward to Sijilmasa and further north to Tunis on the Mediterranean shore. Another route from Taghaza travels to Ghadames and further north to Tripoli on the Mediterranean coast. Sand routes from Gao travels to the Kingdom of Kanem, and then branches into two, one north eastern and one southern.

1. **Which of the following most directly led to the expansion and intensification of the commercial routes depicted in the map above?**
 - a. Growing contacts among cultures resulting from the Crusades
 - b. The discovery by Europeans of diamonds in West Africa
 - c. The use of pack animals to overcome harsh environments
 - d. Northern military expansion of African empires

2. The economic and political transformations evident in the map would best be understood in the context of

- a. continuities in techniques of state building.
- b. the rise and diffusion of a new belief system.
- c. the widening practice of state-issued currencies.
- d. the Mongol conquests and their consequences.

3. Which of the following developments was a direct result of new patterns of trans-Saharan trade?

- a. A desire on the part of African monarchs to discover maritime routes to markets in Europe and Asia
- b. The decentralization of political power in sub-Saharan African states
- c. A dramatic increase in the use of gold currency across the Mediterranean region
- d. A decrease in the social complexity of urban areas

Questions 4–6 refer to these passages.

Inside the city ... there are many abbeys and churches of the Idolaters.... Both men and women clothe themselves in silk, so vast is the supply of the material.... The crowd of people ... is so vast that no one would believe it possible to [feed them all].... All the squares are crammed with traders who have brought in stores ... by land or water.... And [they are] free from all jealousy or suspicion of the conduct of their women. These they treat with the greatest respect.

— Marco Polo describing a Chinese city in *The Book of Sir Marco Polo the Venetian Concerning the Kingdoms and Marvels of the East*

The garments of the town's inhabitants are made of fine Egyptian fabrics.... [T]heir women show no bashfulness before men and do not veil themselves, though they are [faithful] in attending the prayers.... A traveler in this country carries no provisions, [not] food or seasonings, neither gold nor silver. When he comes to a village the women bring out millet, milk, chickens, plump lotus fruit, rice and ... pounded haricot beans.

— Ibn Battuta describing a West African city in *Travels in Asia and Africa 1325–1354*

4. Which of the following is the most likely reason for similarities between Marco Polo's and Ibn Battuta's accounts of their travels in the thirteenth and fourteenth centuries?

- a. Historians believe they may have met each other on their journeys and compared observations.
- b. Both the areas observed participated in significant long-distance trade.
- c. Both the areas observed were highly influenced by Confucian teachings.
- d. The travelers had the same religious background and prejudices.

5. Which of these statements accurately describes the political status of China in Marco Polo's time?

- a. China was under foreign influence by European commercial interests.
- b. China was experiencing a series of civil wars led by regional warlords.
- c. China was under the control of Mongol rulers.

d. China was controlled by religious leaders who chose the emperor.

6. Which of these statements best accounts for the observations made by these travelers about the status of women in China and West Africa in this era?

- a. Religious syncretism had lowered the status of women dramatically in the areas visited by Polo and Battuta.
- b. Both observers assumed that most of the readers of their accounts would be women, so their observations complimented women.
- c. Both observed the societies they visited through the lens of their own cultural values.
- d. Ibn Battuta was writing as a Muslim in a Muslim land, while Polo was a Christian in a Confucian land, so Battuta's observations are less subjective.

Short-Answer Questions

Read each question carefully and write a short response.

Use complete sentences.

1. Use the passage below and your knowledge of world history to answer all parts of the question that follows.

The Middle Ages constituted a period in which the relationship of human societies to nature varied greatly in parts of the world distant from one another.... Patterns of increasing economic

activity and growth were sporadically interrupted by stress and decline. At times ecosystems suffered from overuse; at other times they recovered and flourished. Human societies, too, alternately burgeoned and faced disasters against which they often had no effective defenses. They worked with what they had, and demonstrated creativity in ways of dealing with the natural world. Important new discoveries occurred in technology, exploration, education, government, and agriculture. Their success or failure often depended on the degree to which they understood and were able to adapt to ecosystems.

— Johnson Donald Hughes, *An Environmental History of the World: Humankind's Changing Role in the Community of Life*,
2002

- A. Identify ONE piece of evidence that supports the author's claim that patterns of economic activity and growth in this time period were interrupted by stress and decline.
 - B. Explain ONE example of a way humans adapted to the natural world during this time period.
 - C. Explain WHY the author might have written in the early twenty-first century about these patterns of human interaction with the environment.
- 2. Use the map and your knowledge of world history to answer all parts of the question that follows.**



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/ St. Martin's

The American Web

Description

The spread of maize started in the Mesoamerican civilization near Tula and spread into North America, north from Chaco Canyon and east to Cahokia and beyond. Maize also spread south toward Cuzco in the Andean civilization along the west coast of South America, as well as south into the central area of South America. The Cahokia exchange routes traveled from Cahokia down to the southern coast of North America and continued west. The Pochteca trade routes operated within the Mesoamerican civilization, and also traveled north from

Tula and continued through Casas Grande in North America.

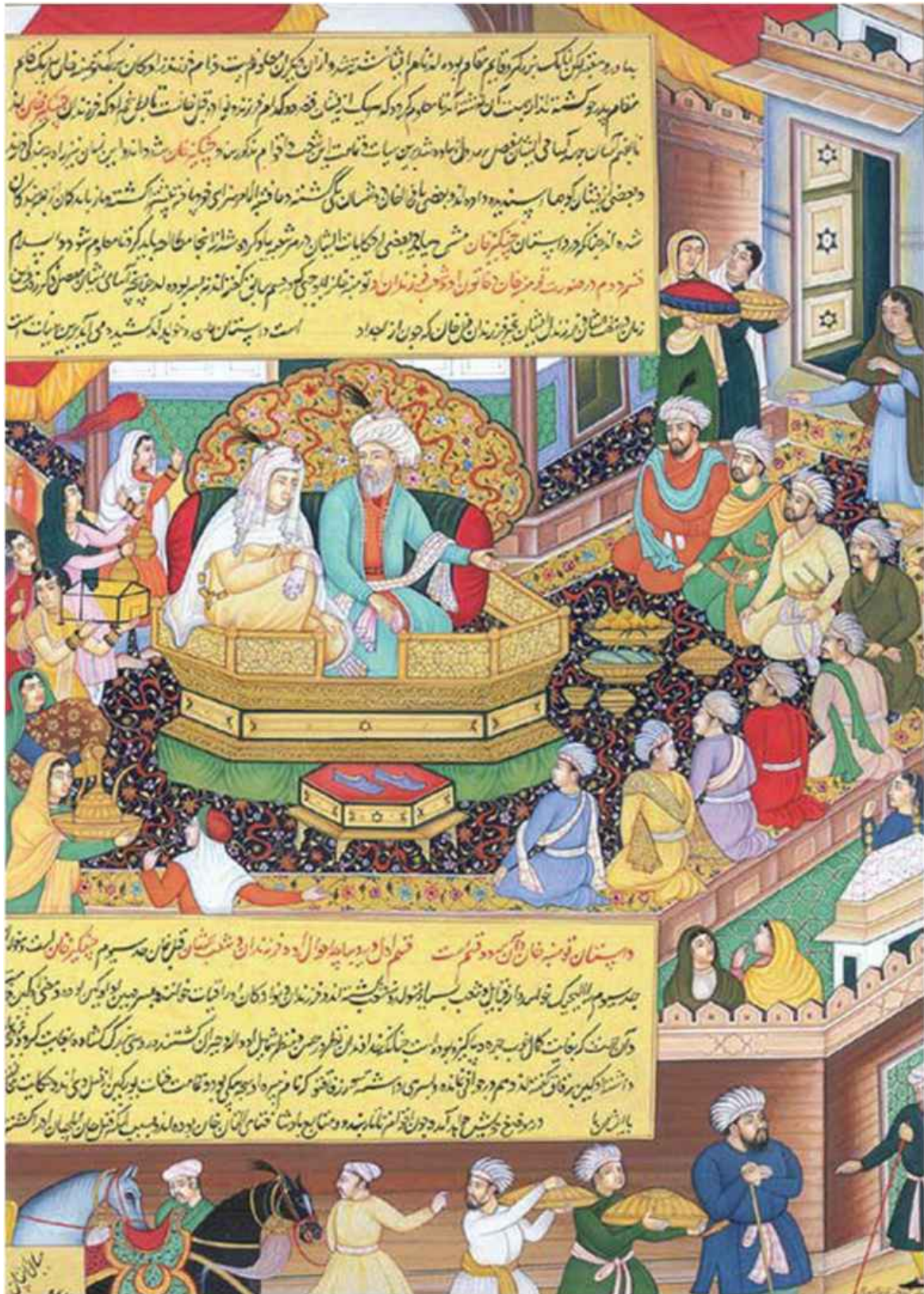
- A. Identify and explain ONE similarity between Aztec and Inca trading systems.
- B. Identify and explain ONE difference between Aztec and Inca trading systems.
- C. Explain WHY exchanges between North and South America occurred on a significantly smaller scale than across Afro-Eurasia.

3. Use your knowledge of world history to answer all parts of the question that follows.

- A. Identify ONE technology that helped merchants overcome environmental barriers to trade between 1200 and 1450 C.E.
- B. Explain ONE way in which the rise of an organized state facilitated Eurasian trade routes between 1200 and 1450 C.E.
- C. Explain ONE way commercial contacts facilitated state building between 1200 and 1450 C.E.



CHAPTER 4 The Mongol Moment and the Re-Making of Eurasia **1200–1450**



Moghul court painting, ca. 1596/Pictures from History/Bridgeman Images

Chinggis Khan and His Family

This late-sixteenth-century Indian painting shows Chinggis Khan, the founder of the Mongol Empire, seated next to his primary wife, Borte Ujin, with his four sons seated

to his left. At his death each of these sons inherited a portion of his vast empire, while his five daughters were strategically married to politically prominent men.

Description

The painting shows the Mongol king and queen sitting on a throne. Several men are kneeling down before the king and several female attendants are carrying plates in their arms. Two horses are shown at the entrance and eatables are carried from the entrance to the inside of the palace by several male attendants. Texts in Arabic language are shown at the top left and bottom left portions of the painting.

AP* Analyzing Evidence

How does this Indian artist convey to his audience the grandeur and power of Chinggis Khan? What elements of Chinggis Khan's life and accomplishments are absent from this image?

Breakout: The Mongol Empire

[From Temujin to Chinggis Khan: The Rise of the Mongol Empire](#)

[Explaining the Mongol Moment](#)

Encountering the Mongols

[China and the Mongols](#)

[Persia and the Mongols](#)

[Russia and the Mongols](#)

The Mongol Empire as a Eurasian Network

[Toward a Eurasian Economy](#)

[Diplomacy on a Eurasian Scale](#)

[Cultural Exchange in the Mongol Realm](#)


[The Plague: An Afro-Eurasian Pandemic](#)

Reflections: Assessing Historical Change

In late 2012, the Central Asian nation of Mongolia celebrated a “Day of Mongolian Pride,” marking the birth of the country’s epic hero Chinggis Khan 850 years earlier. Officials laid wreaths at a giant monument to the warrior leader; wrestlers and archers tested their skills in competition; dancers performed; over 100 scholars made presentations; traditional costumes abounded. For this small and somewhat remote country, seeking to navigate between its two giant neighbors, China and Russia, it was an occasion to express its own distinctive identity. And Chinggis Khan is central to that identity.

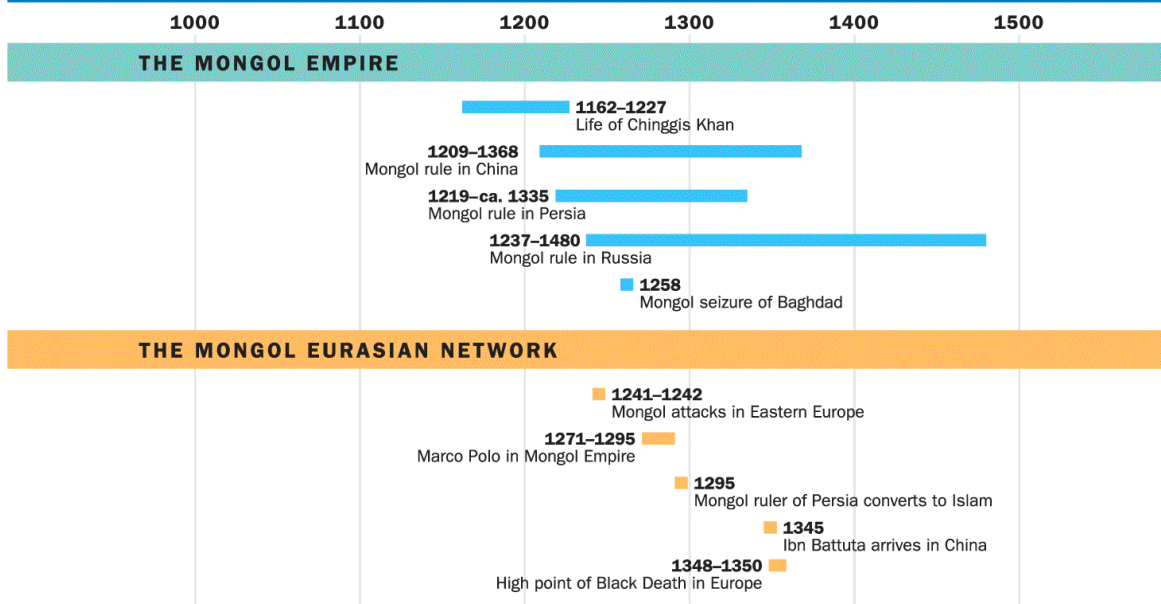
The 2012 celebrations marked a shift in Mongolian thinking about Chinggis Khan that has been under way since the 1990s. Under the country’s earlier Soviet-backed communist government, the great Mongol leader had been regarded in very negative terms. After all, his forces had decimated Russia in the thirteenth century, and resentment lingered. But as communism faded in both Russia and Mongolia at the end of the twentieth century, the memory of Chinggis Khan made a remarkable comeback in the land of his birth. “He is like a god to us,” said Bat-Erdene Batbayar, a Mongolian historian and political figure. “He is the founder of our state, the root of our history. The communists very brutally cut us off from our traditions and history.... Now we are becoming Mongols again.”¹

Increasingly, Chinggis Khan’s bloody conquests were played down, and he was celebrated as a unifier of the Mongolian

peoples, the creator of an empire tolerant of various faiths, and a promoter of economic and cultural ties among distant peoples. Vodka, cigarettes, a chocolate bar, two brands of beer, the country's most prominent rock band, and the central square of the capital city all bore his name, while his picture appeared on Mongolia's stamps and money. Rural young people on horseback sang songs in his honor, and their counterparts in urban Internet cafés constructed websites to celebrate his achievements. 

All of this is a reminder of the enormous and surprising role that the Mongols played in the Eurasian world of the thirteenth and fourteenth centuries and of the continuing echoes of that long-vanished empire. The Mongols drew regions of Eurasia more closely together than ever before, toppled well-established political regimes in China and the Islamic world, and dominated the steppes of Central Asia and the relatively new civilization of the Rus. But Mongol rule was relatively short-lived and had only a limited impact on the cultures of conquered peoples. The Mongols brought no new language, religion, or civilization to their conquered lands. Instead, the collapse of their empire left a political vacuum into which numerous new political regimes based on older patterns emerged — the Ming dynasty in China, the Ottoman and Safavid empires in the Middle East, and an expansive Russian state in Eastern Europe.

Landmarks for Chapter 4



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

A horizontal scale on top has the years in C.E. (Common Era). The data reads as follows:

The Mongol Empire: 1162 to 1227, Life of Chinggis Khan; 1209 to 1368, Mongol rule in China; 1219 to ca. 1335, Mongol rule in Persia; 1237 to 1480, Mongol rule in Russia; and 1258, Mongol seizure in Baghdad.

The Mongol Eurasian Network: 1241 to 1242, Mongol attacks in Eastern Europe; 1271 to 1295, Marco Polo in Mongol Empire; 1295, Mongol ruler of Persia converts to Islam; and 1348 to 1350, High point of Black Death in Europe.

Breakout: The Mongol Empire

AP® EXAM TIP

The social, economic, and political effects of the Mongol Empire are important details for the AP® exam.

The Mongol invasions of the thirteenth century were just the latest in a long but intermittent series of incursions into agricultural civilizations by pastoralists from the steppes and deserts of Eurasia and Africa. For 2,000 years or more before the Mongols burst upon the scene, pastoralists — the Xiongnu, Arabs, Turks, Berbers — had played a major role in Afro-Eurasian history and represented a standing challenge to and influence upon the agrarian civilizations on their borders. What enabled pastoral peoples to repeatedly build powerful empires despite their small numbers was their lifestyle, which was centered on herding animals in regions where farming was difficult or impossible (see [Chapter 1](#)). Their embrace of horseback and camel riding as they hunted and tended their itinerant flocks and herds provided the foundation for their mastery of mounted warfare based on mobility. (See [Snapshot: Varieties of Pastoral Societies](#).)

SNAPSHOT Varieties of Pastoral Societies

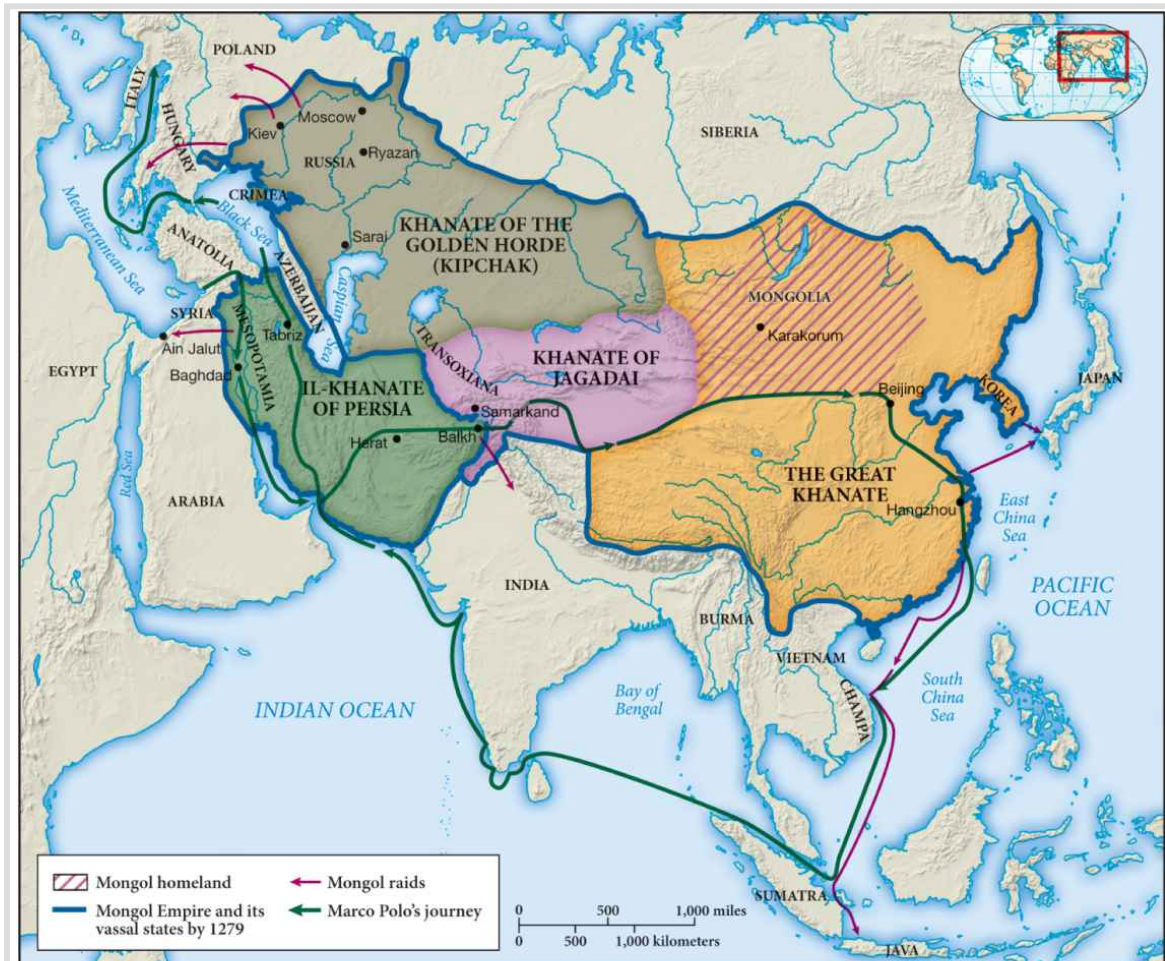
Region and Peoples	Primary Animals	Features
Inner Eurasian steppes (Xiongnu, Yuezhi, Turks,	Horses; also sheep, goats, cattle, Bactrian	Domestication of horse by 4000 B.C.E.; horseback riding by 1000 B.C.E.; site of largest pastoral empires

Uighurs, Mongols, Huns, Kipchaks)	(two-humped) camel	
Southwestern and Central Asia (Seljuks, Ghaznavids, Mongol il-khans, Uzbeks, Ottomans)	Sheep and goats; used horses, camels, and donkeys for transport	Close economic relationship with neighboring towns; pastoralists provided meat, wool, milk products, and hides in exchange for grain and manufactured goods
Arabian and Saharan deserts (Bedouin Arabs, Berbers, Tuareg)	Dromedary (one-humped) camel; sometimes sheep	Camel caravans made possible long-distance trade; camel-mounted warriors central to early Arab/Islamic expansion
Grasslands of sub-Saharan Africa (Fulbe, Nuer, Turkana, Masai)	Cattle; also sheep and goats	Cattle were a chief form of wealth and central to ritual life; little interaction with wider world until nineteenth century
Subarctic Scandinavia, Russia (Sami, Nenets)	Reindeer	Reindeer domesticated only since 1500 C.E.; many also fished
Tibetan plateau (Tibetans)	Yaks; also sheep, cashmere goats, some cattle	Tibetans supplied yaks as baggage animals for overland caravan trade; exchanged wool, skins, and milk with valley villagers and received barley in return
Andean Mountains	Llamas and alpacas	Andean pastoralists in a few places relied on their herds for a majority of their subsistence, supplemented with horticulture and hunting

All data derived from Thomas J. Barfield, "Pastoral Nomadic Societies," in *Berkshire Encyclopedia of World History* (Great Barrington, MA: Berkshire, 2005), 4:1432–37.

Of all the pastoral peoples who took a turn on the stage of world history, the Mongols made the most stunning entry. Their thirteenth-century breakout from Mongolia gave rise to the largest land-based empire in all of human history, stretching from the Pacific coast of Asia to Eastern Europe (see [Map 4.1](#)). This empire joined the pastoral peoples of the inner Eurasian steppes with the settled agricultural civilizations of outer Eurasia more extensively and more intimately than ever before. It also brought the major civilizations of Eurasia — Europe, China, and the Islamic world — into far more direct contact than in earlier times.

Both the enormous destructiveness of the process and the networks of exchange and communication that it spawned were the work of a population numbering only about 700,000 people. It was another of history's unlikely twists.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 4.1 The Mongol Empire

Encompassing much of Eurasia, the Mongol Empire was divided into four khanates after the death of Chinggis Khan.

READING THE MAP: Which of the four khanates included the traditional Mongol homeland?

MAKING CONNECTIONS: What does a comparison of this map with [Map 3.1 in Chapter 3](#), The Silk Roads, suggest about the limits of Mongol expansion?

Description

The map shows Asia and parts of Europe and Africa. Khanate of the Golden Horde (Kipchak) forms the western part of the Mongol Empire, which included Russia. The following cities are labeled in Khanate of the Golden Horde: Sarai, Ryazan, Moscow, and Kiev. Il-Khanate of Persia formed the south western sector of the Mongol Empire, which included Mesopotamia. The following cities are labeled in IL-Khanate of Persia: Balkh, Herat, Baghdad, and Tabriz. Khanate of Jagadai formed the central part of the Mongol Empire, which included Transoxiana. City Samarkand is labeled in Khanate of Jagadai. The Great Khanate forms the eastern sector of the Mongol Empire, which includes Mongolia, the homeland of the Mongol Empire. The following cities are labeled in the Great Khanate: Karakorum, Beijing, and Hangzhou. The following countries are bordered around the Khanates and Mongolia: Egypt, Arabia, India, Burma, Vietnam, Champa, Sumatra, Java, Japan, Siberia, Poland, Syria, Italy, and Hungary. The four Khanates are bordered around the homeland of Mongolia.

Marco Polo's journey started from Anatolia and extended to the following regions: Baghdad, Herat, Balkh, Samarkand, Beijing, Hangzhou, Champa, Tabriz, and Italy through the Black Sea. The Mongols of Mesopotamia conducted raids in Ain Jalut, the Mongols of Kiev in Hungary and Poland, the Mongols in Moscow in Poland, the Mongols of the Great Khanate and Korea in Japan through the East China Sea, Champa through the South China Sea, and Java, and the Mongols of Balkh in India.

AP[®] Contextualization

Based on this map, what geographic features prevented Mongol conquests from expanding even farther?

From Temujin to Chinggis Khan: The Rise of the Mongol Empire

World historians are prone to focus on large-scale and long-term processes of change in explaining “what happened in history,” but in understanding the rise of the Mongol Empire, most scholars have found themselves forced to look closely at the role of a single individual — [Temujin](#) (TEM-oo-chin) (1162–1227), later known as **Chinggis Khan** (universal ruler, sometimes spelled Genghis Khan). In the twelfth-century world into which he was born, the Mongols were an unstable and fractious collection of tribes and clans, much reduced from a somewhat earlier and more powerful position in the shifting alliances in what is now Mongolia. “Everyone was feuding,” declared a leading Mongol shaman. “Rather than sleep, they robbed each other of their possessions.... There was no respite, only battle. There was no affection, only mutual slaughter.”²

AP[®] Causation

What were the primary influences on the process of Mongol state building?

The early life of Temujin showed few signs of a prominent future. The boy’s father had been a minor chieftain of a noble clan, but he was murdered by tribal rivals before Temujin turned ten, and the family was soon deserted by other members of the clan. As social outcasts without livestock, Temujin’s small family, headed by his resourceful mother, was forced to abandon pastoralism, living instead by hunting, fishing, and gathering wild foods. It was an

enormous and humiliating drop in their social status. In these desperate circumstances, Temujin's remarkable character came into play. His personal magnetism and courage and his inclination to rely on trusted friends rather than ties of kinship allowed him to build up a small following and to ally with a more powerful tribal leader. This alliance received a boost from Chinese patrons, always eager to keep the pastoralists divided. Soon Temujin was recognized as a chief in his own right with a growing band of followers.

Temujin's rise to power within the complex tribal politics of Mongolia was a surprise to everyone, as it took place amid shifting alliances and betrayals. Temujin achieved a mounting string of military victories, aided by the indecisiveness of his enemies, a reputation as a leader generous to friends and ruthless to enemies, and the incorporation of warriors from defeated tribes into his own forces. In 1206, a Mongol tribal assembly recognized Temujin as Chinggis Khan, supreme leader of a now unified Great Mongol Nation. It was a remarkable achievement, but one little noticed beyond the highland steppes of Mongolia. That would soon change.

AP® EXAM TIP

You must know the methods that empires, such as the Mongol Empire, used to maintain control over their subjects.

The unification of the Mongol tribes raised an obvious question: what was Chinggis Khan to do with the powerful army he had

assembled? Without a common task, the new and fragile unity of the Mongols would surely dissolve into quarrels and chaos; and without external resources to reward his followers, Chinggis Khan would be hard-pressed to maintain his supreme position. Both considerations pointed in a single direction — expansion, particularly toward China, long a source of great wealth for pastoral peoples.

In 1209, the first major attack on the settled agricultural societies south of Mongolia set in motion half a century of a [Mongol world war](#) — military campaigns, massive killing, and empire building without precedent in world history. In the process, Chinggis Khan, followed by his sons and grandsons (Ogodei, Mongke, and Khubilai), constructed an empire that contained China, Central Asia, Russia, much of the Islamic Middle East, and parts of Eastern Europe (see [Map 4.1](#)). “In a flash,” wrote a recent scholar, “the Mongol warriors would defeat every army, capture every fort, and bring down the walls of every city they encountered. Christians, Muslims, Buddhists, and Hindus would soon kneel before the dusty boots of illiterate young Mongol horsemen.”³

Various setbacks marked the outer limits of the Mongol Empire — the Mongols’ withdrawal from Eastern Europe (1242), their defeat at Ain Jalut in Palestine at the hands of Egyptian forces (1260), the failure of their invasion of Japan owing to a typhoon (1281), and the difficulty of penetrating the tropical jungles of Southeast Asia. But what an empire it was! How could a Mongol confederation, with a total population of less than 1 million people

and few resources beyond their livestock, assemble an imperial structure of such staggering dimensions?

Explaining the Mongol Moment

The Mongol realm grew of its own momentum without any grand scheme or blueprint for world conquest. Each fresh victory brought new resources for making war and new threats or insecurities that seemed to require further expansion. But as the empire took shape and certainly by the end of his life, Chinggis Khan had come to see his career in terms of a universal mission. “I have accomplished a great work,” he declared, “uniting the whole world in one empire.”⁴ Thus the Mongol Empire acquired its ideology as it was being constructed.

What made this “great work” possible? The odds seemed overwhelming, for China alone outnumbered the Mongols 100 to 1 and possessed incomparably greater resources. Furthermore, the Mongols did not enjoy any technological superiority over their many adversaries. They did, however, enjoy the luck of good timing in their encounters with both China and the Islamic Middle East. China was divided between the Song dynasty ruling the south and the pastoral Jurchen people in control of much of the north. In the Middle East, the decrepit Abbasid caliphate, once the center of the Islamic world, had shrunk to a fraction of its earlier size. But clearly, the key to the Mongols’ success lay in their army. According to one scholar, “Mongol armies were simply better led, organized, and disciplined than those of their opponents.”⁵ In an effort to diminish a divisive tribalism, Chinggis Khan reorganized

the entire social structure of the Mongols into military units of 10, 100, 1,000, and 10,000 warriors, an arrangement that allowed for effective command and control. Conquered tribes, especially, were broken up, and their members were scattered among these new units, which enrolled virtually all men and supplied the cavalry forces of Mongol armies. A highly prestigious imperial guard also recruited members across tribal lines.



Victoria & Albert Museum, London, UK/Bridgeman Images

A Mongol Warrior

Horseback-riding skills, honed in herding animals and adapted to military purposes, were central to Mongol conquests, as illustrated in this Ming dynasty Chinese painting of a mounted Mongol archer.

What does this image show about Mongol military techniques?

An impressive discipline and loyalty to their leaders characterized Mongol military forces, and discipline was reinforced by the provision that should any members of a unit desert in battle, all were subject to the death penalty. More positively, loyalty was cemented by the leaders' willingness to share the hardships of their men. "I eat the same food and am dressed in the same rags as my humble herdsman," wrote Chinggis Khan. "I am always in the forefront, and in battle I am never at the rear."⁶ Such discipline and loyalty made possible the elaborate tactics of encirclement, retreat, and deception that proved decisive in many a battle. Furthermore, the enormous flow of wealth from conquered civilizations benefited all Mongols, though not equally. Even ordinary Mongols could now dress in linens and silks rather than hides and felt, could own slaves derived from the many prisoners of war, and had far greater opportunities to improve their social position in a constantly expanding empire.

AP[®] EXAM TIP

It is important to know how empires used military forces to gain and maintain control.

To compensate for their own small population, the Mongols incorporated huge numbers of conquered peoples into their military forces. "People who lived in felt tents" — mostly Mongol and Turkic pastoralists — were conscripted en masse into the cavalry units of the Mongol army, while settled agricultural peoples

supplied the infantry and artillery forces. As the Mongols penetrated major civilizations, with their walled cities and elaborate fortifications, they quickly acquired Chinese techniques and technology of siege warfare. Some 1,000 Chinese artillery crews, for example, took part in the Mongol invasion of distant Persia. Beyond military recruitment, Mongols demanded that their conquered people serve as laborers, building roads and bridges and ferrying supplies over long distances. Artisans, craftsmen, and skilled people generally were carefully identified, spared from massacre, and often sent to distant regions of the empire where their services were required. A French goldsmith captured by Mongol forces in Hungary wound up as a slave in the Mongol capital of Karakorum (kah-rah-KOR-um), where he constructed an elaborate silver fountain that dispensed wine and other intoxicating drinks.

A further element in the military effectiveness of Mongol forces lay in a growing reputation for a ruthless brutality and utter destructiveness. City after city was utterly destroyed. Chinggis Khan's policy was clear: "Whoever submits shall be spared, but those who resist, they shall be destroyed with their wives, children and dependents ... so that the others who hear and see should fear and not act the same."⁷ (See [Working with Evidence, Source 4.3.](#)) One scholar explained such policies in this way: "Extremely conscious of their small numbers and fearful of rebellion, Chinggis often chose to annihilate a region's entire population, if it appeared too troublesome to govern."⁸ These policies also served as a form of psychological warfare, a practical inducement to surrender for those who knew of the Mongol terror. Historians

continue to debate the extent and uniqueness of the Mongols' brutality, but their reputation for unwavering harshness proved a military asset.

Beyond the purely military dimensions of the Mongols' success was an impressive ability to mobilize both the human and material resources of their growing empire. Elaborate census-taking allowed Mongol leaders to know what was available to them and made possible the systematic taxation of conquered people. The beginnings of a centralized bureaucracy with various specialized offices took shape in the new capital of Karakorum. There scribes translated official decrees into the various languages of the empire, such as Persian, Uighur, Chinese, and Tibetan. An effective system of relay stations, about a day's ride apart, provided rapid communication across the empire and fostered trade as well. The Italian traveler Marco Polo's admiration for the relay system, which he witnessed first hand, is apparent in his description:

AP® EXAM TIP

Be able to compare Mongol techniques of imperial management with those of other empires in this period.

And at each of those stations used by the messengers there is a large and handsome building for them to put up at, in which they find all the rooms furnished with fine beds and all other necessary articles in rich silk, and where they are provided with everything they can want. If even a king were to arrive at one of these, he would find himself well lodged. At some

of these stations, moreover, there shall be posted some 400 horses standing ready.⁹

Other policies appealed to various groups among the conquered peoples of the empire. Interested in fostering commerce, Mongol rulers often offered merchants 10 percent or more above their asking price and allowed them the free use of the relay stations for transporting their goods. In administering the conquered regions, this Mongol support for commerce was especially important in China, where merchants had traditionally been granted only a rather low status. This support found expression in the creation of *Ortughs*, state-approved associations of merchants that allowed them to pool their resources and limit their losses in the event that a particular caravan failed. Low interest loans were provided to merchants who belonged to an *Ortugh*. In both China and Persia, merchants also received substantial tax breaks and financial backing for their caravans.

AP[®] Causation

What accounts for the political and military success of the Mongols?

Mongols held the highest decision-making posts in the empire, but Chinese and Muslim officials held many advisory and lower-level positions in China and Persia, respectively. In religious matters, the Mongols welcomed and supported many religious traditions — Buddhist, Christian, Muslim, Daoist — as long as they did not become the focus of political opposition. This policy of religious toleration allowed Muslims to seek converts among Mongol troops

and afforded Christians much greater freedom than they had enjoyed under Muslim rule. One of Chinggis Khan's successors, Mongke, arranged a debate among representatives of several religious faiths, after which he concluded: "Just as God gave different fingers to the hand, so has He given different ways to men."¹⁰ Such economic, administrative, and religious policies provided some benefits and a place within the empire — albeit subordinate — for many of its conquered peoples.

Encountering the Mongols

AP® EXAM TIP

Study these comparisons of Mongol rule in different countries as a guide for good essay construction.

The Mongol moment in world history represented an enormous cultural encounter between pastoralists and the settled civilizations of Eurasia. The process of conquest, the length and nature of Mongol rule, the impact on local people, and the extent of Mongol assimilation into the cultures of the conquered — all this and more varied considerably across the Eurasian domains of the empire. Everywhere, though, the decline or collapse of Mongol rule during the fourteenth and fifteenth centuries created an environment in which new states and empires emerged that revived older cultural and political traditions. The experiences of China, Persia, and Russia provide brief glimpses into several expressions of these encounters and their aftermaths.

China and the Mongols

China proved the most difficult and extended of the Mongols' many conquests, lasting some seventy years, from 1209 to 1279. The invasion began in northern China, which had been ruled for several centuries by various dynasties of pastoral origin, and was characterized by destruction and plunder on a massive scale. Southern China, under the control of the native Song dynasty, was

a different story, for there the Mongols were far less violent and more concerned with accommodating the local population. Landowners, for example, were guaranteed their estates in exchange for their support or at least their neutrality. By whatever methods, the outcome was the unification of a divided China, a treasured ideal among educated Chinese. This achievement persuaded some of them that the Mongols had indeed been granted the Mandate of Heaven and, despite their foreign origins, were legitimate rulers.

AP* Continuity and Change

How did Mongol rule change China? In what ways were the Mongols changed by China?

Having acquired China, what were the Mongols to do with it? One possibility, apparently considered by the Great Khan Ogodei (ERG-uh-day) in the 1230s, was to exterminate everyone in northern China and turn the country into pastureland for Mongol herds. That suggestion, fortunately, was rejected in favor of extracting as much wealth as possible from the country's advanced civilization. Doing so meant some accommodation to Chinese culture and ways of governing, for the Mongols had no experience with the operation of a complex agrarian society.

AP® EXAM TIP

Be familiar with interregional travelers such as Marco Polo and Ibn Battuta (see [Chapter 3](#)), and the places they traveled.

That accommodation took many forms. The Mongols made use of Chinese administrative practices and techniques of taxation as well as the Chinese postal system. They gave themselves a Chinese dynastic title, the Yuan, suggesting a new beginning in Chinese history. They transferred their capital from Karakorum in Mongolia to what is now Beijing, building a wholly new capital city there known as Khanbalik, the “city of the khan.” Thus the Mongols were now rooting themselves solidly on the soil of a highly sophisticated civilization, well removed from their homeland on the steppes. [Khubilai Khan](#) (koo-buh-l’eye kahn), the grandson of Chinggis Khan and China’s Mongol ruler from 1271 to 1294 who initiated the [Yuan dynasty](#), ordered a set of Chinese-style ancestral tablets to honor his ancestors and posthumously awarded them Chinese names. Many of his policies evoked the values of a benevolent Confucian-inspired Chinese emperor, as he improved roads, built canals, lowered some taxes, patronized scholars and artists, limited the death penalty and torture, supported peasant agriculture, and prohibited Mongols from grazing their animals on peasants’ farmland. (See [Working with Evidence, Source 4.2](#), for various impressions of Khubilai Khan.) Mongol khans also made use of traditional Confucian rituals, supported the building of some Daoist temples, and were particularly attracted to a Tibetan form of Buddhism, which returned the favor with strong political support for the invaders.



Science History Images/Alamy

Khubilai Khan

This famous portrait of Kubilai Khan was probably painted by Aniko (1244–1306), a Nepalese artist and architect who designed a number of buildings for China's Mongol ruler.

AP[®] Comparison

Compare and contrast this image of a Mongol ruler with the one at the opening of this chapter. How might you explain the differences in how the rulers are depicted?

Despite these accommodations, Mongol rule was still harsh, exploitative, foreign, and resented. Marco Polo, who was in China at the time, reported that some Mongol officials or their Muslim intermediaries treated Chinese “just like slaves,” demanding bribes for services, ordering arbitrary executions, and seizing women at will — all of which generated outrage and hostility. The Mongols did not become Chinese, nor did they accommodate every aspect of Chinese culture. Deep inside the new capital, the royal family and court could continue to experience something of steppe life as their animals roamed freely in large open areas, planted with steppe grass. Many of the Mongol elite much preferred to live, eat, sleep, and give birth in the traditional tents that sprouted everywhere. In administering the country, the Mongols largely ignored the traditional Chinese examination system and relied heavily on foreigners, particularly Muslims from Central Asia and the Middle East, to serve as officials, while keeping the top decision-making posts for themselves. Few Mongols learned Chinese, and Mongol law discriminated against the Chinese, reserving for them the most severe punishments. Furthermore, the Mongols honored and supported merchants and artisans far more than Confucian bureaucrats had been inclined to do.

AP* Comparison

Compare and contrast the political and economic effects of Mongol rule on China, the Middle East, and Russia.

In social life, the Mongols forbade intermarriage and prohibited Chinese scholars from learning the Mongol script. Mongol women never adopted foot binding and scandalized the Chinese by mixing freely with men at official gatherings and riding to the hunt with their husbands. The Mongol ruler Khubilai Khan retained the Mongol tradition of relying heavily on female advisers, the chief of which was his favorite wife, Chabi.

AP® EXAM TIP

Look for patterns in the decline of empires in world history, such as peasant rebellions, diseases, and a poor economy.

However one assesses Mongol rule in China, it was relatively brief, lasting little more than a century. By the mid-fourteenth century, intense factionalism among the Mongols, rapidly rising prices, furious epidemics of the plague, and growing peasant rebellions combined to force the Mongols out of China. By 1368, rebel forces had triumphed, and thousands of Mongols returned to their homeland in the steppes to be replaced by a native Chinese **Ming dynasty** (1368–1644).

AP® EXAM TIP

You should know the general time frames of major Chinese dynasties, such as the Ming (fourteenth to seventeenth centuries).

What methods did the Ming dynasty use to consolidate power and expand its influence?

Despite the disruption wrought by a century of Mongol rule and the sharp declines in population caused by war and plague, during the Ming dynasty China recovered. In the early decades of that dynasty, the Chinese attempted to eliminate all signs of foreign rule, discouraging the use of Mongol names and dress while promoting Confucian learning and orthodox gender roles based on earlier models from the Han, Tang, and Song dynasties. Emperor Yongle (YAHNG-leh) (r. 1402–1424) sponsored an enormous *Encyclopedia* of some 11,000 volumes. With contributions from more than 2,000 scholars, this work sought to summarize or compile all previous writing on history, geography, philosophy, ethics, government, and more. In Beijing, Yongle ordered the building of a magnificent imperial residence known as the Forbidden City and constructed the Temple of Heaven, where subsequent rulers performed Confucian-based rituals to ensure the well-being of Chinese society (see [Working with Evidence, Source 5.5, in Chapter 5](#)). Two empresses wrote instructions for female behavior, emphasizing traditional expectations after the disruptions of the previous century. Culturally speaking, China was looking to its past.

AP® EXAM TIP

Always pay attention to examples of governments' methods of political control.

Politically, the Ming dynasty reestablished the civil service examination system, which had been neglected under Mongol rule, and went on to create a highly centralized government. Power was concentrated in the hands of the emperor himself, while a cadre of eunuchs (castrated men) personally loyal to the emperor exercised great authority, much to the dismay of the official bureaucrats. The state acted vigorously to repair the damage of the Mongol years by restoring millions of acres to cultivation; rebuilding canals, reservoirs, and irrigation works; and planting, according to some estimates, a billion trees in an effort to reforest China. As a result, the economy rebounded, both international and domestic trade flourished, and the population grew. Emperor Yongle also sought to extend Chinese power and prestige into the Indian Ocean in the opening decades of the fifteenth century by dispatching several enormous fleets between 1405 and 1433 (see [Chapter 3](#) for more on these voyages). During the fifteenth century, China had recovered and was perhaps the best governed and most prosperous of the world's major civilizations.

Persia and the Mongols

A second major agricultural civilization conquered by the Mongols was Persia, an important part of the heartland of a dynamic and sophisticated Islamic civilization. Long centered in modern Iran, Persia was an ancient civilization that had been incorporated into the Islamic world by around 900 C.E. without losing its cultural distinctiveness or its language. While Persia was deeply influenced by its new faith and its language was enriched by

Arabic loan words, its impact on the Arab Islamic world was equally profound. Persian administrative and bureaucratic techniques; Persian court practices with their palaces, gardens, and splendid garments; Persian architecture, poetry, music, and painting — all of this decisively shaped high culture in the Islamic heartland. And over time Persian political and cultural traditions transformed their Mongol conquerors as well.

AP* Comparison

How was Mongol rule in Persia different from that in China?

The Mongol takeover in Persia was far more abrupt than the extended process of conquest in China. A first invasion (1219–1221), led by Chinggis Khan himself, was followed thirty years later by a second assault (1251–1258) under his grandson [Hulegu](#) (HE-luh-gee), who became the first il-khan (subordinate khan) of Persia. Although Persia had been repeatedly attacked in the past, nothing prepared it for the Mongols. In the eyes of Persian Muslims, the Mongols were infidels, and their stunning victory was a profound shock to people accustomed to viewing history as the progressive expansion of Islamic rule. Furthermore, Mongol military victory brought in its wake a degree of ferocity and slaughter that had no parallel in Persian experience. (See [Working with Evidence, Source 4.3](#), for an account of the Mongol seizure of Bukhara.) The sacking of Baghdad in 1258 was accompanied by the massacre of more than 200,000 people, according to Hulegu himself.

Beyond this human catastrophe lay the damage to Persian and Iraqi agriculture and to those who tilled the soil. Heavy taxes, sometimes collected twenty or thirty times a year and often under torture or whipping, pushed large numbers of peasants off their land. Furthermore, the in-migration of pastoral Mongols, together with their immense herds of sheep and goats, turned much agricultural land into pasture and sometimes into desert. As a result, a fragile system of underground water channels that provided irrigation to the fields was neglected, and much good agricultural land was reduced to waste. Some sectors of the Persian economy gained, however. Wine production increased because the Mongols were fond of alcohol, and the Persian silk industry benefited from close contact with a Mongol-ruled China. In general, though, even more so than in China, Mongol rule in Persia represented “disaster on a grand and unparalleled scale.”¹¹



bpk Bildagentur/Staatsbibliothek zu Berlin, Stiflung
Preussischer Kulturbesitz/Photo: Ellwardt/Art Resource, NY

The Mongols and Islam in Persia

This image from the first half of the fourteenth century depicts a Mongol prince studying the Quran in what is likely a mosque tent. The arch at the left marks the *mihrab*, which points toward Mecca and indicates the direction that worshippers should face during ritual prayers. Above it is an inscription reading “Allah is the Ruler.” The conversion of the Mongols in Persia to Islam was a crucial development in their rule over the region.

Description

The mosque has a semicircular niche (*mihrab*) in the wall of a mosque, which indicates the direction of Mecca, and above the *mihrab* is a Muslim inscription.

Based on your knowledge of world history and the evidence in this image, compare the Persian and Chinese influences on the Mongols who ruled over them.

AP® EXAM TIP

Note these differences between the end of Mongol rule in Persia and in China.

Nonetheless, the Mongols in Persia were themselves transformed far more than their counterparts in China. They made extensive use of the sophisticated Persian bureaucracy, leaving the greater part of government operations in Persian hands. During the reign of Ghazan (haz-ZAHN) (1295–1304), they made some efforts to repair the damage caused by earlier policies of ruthless exploitation by rebuilding damaged cities and repairing neglected irrigation works. Most important, the Mongols who conquered Persia became Muslims, following the lead of Ghazan, who converted to Islam in 1295. No such widespread conversion to the culture of the conquered occurred in China or in Christian Russia. Members of the court and Mongol elites learned at least some Persian, unlike most of their counterparts in China. A number of Mongols also turned to farming, abandoning their pastoral ways, while some married local people.

When the Mongol dynasty of Hulegu's descendants collapsed in the 1330s for lack of a suitable heir, the Mongols were not driven out of Persia as they had been from China. Rather, they and their Turkic allies simply disappeared, assimilated into Persian society.

From a Persian point of view, the barbarians had been civilized, and Persians had successfully resisted cultural influence from their uncivilized conquerors.



Bibliothèque Nationale de France, Paris, France/akg-images

Mongol Rulers and Their Women

The wives of Mongol rulers exercised considerable influence at court. This fourteenth-century painting shows Chinggis Khan's fourth son, Tului, the ruler of the Mongol heartland after his father's death, with his Christian wife Sorqaqtani. After her husband's early death from alcoholism, she maneuvered her children, including Khubilai Khan, into powerful positions and strongly encouraged them in the direction of religious toleration.

AP* Analyzing Evidence

How were the roles of Mongol women as shown in this image different from the roles of women in most other settled societies during this era? What accounts for the differences?

AP® EXAM TIP

Understand the effects of the Sunni/Shia split within Islam.

While the Chinese Ming dynasty politically united the region shortly after the withdrawal of the Mongols, in Persia the collapse of the il-khanate led to a period of political disorder that included an ambitious but ultimately unsuccessful effort to rebuild a pastoralist Mongol empire by the Turkic warrior Timur (1336–1405). Only with the emergence of the Safavid (SAH-fah-vihd) Empire in the late fifteenth and early sixteenth centuries was an independent Persia reunited for a sustained period. Its leadership was also Turkic, but in this case it had emerged from a Sufi religious order founded several centuries earlier by Safi al-Din (1252–1334). The long-term significance of the **Safavid Empire**, which was established in the decade following 1500, was its decision to forcibly impose a Shia version of Islam as the official religion of the state. Over time, this form of Islam gained popular support and came to define the unique identity of Persian (Iranian) culture. This Shia empire also introduced a sharp divide into the political and religious life of heartland Islam, for almost all of Persia's neighbors practiced a Sunni form of the faith. For a century (1534–1639), periodic military conflict erupted between the Safavid Empire and its powerful Sunni neighbor the Ottoman Empire, reflecting both territorial rivalry and sharp religious differences.

In 1514, the Ottoman sultan wrote to the Safavid ruler in the most bitter of terms:

You have denied the sanctity of divine law ... you have deserted the path of salvation and the sacred commandments ... you have opened to Muslims the gates of tyranny and oppression ... you have raised the standard of irreligion and heresy.... [Therefore] the *ulama* and our doctors have pronounced a sentence of death against you, perjurer and blasphemmer.¹²

This Sunni/Shia hostility has continued to divide the Islamic world into the twenty-first century.

Russia and the Mongols

AP® EXAM TIP

You might see questions on the AP® exam regarding interactions between Russians and Mongols.

When the Mongol military machine rolled over Russia between 1237 and 1240, it encountered a relatively new civilization located on the far eastern fringe of Christendom. Whatever political unity this new civilization of Kievan Rus had earlier enjoyed was now gone, and various independent princes proved unable to unite even in the face of the Mongol onslaught. Although they had interacted extensively with pastoral people of the steppes north of the Black Sea, Mongol ferocity was stunning. City after city fell to Mongol forces, which were now armed with catapults and battering rams adopted from Chinese or Muslim sources. What followed was described in horrific terms by Russian chroniclers, who reported mass slaughter of “men, women, and children, monks, nuns and priests” and the violation of “good women and

girls in the presence of their mothers and sisters.” From the survivors and the cities that surrendered early, laborers and skilled craftsmen were deported to other Mongol lands or sold into slavery. A number of Russian crafts were so depleted of their workers that they did not recover for a century or more.

AP* Comparison

What was distinctive about the Russian experience of Mongol rule?

If the violence of initial conquest bore similarities to the experiences of Persia, Russia’s incorporation into the Mongol Empire was very different. To the Mongols, it was the Kipchak (KIP-chahk) Khanate, named after the Kipchak Turkic-speaking peoples north of the Caspian and Black seas, among whom the Mongols had settled. To the Russians, it was the [Khanate of the Golden Horde](#). By whatever name, the Mongols had conquered Russia, but they did not occupy it as they had China and Persia. Thus in Russia there were no garrisoned cities, permanently stationed administrators, or Mongol settlers. From the Mongol point of view, Russia had little to offer. Its economy was not nearly so sophisticated or productive as that of more established civilizations, nor was it located on major international trade routes. It was simply not worth the expense of occupying. Furthermore, the availability of extensive steppe lands for pasturing their flocks north of the Black and Caspian seas meant that the Mongols could maintain their preferred pastoral way of life while remaining in easy reach of Russian cities when the need arose to send

further military expeditions. They could dominate and exploit Russia from the steppes.

AP® EXAM TIP

Note the effects of the Mongols on the rise and decline of cities in this era.

And exploit they certainly did. Russian princes received appointment from the khan and were required to send substantial tribute to the Mongol capital at Sarai, located on the lower Volga River. A variety of additional taxes created a heavy burden, especially on the peasantry, while continuing border raids sent tens of thousands of Russians into slavery. The Mongol impact was highly uneven, however. The Russian Orthodox Church flourished under the Mongol policy of religious toleration, for it received exemption from many taxes. Russian nobles who participated in Mongol raids earned a share of the loot. Some cities, such as Kiev, resisted the Mongols and were devastated, while others surrendered and collaborated and were left undamaged. Moscow in particular emerged as the primary collector of tribute for the Mongols, with one of its rulers, Ivan I, earning the nickname Ivan the Moneybags because of the riches that flowed to him from his position as collector. When Mongol domination receded in the fifteenth century, Moscow's princes exploited their resources and influence to establish Moscow as the nucleus of a renewed Russian state.



Universal Images Group/Sovfoto/akg-images

Mongol Russia

This sixteenth-century painting depicts the Mongol burning of the Russian city of Ryazan in 1237. Similar destruction awaited many Russian towns that resisted the invaders.

AP* Analyzing Evidence

What does this image seek to convey about the Mongol attack on Ryazan?

The absence of direct Mongol rule had implications for the Mongols themselves, for they were far less influenced by or assimilated within Russian cultures than their counterparts in China and Persia had been. The Mongols in China had turned themselves into a Chinese dynasty, with the khan as a Chinese emperor. Some learned calligraphy, and a few came to appreciate Chinese poetry. In Persia, the Mongols had converted to Islam, with some becoming farmers. Not so in Russia. There “the Mongols of the Golden Horde were still spending their days in the saddle and their nights in tents.”¹³ Similarly, their women had fewer restrictions and greater public roles than their settled counterparts (see [Zooming In: Khutulun, A Mongol Wrestler Princess](#)). They could dominate Russia from the adjacent steppes without in any way adopting Russian culture. Even though they remained culturally separate from Christian Russia, eventually the Mongols assimilated to the culture and the Islamic faith of the Kipchak people of the steppes, and in the process they lost their distinct identity and became Kipchaks.

Despite this domination from a distance, “the impact of the Mongols on Russia was, if anything, greater than on China and Iran [Persia],” according to a leading scholar.¹⁵ Russian princes, who were more or less left alone if they paid the required tribute

and taxes, found it useful to adopt the Mongols' weapons, diplomatic rituals, court practices, taxation system, and military draft. Mongol policies facilitated, although not intentionally, the rise of Moscow as the core of a new Russian state, and that state made good use of the famous Mongol mounted courier service. Mongol policies also strengthened the hold of the Russian Orthodox Church and enabled it to penetrate the rural areas more fully than before. Some Russians, seeking to explain their country's economic backwardness and political autocracy in modern times, have held the Mongols responsible for both conditions, though most historians consider such views vastly exaggerated.

AP* Comparison

Compare the decline of Mongol rule in Russia with the decline of Mongol rule in China.

Divisions among the Mongols, the disruptive influence of plague, and the growing strength of the Russian state, centered now on the city of Moscow, enabled the Russians to break the Mongols' hold by the end of the fifteenth century. Under the leadership of a series of aggressive rulers Moscow both conquered neighboring Russian-speaking states and loosened the grip of the Golden Horde over the region. In these initial conquests were the foundations for an expansive Russian Empire that took shape in the sixteenth and seventeenth centuries (see [Chapter 5](#)).

At the same time, Russia's power and influence in the Eastern Orthodox Christian world was also growing. For a few Russian church leaders, the fall of Constantinople to the Ottoman Turks in 1453 (see [Chapter 2](#)) marked the passing of Orthodox leadership to Russia, which was articulated in the doctrine of a "third Rome." According to this thinking, the original Rome had abandoned the true Orthodox faith for Roman Catholicism, and the second Rome, Constantinople, had succumbed to Muslim infidels. Moscow was now the third Rome, the final protector and defender of Orthodox Christianity. Though not widely proclaimed in Russia itself, such a notion reflected the "Russification" of Eastern Orthodoxy and its growing role as an element of Russian national identity even as a new and powerful Russian Empire took shape. It was also a reminder of the enduring legacy of a thousand years of Byzantine history, long after the empire itself had vanished.

ZOOMING IN 

Khutulun, A Mongol Wrestler Princess



photo: Kublai Khan (1214–94) Hunting, Yuan dynasty (ink & colour on silk) (detail)/Liu Kuan-tao (fl. 1270–1300) (attr. to)/ National Palace Museum, Taipei, Taiwan/Bridgeman Images

A Mongol woman riding with her father.

Description

The likely source of the plague is shown in the region to the north east of the Hindukush. Arrows tracing the route of the plague travel from the region of origin to eastern China, Western India, and the Mediterranean region. The regions first affected by the plague include the areas around the cities of Bruges, Troyes, Genoa, and Venice in Western Europe, coastal regions of northwestern Europe, region around Caffa, area around Alexandria and Cairo in Northern part of Africa, Hangchow, Quanzhou, and Guangzhou (Canton) in south eastern Asia. Circuits of world trade are shown in the following regions: western Europe, north western Europe, central Asia, South eastern Asia including parts of China, India, and the Indian Ocean, the middle East, North western Africa, and the regions around the Red Sea between Africa and Europe.

Born around 1260 into the extended family network of Chinggis Khan, Khutulun was the only girl among fourteen brothers.¹⁴ Even among elite Mongol women, many of whom played important roles in public life, Khutulun was unique. Her father, Qaidu Khan, was the Mongol ruler of Central Asia and a bitter opponent of Khubilai Khan, the Mongol ruler of

China who was trying to extend his control over Central Asia. A large and well-built young woman, Khutulun excelled in horse riding, archery, and wrestling, outperforming her brothers. Winning fame as a wrestler in public competitions, she soon joined her father on the battlefield, was awarded a medallion of office normally reserved for men alone, and gained a reputation for being blessed of the gods. According to Marco Polo, during battle Khutulun would often seize one of the enemy, "as deftly as a hawk pounces on a bird," and carry him off to her father.

It was when she became of marriageable age that trouble began. She turned down the possibility of marrying a cousin who governed Mongol Persia, for this woman of the steppes had no desire to live as a secluded urban wife. In fact, she declared that she would only marry someone who could defeat her in wrestling. Many suitors tried, wagering 10, 100, or in one case 1,000 horses that they could defeat her. All of them failed, and, in the process, Khutulun accumulated a very substantial herd of horses.

Khutulun's extraordinary public life and her unwillingness to marry provided an opening for her enemies. Rumors circulated that she refused to marry because she was engaged in an incestuous relationship with her father. To put an end to such stories, Khutulun finally agreed to wed one of her father's followers without any wrestling contest. Still, the decision was hers. As the Mongol chronicles put it: "She chose him herself for her husband."

Even after her marriage, Khutulun continued to campaign with Qaidu Khan, and together they protected the steppe lands of Central Asia from incorporation into Mongol-ruled China. In 1301 her father was wounded in battle and, shortly thereafter, died. Some accounts suggest that he tried to name Khutulun as khan in his place, but the resistance of her brothers nixed that plan. "You should mind your scissors and needles," declared her rivals. "What have you to do with kingship?" Khutulun herself supported one of her brothers as khan, while she remained at the head of the army. She died in 1306, though whether in battle or as the result of an assassination remains unclear.

In her public and military life and in her fierce independence about marriage, Khutulun reflected the relative freedom and influence of Mongol women, particularly of the elite class. In her preference for the open life of the steppes and in her resistance to the intrusion of Mongol-ruled China, she aligned with those who saw themselves as “true Mongols” in opposition to those who had come under the softening influence of neighboring Chinese or Persian civilizations. To this day, when Mongolian men wrestle, they wear a vest with an open chest in honor of Khutulun, ensuring that they are wrestling with other men rather than with a woman who might throw them.

QUESTION

What does the life of Khutulun reveal about Mongol gender relationships?

The Mongol Empire as a Eurasian Network

AP* Causation

How did the Mongol Empire lead to cross-cultural interactions?

When the Mongols burst onto the scene in the thirteenth century, Chinese culture and Buddhism were providing a measure of integration among the peoples of East Asia, Christianity was doing the same for Europe, and the realm of Islam connected most of the lands in between. But it was the Mongol Empire, during the thirteenth and fourteenth centuries, that brought all of these regions into a single interacting network, enabling the circulation of goods, information, disease, and styles of warfare all across Eurasia and parts of Africa.

Toward a Eurasian Economy

The Mongols themselves did not produce much of value for distant markets, nor were they active traders. Nonetheless, they consistently promoted international commerce, largely so that they could tax it and thus extract wealth from more developed civilizations. The Great Khan Ogodei, for example, often paid well over the asking price to attract merchants to his capital of Karakorum. The Mongols also provided financial backing for

caravans, introduced standardized weights and measures, and gave tax breaks to merchants.

In providing a relatively secure environment for merchants making the long and arduous journey across Central Asia between Europe and China, the Mongol Empire brought the two ends of the Eurasian world into closer contact than ever before and launched a new phase in the history of long-distance trade and travel. Many European merchants, mostly from Italian cities, traveled along the Silk Roads to China. Indeed, so many traders attempted the journey that guidebooks circulated with much useful advice about the trip. One of them, by an Italian banker from Florence named Frances Pegliotti, contained this advice:

In the first place you must let your beard grow and not shave. And ... you should furnish yourself with a dragoman [a guide or interpreter]. And you must not try to save money by taking a bad one instead of a good one. For the additional wages of a good one will not cost you as much as you will save by having him.¹⁶

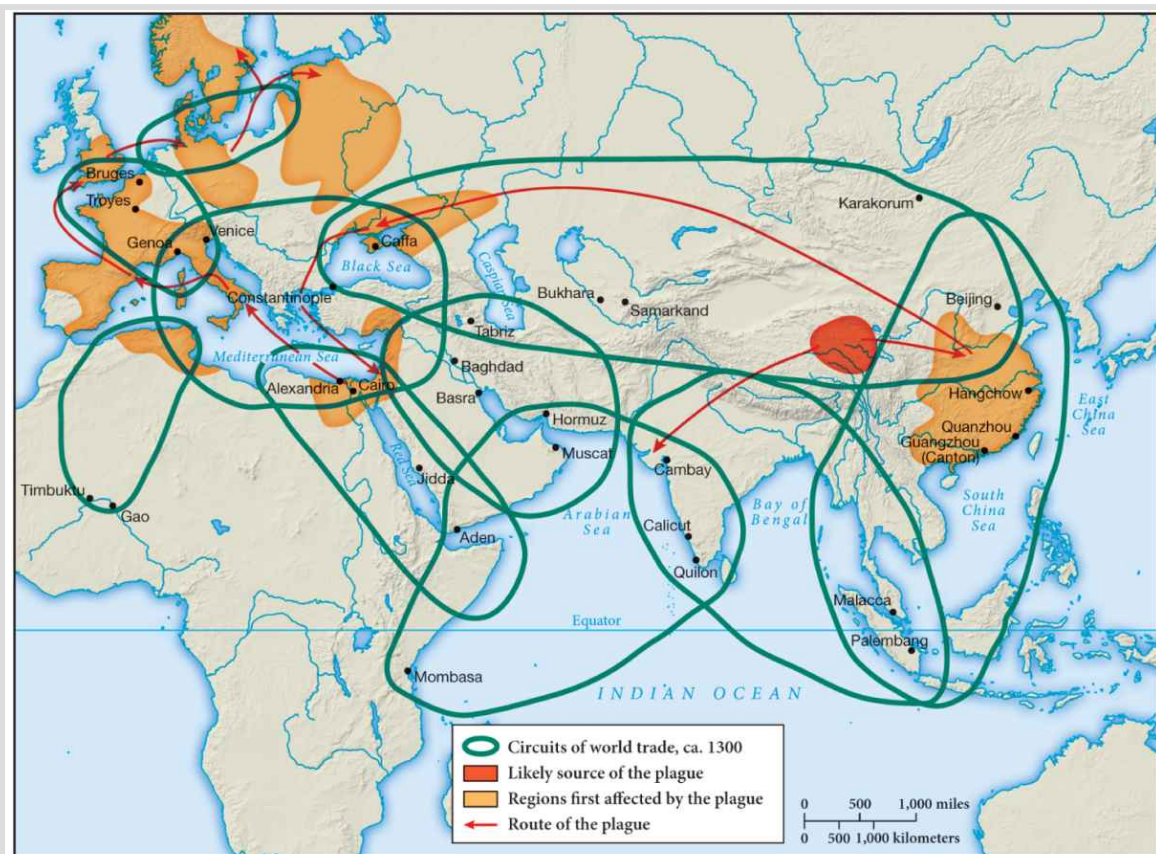
European merchants, including Marco Polo, returned with tales of rich lands and prosperous commercial opportunities, but what they described were long-established trading networks of which Europeans had been largely ignorant.

AP® EXAM TIP

You should know the economic and political effects of the Mongols as well as the cultural and technological transfers they initiated.

Similarly, traders and travelers from the Islamic world made journeys along both the Silk Roads of Mongol Central Asia and the Sea Roads of the Indian Ocean to Mongol China. Ibn Battuta, an Arab Muslim and intrepid traveler from Morocco in northwest Africa, made the journey by sea to China in 1345 following long-established routes of Arab merchants. He stayed only a year or so, and while he was impressed by many things, he was also culturally uncomfortable, living outside of the Islamic world. Nonetheless, he was not alone, for he noted: “In all Chinese provinces, there is a town for the Mohammedans [Muslims], and in this they reside. They also have cells, colleges and mosques, and are made much of by the Kings of China.”¹⁷

The Mongol trading circuit was a central element in an even larger commercial network that linked much of the Afro-Eurasian world in the thirteenth century (see [Map 4.2](#)). Mongol-ruled China was the fulcrum of this huge system, connecting the overland route through the Mongol Empire with the oceanic routes through the South China Sea and Indian Ocean (see [Chapter 3](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 4.2 Trade and Disease in the Fourteenth Century

The Mongol Empire played a major role in the commercial integration of the Eurasian world as well as in the spread of the plague across this vast area.

READING THE MAP: Which circuits of trade played the greatest role in the spread of the plague?

INTERPRETING THE MAP: What does the map suggest about the regions — temperate, tropical (along the equator), subarctic — in which the plague spread most widely?

Description The likely source of the plague is shown in the region to the north east of the Hindukush. Arrows tracing the route of the plague travel from the region of origin to eastern China, Western India, and the Mediterranean region. The regions first affected by the plague include the areas around the cities of Bruges, Troyes, Genoa, and Venice in Western Europe, coastal regions of northwestern Europe, region around Caffa, area around Alexandria and Cairo in Northern

part of Africa, Hangchow, Quanzhou, and Guangzhou (Canton) in south eastern Asia. Circuits of world trade are shown in the following regions: western Europe, north western Europe, central Asia, South eastern Asia including parts of China, India, and the Indian Ocean, the middle East, North western Africa, and the regions around the Red Sea between Africa and Europe.

AP* Causation

Based on this map, what role did trade play in the spread of the plague from its place of origin to Western Europe?

Diplomacy on a Eurasian Scale

Not only did the Mongol Empire facilitate long-distance commerce, but it also prompted diplomatic relationships from one end of Eurasia to the other. As their invasion of Russia spilled over into Eastern Europe, Mongol armies destroyed Polish, German, and Hungarian forces in 1241–1242 and seemed poised to march on Central and Western Europe. But the death of the Great Khan Ogodei required Mongol leaders to return to Mongolia, and Western Europe lacked adequate pasture for Mongol herds. Thus Western Europe was spared the trauma of conquest, but fearing the possible return of the Mongols, both the pope and European rulers dispatched delegations to the Mongol capital, mostly led by Franciscan friars. They hoped to learn something about Mongol intentions, to secure Mongol aid in the Christian crusade against Islam, and, if possible, to convert Mongols to Christianity. These efforts were largely in vain, for no alliance or widespread conversion occurred. In fact, one of these missions came back

with a letter for the pope from the Great Khan Guyuk, demanding that Europeans submit to him.

Perhaps the most important outcome of these diplomatic probings was the useful information about lands to the east that European missions brought back. Those reports contributed to a dawning European awareness of a wider world, and they have certainly provided later historians with much useful information about the Mongols. Somewhat later, in 1287, the il-khanate of Persia sought an alliance with European powers to take Jerusalem and crush the forces of Islam, but the Persian Mongols' conversion to Islam soon put an end to any such anti-Muslim coalition.

Within the Mongol Empire itself, close relationships developed between the courts of Persia and China. They regularly exchanged ambassadors, shared intelligence information, fostered trade between their regions, and sent skilled workers back and forth. Thus political authorities all across Eurasia engaged in diplomatic relationships with one another more than ever before.

Cultural Exchange in the Mongol Realm

AP* Analyzing Evidence

What evidence suggests that the Mongols practiced religious toleration?

AP® EXAM TIP

Religious tolerance was one of the Mongols' practical approaches to statecraft.

Accompanying these transcontinental economic and political relationships was a substantial exchange of peoples and cultures. Mongol policy forcibly transferred many thousands of skilled craftsmen and educated people from their homelands to distant parts of the empire, while the Mongols' religious tolerance and support of merchants drew missionaries and traders from afar. The Mongol capital at Karakorum was a cosmopolitan city with places of worship for Buddhists, Daoists, Muslims, and Christians. Chinggis Khan and several other Mongol rulers married Christian women. This relatively open Mongol outlook facilitated the exchange and blending of religious ideas. In Persia, for example, images of the Prophet Muhammad appeared, drawing on Chinese painting techniques and using Buddhist and Christian traditions as models. One such painting even portayed the birth of the Prophet in a distinctly Christian nativity scene. Actors and musicians from China, wrestlers from Persia, and a jester from Byzantium provided entertainment for the Mongol court. Persian and Arab doctors and administrators were sent to China, while Chinese physicians and engineers found their skills in demand in the Islamic world.

AP® EXAM TIP

Pay attention to this discussion of the many important effects of exchanges between the Mongols and their subjects.

This movement of people facilitated the exchange of ideas and techniques, a process actively encouraged by Mongol authorities. A great deal of Chinese technology and artistic conventions — such as painting, printing, gunpowder weapons, compass navigation, high-temperature furnaces, and medical techniques — flowed westward. But cultural sensibilities shaped the reception of foreign ideas and practices. Acupuncture, for example, was poorly received in the Middle East because it required too much bodily contact for Muslim taste; however, Chinese techniques for diagnosing illness by taking the pulse of patients proved quite popular, as they involved minimal body contact. Muslim astronomers brought their skills and knowledge to China because Mongol authorities wanted “second opinions on the reading of heavenly signs and portents” and assistance in constructing the accurate calendars needed for ritual purposes.¹⁸ Plants and crops likewise circulated within the Mongol domain. Lemons and carrots from the Middle East found a welcome reception in China, while the Persian il-khan Ghazan sent envoys to India, China, and elsewhere to seek “seeds of things which are unique in that land.”¹⁹

Europeans arguably gained more than most from these exchanges, for they had long been cut off from the fruitful interchange with Asia, and in comparison to the Islamic and Chinese worlds, they were less technologically developed. Now they could reap the benefits of new technology, new crops, and new knowledge of a wider world. And almost alone among the peoples of Eurasia, they could do so without having suffered the devastating consequences of Mongol conquest. In these

circumstances, some historians have argued, lay the roots of Europe's remarkable rise to global prominence in the centuries that followed. (See [Controversies: Debating Empire](#) for a look at how historians think about empires.)

CONTROVERSIES

Debating Empire

The empires of world history — Chinese, Byzantine, Arab, and Mongol — have attracted considerable attention from historians, as have both earlier and later empires. And no wonder. Over the past 2,500 years, more people have lived in empires, where multiple distinct ethnic communities were ruled and often exploited by a dominant group, than in any other type of state or society.

Historians have long been intrigued by the various ways in which empires were born. The early Chinese and Egyptian empires, for example, took root in the heartland of already settled agricultural regions. The Persian, Greek, and Roman empires, by contrast, expanded from the edges of established agricultural civilizations, while the pastoralist empires of the Arabs, Mongols, and Turks found their origins in regions without much settled agriculture. More recently, European powers conquered and colonized regions thousands of miles from their home countries, creating the first overseas empires. But some civilizations developed for centuries without generating empires, such as those in ancient Sumer, in post-Roman Europe, and among the cities of the Maya and the Niger River valley. Was it because the rivalry of many small states or cities confounded efforts to develop larger imperial systems?

Other variations on the imperial theme have likewise surfaced in the work of historians. Empires were most frequently constructed through violence and conquest, but with important exceptions. The Athenian empire, for instance, started as a voluntary league. The European domains of the Habsburg Empire were largely brought together through family marriage strategies and inheritance. Some empires were constructed deliberately,

like those of the Greek ruler Alexander the Great, the first Chinese emperor Qin Shihuangdi, and the Mongol leader Chinggis Khan. Others, like the Roman and Arab empires, grew more slowly in reaction to frontier insecurity or internal pressures. Autocrats frequently ruled over imperial enterprises, but democracies and republics have also created empires, including two of the largest, the ancient Roman and nineteenth-century British empires. Scholars have emphasized the durability of empires like that of Byzantium, which persisted for over a millennium, or its Ottoman successor, which survived for six centuries. But abortive or short-lived imperial adventures are also common, including that of the Mauryan dynasty in India, Axum in Northeast Africa, and Japan's East Asian empire in the early twentieth century. Explaining these variations provides grist for the mill of historical controversy.

So too does the collapse of empires. Historians have discovered that few imperial regimes have been toppled by internal rebellions of the oppressed. Even the largest rebellions, like the Yellow Turban in Han China or Spartacus's slaves in ancient Rome, were ultimately crushed. More commonly, empires fell or fragmented due to external invasion, as happened to the Aztec and Inca empires, or when the ruling elite split, as was the case following the deaths of Alexander the Great, Charlemagne, and Chinggis Khan. The end of the western Roman Empire has fostered endless controversy, with scholars emphasizing various factors: economic decline owing to war, corruption, and overreliance on slavery; penetration of the empire and its military forces by Germanic peoples; frequent turnover of emperors, often by murder; the invasion of the Huns; the coming of Christianity and the erosion of traditional values; environmental degradation; and many others. Scholars even disagree about when or if the empire ended. Was it in 476 C.E. when Emperor Romulus was overthrown by a German warlord? Or had the empire ceased to function as a state decades before Romulus was deposed? Still others date its demise to the fall of Constantinople nearly 1,000 years later in 1453, arguing that the Roman Empire lived on in Byzantium.

Historians have also differed in their assessments of empire, in part reflecting the cultural attitudes of the times in which they wrote. The rapid

expansion of European imperial enterprises in Africa and parts of Asia in the late nineteenth century coincided with the emergence of university history departments and professional historians in Europe and the United States. In this context, many Western historians produced studies of the remarkable accomplishments of empires through history, focusing on their military and administrative successes and exploring how imperial projects brought “civilization” to “traditional” societies. Historians identified the freer spread of ideas, goods, and people; the standardization of laws and currency; and the building of infrastructure and establishment of peace as advances for humankind as a whole — or, as Lord Curzon, a prominent imperial official and writer about empire, put it in 1894: “the British Empire is under Providence the greatest instrument for good that the world has seen.”²⁸

However, an increasingly negative assessment of empire gained influence among historians as the twentieth century progressed. Already in the nineteenth century some historians had emphasized the exploitative and oppressive aspects of modern European empires, which were built to feed the capitalist world’s insatiable appetite for raw materials and markets. But the global spread of anticolonial ideologies and the breakup of European empires in the aftermath of World War II sparked a reassessment of imperial rule by historians and the emergence of the new fields of colonial and postcolonial studies in which the experiences of colonized peoples found voice. These historians put new emphasis on the massive bloodshed and oppression — enslavement, impoverishment, forced tribute and taxes, deportation — that frequently accompanied imperial conquest and rule. They also questioned the alleged “civilizing” missions of empires, instead highlighting the repression or destruction of the cultures and societies of conquered peoples. Commenting on this more negative assessment of empire, one scholar has recently noted that “in our time ‘imperialist’ ranks second only to ‘fascist’ in the lexicon of political swear words.”²⁹

Over the past century, empires have been largely replaced by nation-states organized around the very different idea that sovereign countries should be composed of a single people or ethnic group. This

transformation of the political landscape has sparked some nostalgic reflections on empires, perhaps none so influential or controversial as that of Niall Ferguson, a historian of the British Empire who recently argued that European empires were often better for their subjects than the local regimes they replaced. “It’s hard to make the case ... ,” he declared, “that somehow the world would have been better off if the Europeans had stayed home.... Imperial guilt can lead to self-flagellation ... [and] very simplistic judgements.”³⁰ Other scholars, when comparing empires to modern nation-states, have found advantages to empires, especially their tolerance toward ethnic minorities within their boundaries.

The theme of empire resonates still among historians and the general public in the early twenty-first century. Is contemporary Russia seeking to re-create the old Russian Empire? Does Turkey want to replicate something of the Ottoman Empire? Does the global reach of the United States represent a new kind of empire, even if a declining one? The debates continue.

QUESTIONS TO CONSIDER

1. What variations in the experience of empires have historians noticed?
2. How might you account for their differing assessments of empire?

The Plague: An Afro-Eurasian Pandemic

AP* Continuity and Change

What were the long-term consequences of the spread of the plague across Eurasia?

Any benefits derived from participation in Mongol networks of communication and exchange must be measured alongside the hemispheric catastrophe known as the “**plague**” or the “pestilence” and later called the [Black Death](#). Originating most likely in China, the bacteria responsible for the disease, known as *Yersinia pestis*, spread across the trade routes of the Mongol Empire in the early fourteenth century (see [Map 4.2](#)). Carried by rodents and transmitted by fleas to humans, the plague erupted initially in 1331 in northeastern China and had reached the Middle East and Western Europe by 1347. In 1409, the plague reached East Africa, probably by way of the famous Chinese maritime expeditions that encompassed the Indian Ocean basin.

The disease itself was associated with swelling of the lymph nodes, terrible headaches, high fever, and internal bleeding just below the skin. Infected people generally died within a few days. In the densely populated civilizations of China, the Islamic world, and Europe as well as in the steppe lands of the pastoralists, the plague claimed enormous numbers of human victims, causing a sharp contraction in Eurasian population for a century or more. Chroniclers reported rates of death that ranged from 50 to 90 percent of the affected population, depending on the time and place. A recent study suggests that about half of Europe’s people perished during the initial outbreak of 1348–1350.²⁰ A fifteenth-century Egyptian historian wrote that within a month of the plague’s arrival in 1349, “Cairo had become an abandoned desert.... Everywhere one heard lamentations and one could not

pass by any house without being overwhelmed by the howling.”²¹ The Middle East generally had lost perhaps one-third of its population by the early fifteenth century.²² The intense first wave of the plague was followed by periodic visitations over the next several centuries. However, other regions of the Eastern Hemisphere, especially India and sub-Saharan Africa, were much less affected.

In those places where it struck hardest, the plague left thoughtful people grasping for language with which to describe a horror of such unprecedented dimensions. One Italian man, who had buried all five of his children with his own hands, wrote in 1348 that “so many have died that everyone believes it is the end of the world.”²³ Another Italian, the Renaissance scholar Francesco Petrarch, was equally stunned by the impact of the Black Death; he wrote to a friend in 1349:

AP® EXAM TIP

You need to know the long-term demographic (population), economic, and political effects of the bubonic plague on Afro-Eurasia.

When at any time has such a thing been seen or spoken of? Has what happened in these years ever been read about: empty houses, derelict cities, ruined estates, fields strewn with cadavers, a horrible and vast solitude encompassing the whole world? Consult historians, they are silent; ask physicians, they are stupefied; seek the answers from philosophers, they shrug their shoulders, furrow their brows, and with fingers pressed against their lips, bid you be silent. Will posterity believe these things, when we who have seen it can scarcely believe it?²⁴

In the Islamic world, the famous historian Ibn Khaldun, who had lost both of his parents to the plague, also wrote about it in apocalyptic terms:

Civilization in both the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish. It swallowed up many of the good things of civilization and wiped them out.... It was as if the voice of existence had called out for oblivion and restriction, and the world responded to its call.²⁵

Everywhere faith provided one means for people to understand and cope with a catastrophe of such immense proportions. Individuals frequently turned to religion to find some sense of meaning, comfort, and protection. Penitents sought to beseech God for mercy or atone for their sins through prayer and religious rituals and practices. In places where faiths coexisted they could sometimes act together. Ibn Kathir, an Islamic teacher in the city of Damascus, reported that when Muslim authorities called for the population to participate in religious ceremonies as the plague threatened the city, "One saw in this multitude Jews, Christians, Samaritans ... who processed after the [Muslim] morning prayer, not ceasing to chant their prayers until daybreak."²⁶ But not all turned to religion. Giovanni Boccaccio, who lived in Florence during the plague, reported that some lived freely, refusing "no passion or appetite they wished to gratify, drinking and reveling incessantly from tavern to tavern, or in private houses."²⁷ Such were the variety of responses to this unprecedented human catastrophe.

Beyond its immediate devastation, the Black Death worked longer-term social changes in Europe, the region where the plague's impact has been most thoroughly studied. Labor shortages following the initial outburst provoked sharp conflict between scarce workers, who sought higher wages or better conditions, and the rich, who resisted those demands. A series of peasant revolts in the fourteenth century reflected this tension, which also undermined the practice of serfdom. That labor shortage also may have fostered a greater interest in technological innovation and created, at least for a time, more employment opportunities for women. Thus a resilient European civilization survived a cataclysm that had the power to destroy it. In a strange way, that catastrophe may have actually fostered its future growth.

Whatever its impact in particular places, the plague also had larger consequences. Ironically, that human disaster, born of the Mongol network, was a primary reason for the demise of that network in the fourteenth and fifteenth centuries. Population contracted, cities declined, and the volume of trade diminished all across the Mongol world. By around 1350, the Mongol Empire itself was in disarray, and within a century the Mongols had lost control of Chinese, Persian, and Russian civilizations. The Central Asian trade route, so critical to the entire Afro-Eurasian world economy, largely closed.



Granger, NYC—All rights reserved

The Plague

This illustration depicts a European doctor visiting a patient with the plague. Notice that the doctor and others around the bedside cover their noses to prevent infection. During the Black Death, doctors were often criticized for refusing to treat dying patients, as they feared for their own lives.

Description

The doctor and others around the bedside are covering their noses to prevent infection. A woman behind the patient is serving a bowl.

AP[®] Causation

Based on your knowledge of world history and the evidence in this image, what were the social effects of the plague in Western Europe?

AP[®] EXAM TIP

Understand these causes of European exploration.

This disruption of the Mongol-based land routes to the East, coupled with a desire to avoid Muslim intermediaries, provided incentives for Europeans to take to the sea in their continuing efforts to reach the riches of Asia. Their naval technology gave them military advantages on the seas, much as the Mongols' skill with the bow and their mobility on horseback gave these pastoralists a decisive edge in land battles. As Europeans penetrated Asian and Atlantic waters in the sixteenth century, they took on, in some ways, the role of the Mongols in organizing and fostering world trade and in creating a network of communication and exchange over an even larger area. Like the Mongols, Europeans were people on the periphery of the major established

civilizations; they too were economically less developed in comparison to Chinese, Indian, and Islamic civilizations. Both Mongols and Europeans were apt to forcibly plunder the wealthier civilizations they encountered, and European empire building in the Americas, like that of the Mongols in Eurasia, brought devastating disease and catastrophic population decline in its wake.³¹ Europeans, of course, brought far more of their own culture and many more of their own people to the societies they conquered, as Christianity, European languages, settler societies, and Western science and technology took root within their empires. Although their imperial presence lasted far longer and operated on a much larger scale, European actions at the beginning of their global expansion bore some resemblance to those of their Mongol predecessors. Perhaps they were, as one historian put it, “the Mongols of the seas.”³²

REFLECTIONS

Assessing Historical Change

How do things change? Historians, geologists, biologists — indeed, anyone who examines events and processes through time — must wrestle with this question. Does it occur primarily through rapid and sudden transformations or slow evolutionary processes? Or are such distinctions even helpful? On first glance, the Mongol Empire's contribution to history would seem to be an example of sudden transformation. After all, the empire emerged unexpectedly, and it relied on the talent and charisma of its leader Chinggis Khan. Moreover, it was built in a matter of decades through a series of invasions that conquered a number of powerful and long-established states. Individuals and communities had their lives transformed in innumerable ways by Mongol conquests. From this perspective the Mongols were certainly a force that brought rapid transformation in many regions of Eurasia.

But from another perspective, the Mongol Empire was less transformative than it first appears because it left a surprisingly modest long-term cultural imprint on the regions it briefly governed. Today Mongol culture remains confined largely to Mongolia; and unlike, for example, the Arabs, whose empire played a crucial role in spreading Islam throughout the Middle East and North Africa, the Mongols had little impact on the religious landscape of Eurasia. Nor did their brief but spectacular

incursion into the civilizations of outer Eurasia pave the way for a wave of successor Mongol states. The Mongol moment was the high point for pastoral empires, “the last, spectacular bloom of pastoral power in Inner Eurasia.”³³ Instead, the Mongols were ultimately replaced by regimes based in large part on older cultural and political patterns, some of which, like the Ming dynasty in China, sought to eliminate all signs of Mongol rule. From this perspective, the “Mongol moment” seems a good description: it was a short-term disruption that in the end did not profoundly change longer-term patterns and processes.

From yet another perspective, the Mongol Empire’s most important contribution to world history was not rapid or sudden at all, but rather a significant though incremental step in connecting distant peoples, a process that had been under way for millennia before the Mongols burst upon the scene and that continues even today under the label of globalization. The Mongols’ establishment of a vast interacting network across much of Eurasia brought the regions of this great landmass together as never before. Much like the Mongol Empire itself, their network was short-lived, collapsing after 1350 never to revive, but Europeans were driven by their experience of the Mongol network and its subsequent disruption to take to the sea in the fifteenth century to find a more direct route to the riches of the East. Thus, the collapse of the Mongol Empire spurred Western Europeans to contribute to this long process of greater global integration by creating new transoceanic trade routes. From this perspective, the Mongol Empire’s greatest contribution to historical change was not rapid or sudden but rather part of a process stretching thousands of years.

So what does the Mongol experience tell us about change in world history? Perhaps its most important lesson is that change itself can mean many things, depending on the timescales involved. World historians must take all of this into account — short-, medium-, and long-term transformations alike — as we seek to find ... or perhaps create ... some kind of meaning in the human story.

Chapter Review

AP[®] Key Terms

[Temujin \(Chinggis Khan\)](#)

[Mongol world war](#)

[Khubilai Khan](#)

[Yuan dynasty \(China\)](#)

[Ming dynasty](#)

[Hulegu](#)

[Safavid Empire](#)

[Khanate of the Golden Horde](#)

[Black Death \(plague\)](#)

Big Picture Questions

1. What factors contributed to Mongol success in building the largest land-based empire in human history?
2. Why did the Mongol Empire last only for a relatively short time?
3. In what different ways did Mongol rule affect the Islamic world, Russia, China, and Europe? In what respects did it foster Eurasian integration?
4. **AP[®] Making Connections:** How did the Mongol Empire build upon or transform the societies and relationships

that prevailed before the Mongol moment? In what ways did Mongol rule stimulate the changes that emerged following the Mongol moment?

Next Steps: For Further Study

John Aberth, *The First Horseman: Disease in Human History* (2007). A global study of the history of disease, with a fine chapter on the Black Death.

Thomas Allsen, *Culture and Conquest in Mongol Eurasia* (2001). A history of cultural exchange within the Mongol realm, particularly between China and the Islamic world.

Carl Fredrik Sverdrup, *The Mongol Conquests* (2017). A thorough analysis of the military dimension of the Mongol experience.

Jack Weatherford, *Genghis Khan and the Making of the Modern World* (2010). A lively, well-written, and balanced account of the world the Mongols made and the legacy they left for the future.

Khan Academy, “An Introduction to the Ming Dynasty (1368–1644).” A collection of brief essays, images, and videos about Ming dynasty China.

“The Mongols in World History.” This Columbia University website is a wonderful resource on the Mongols generally, with a particular focus on their impact in China.

AP® SKILLS WORKSHOP

Causation

Causation is a historical reasoning skill that you will encounter repeatedly. You might have encountered it in other courses as “cause and effect.” It’s how historians think about not just what happened, but why it happened and what impact it had.

UNDERSTANDING CAUSATION

Let’s begin by defining what we mean by causation in the study of world history.

Causation: Identifying the causes and effects of historical events or processes

Generally, this reasoning skill is used when a historian needs to pinpoint the reason(s) for or effect(s) of a particular event, pattern, or trend. As you might imagine, this is one of the more important and challenging tasks for a historian. In many cases, a historical event has multiple causes, and historians work to create an argument that explains which causes are the most significant. A historian might also differentiate between long-term and short-term effects, as well as direct and indirect causes. Causes can also be grouped into thematic categories. For example, a historian might focus specifically on the economic causes of long-distance trade and then discuss the environmental or cultural effects.

It's very important as you work with causation not to oversimplify. Just because you think something is the primary cause or effect, that doesn't mean that it was the only cause or effect. Acknowledging other causes/effects doesn't weaken your position, but ignoring them most certainly does. Let's look at how the authors of this book use causation. [In this example](#), the authors discuss what caused or enabled Temujin's rise to power, despite an unpromising beginning.

The early life of Temujin showed few signs of a prominent future. The boy's father had been a minor chieftain of a noble clan, but he was murdered by tribal rivals before Temujin turned ten, and the family was soon deserted by other members of the clan. As social outcasts without livestock, Temujin's small family, headed by his resourceful mother, was forced to abandon pastoralism, living instead by hunting, fishing, and gathering wild foods. It was an enormous and humiliating drop in their social status.

In these desperate circumstances, Temujin's remarkable character came into play. His personal magnetism and courage and his inclination to rely on trusted friends rather than ties of kinship allowed him to build up a small following and to ally with a more powerful tribal leader. This alliance received a boost from Chinese patrons, always eager to keep the pastoralists divided. Soon Temujin was recognized as a chief in his own right with a growing band of followers. . . . Temujin achieved a mounting string of military victories, aided by the indecisiveness of his enemies, a reputation as a leader generous to friends and ruthless to enemies, and the incorporation of warriors from defeated tribes into his own forces. In 1206, a Mongol tribal assembly recognized Temujin as Chinggis Khan, supreme leader of a now unified Great Mongol Nation.

Context

Claim of causation

Effect 1

Effect 2

Effect 3

Description

The texts are as follows:

The early life of Temujin showed few signs of a prominent future. The boy's father had been a minor chieftain of a noble clan, but he was murdered by tribal rivals before Temujin turned ten, and the family was soon deserted by other members of the clan. As social outcasts

without livestock, Temujin's small family, headed by his resourceful mother, was forced to abandon pastoralism, living instead by hunting, fishing, and gathering wild foods. It was an enormous and humiliating drop in their social status. [A corresponding note reads Context.] In these desperate circumstances, Temujin's remarkable character came into play. His personal magnetism and courage and his inclination to rely on trusted friends rather than ties of kinship allowed him to build up a small following and to ally with a more powerful tribal leader. This alliance received a boost from Chinese patrons, always

[The text, 'In these desperate circumstances, Temujin's remarkable character came into play. His personal magnetism and courage and his inclination to rely on trusted friends rather than ties of kinship allowed him to build up a small following and to ally with a more powerful tribal leader. This alliance received a boost from Chinese patrons, always' is highlighted and a corresponding note reads Claim of causation.]

The texts are as follows:

eager to keep the pastoralists divided. Soon Temujin was recognized as a chief in his own right with a growing band of followers (ellipsis) [A corresponding note reads Effect 1.] Temujin achieved a mounting string of military victories, aided by the indecisiveness of his enemies, a reputation as a leader generous to friends and ruthless to enemies, and the incorporation of warriors from defeated tribes into his own forces. [A corresponding note reads Effect 2.] In 1206, a Mongol tribal assembly recognized Temujin as Chinggis Khan, supreme leader of a now unified Great Mongol Nation. [A corresponding note reads Effect 3.]

In this excerpt, the authors begin with context and then introduce two proposed causes (Temujin's personal magnetism and Chinese patrons). They then use evidence to trace multiple

effects. Causation can move in the other direction as well, beginning with effect and tracing multiple causes.

CAUSATION ON THE AP® WORLD HISTORY EXAM

On the AP® exam, causation is a favorite on the Multiple-Choice section, where you have to identify a cause in one question and an effect in a different question. Similarly, in a Short-Answer Question you might be asked to explain a primary cause in one part of the question, a secondary cause in the next part, and then a long-term effect. Perhaps most important, causation is one of three reasoning processes (comparison, and continuity and change being the other two) that you can use to answer the Long-Essay Question or Document-Based Question.

BUILDING AP® SKILLS

1. **Activity: Identifying Causation.** First, continue reading the section entitled “[From Temujin to Chinggis Khan: The Rise of the Mongol Empire](#)”, paying special attention to the section about the steps Temujin undertook after he unified the Mongols, and identify a primary cause for the rise of the Mongol Empire. Then, determine if you can find some effects that occurred as a result of that cause.
2. **Activity: Working with Causation.** Read the section “[Explaining the Mongol Moment](#)”. Then identify the claim about causation that is expressed in the passage, and identify what evidence is provided to support that claim.

3. **Activity: Creating a Causation Paragraph.** Using the information in the “[Russia and the Mongols](#)” section, write a causation paragraph in response to the following prompt:

To what extent did Russia change as a result of the Mongol invasion?

Make sure that you create an evaluative claim that clearly conveys both causes and effects. In addition, use evidence from the chapter to support your claim.

AP® WORKING WITH EVIDENCE

Perspectives on Mongol Society

Questions about perception across the boundaries of culture, class, or gender loom large in any study of world history. Such issues certainly arise as historians seek to understand the Mongol phenomenon. How did the Mongols, and especially their rulers, understand themselves and the huge empire they had created? And how were the Mongols perceived by others, especially those they conquered or threatened? The sources that follow provide some raw material for reflecting on those questions.

LOOKING AHEAD

DOING HISTORY

As you examine these sources, consider the ways in which Mongol rule led to political and social changes in different societies. For each document you should also pay attention to the point of view of the author and think about whether it reflects a Mongol self-perception or an outsider's view.

SOURCE 4.1 The Self-Perception of Mongol Rulers

Both Chinggis Khan and his son and successor Ogodei engaged in some thoughtful self-reflection about their achievements as well as their mistakes, limitations, and needs. [Source 4.1A](#) derives from a personally revealing letter that Chinggis Khan wrote to an elderly Chinese Daoist master named Changchun seeking

guidance on the “means of preserving life” and requesting a personal meeting with the teacher. Changchun did arrive at Chinggis Khan’s camp, but confessed that “no medicine for immortality” existed. And in [Source 4.1B](#), Ogodei ponders his own successes and failures toward the end of his reign. His reflections are contained in the major literary work that emerged among the Mongols themselves, known as *The Secret History of the Mongols*. Its unknown author was likely a member of the royal household.

SOURCE 4.1A CHINGGIS KHAN | *Letter to Changchun* | 1219

Heaven has abandoned China owing to its haughtiness and extravagant luxury. But I, living in the northern wilderness, have not inordinate passions. I hate luxury and exercise moderation. I have only one coat and one food. I eat the same food and am dressed in the same tatters as my humble herdsman. I consider the people my children, and take an interest in talented men as if they were my brothers.... At military exercises I am always in the front, and in time of battle am never behind. In the space of seven years I have succeeded in accomplishing a great work, and uniting the whole world into one empire. I have not myself distinguished qualities. But the government of the [Chinese] is inconstant, and therefore Heaven assists me to obtain the throne.... All together have acknowledged my supremacy. It seems to me that since the remote time ... such an empire has not been seen.... Since the time I came to the throne I have always taken to heart the ruling of my people; but I could not find worthy men to occupy [high offices].... With respect to these circumstances I inquired, and heard that thou, master, hast

penetrated the truth.... For a long time thou hast lived in the caverns of the rocks, and hast retired from the world; ... [H]ave pity upon me, and communicate to me the means of preserving life. I shall serve thee myself. I hope that at least thou wilt leave me a trifle of thy wisdom.

Source: E. Bretschneider, *Medieval Researches for Eastern Asiatic Sources* (London, 1875), 1:37–39.

Questions to Consider

1. How does Chinggis Khan define his life's work? What is his image of himself?
2. What does this document tell us about the Mongol reverence for spiritual knowledge?

SOURCE 4.1B *The Secret History of the Mongols* | ca. 1240

Section 1

Then Ogodei Khan spoke these words: “Since my father the Khan passed away and I came to sit on his great throne, what have I done? I went to war against the people of Cathay [China] and I destroyed them. For my second accomplishment I established a network of post stations so that my words are carried across the land with great speed. Another of my accomplishments has been to have my commanders dig wells in the desert so that there would be pasture and water for the people there. Lastly I placed spies and agents among all the people of the cities. In all directions I’ve brought peace to the Nation and the people....

“But also since my father passed away ... , I allowed myself to be conquered by wine. This was one of my mistakes. Another of my mistakes was to listen to a woman with no principles and because of her take away the daughters who belonged to my Uncle Odchigin. Even though I’m the Khan, the Lord of the Nation, I have no right to go against established principle, so this was my mistake.”

Questions to Consider

1. Why might Ogodei have been willing to admit error? How might it have been in his interest to do so?
2. What does this section tell us about Mongol relations with settled societies?

Section 2

“Another mistake was to secretly harm Dokholkhu. If you ask, ‘Why was this wrong?’ I would say that to secretly harm Dokholkhu, a man who had served his proper lord, my father the Khan, performing heroic deeds in his service, was a mistake. Now that I’ve done this, who’ll perform heroic deeds in my service? Then my last mistake was to desire too much, to say to myself, ‘I’m afraid that all the wild game born under Heaven will run off toward the land of my brothers.’ So I ordered earthen walls to be built to keep the wild game from running away, but even as these walls were being built I heard my brothers speaking badly of me. I admit that I was wrong to do this. Since the time of my father the Khan I’ve added four accomplishments to all that he’d done and I’ve done four things which I admit were wrong.”

Source: Paul Kahn, *The Secret History of the Mongols: The Origin of Chingis Khan* (San Francisco: North Point Press, 1984), 192–93.

Questions to Consider

1. Explain Ogodei's point of view. Do you think that his regrets were based on moral qualms or political calculations?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the point of view and purposes of these sources.
2. Analyze the relationship between Mongol societies and China.



SOURCE 4.2 Picturing Khubilai Khan

After Chinggis Khan, the most well known of the Mongol emperors was his grandson, Khubilai Khan, whose main base lay in China, where he established the Yuan dynasty during the second half of the thirteenth century. He has been perceived and portrayed in various ways among the many peoples who encountered the Mongols. Three such images illustrate those different understandings of Khubilai Khan.

SOURCE 4.2A LIU GUANDAO | *Khubilai on a Hunt* | 1280

The first, showing Khubilai Khan on a Mongol hunt accompanied by his wife and various attendants, was painted by the Chinese artist Liu Guandao under a commission from Khubilai himself. It

portrays Khubilai dressed in a traditional red imperial robe and white lambskin coat.



Pictures from History/Bridgeman Images

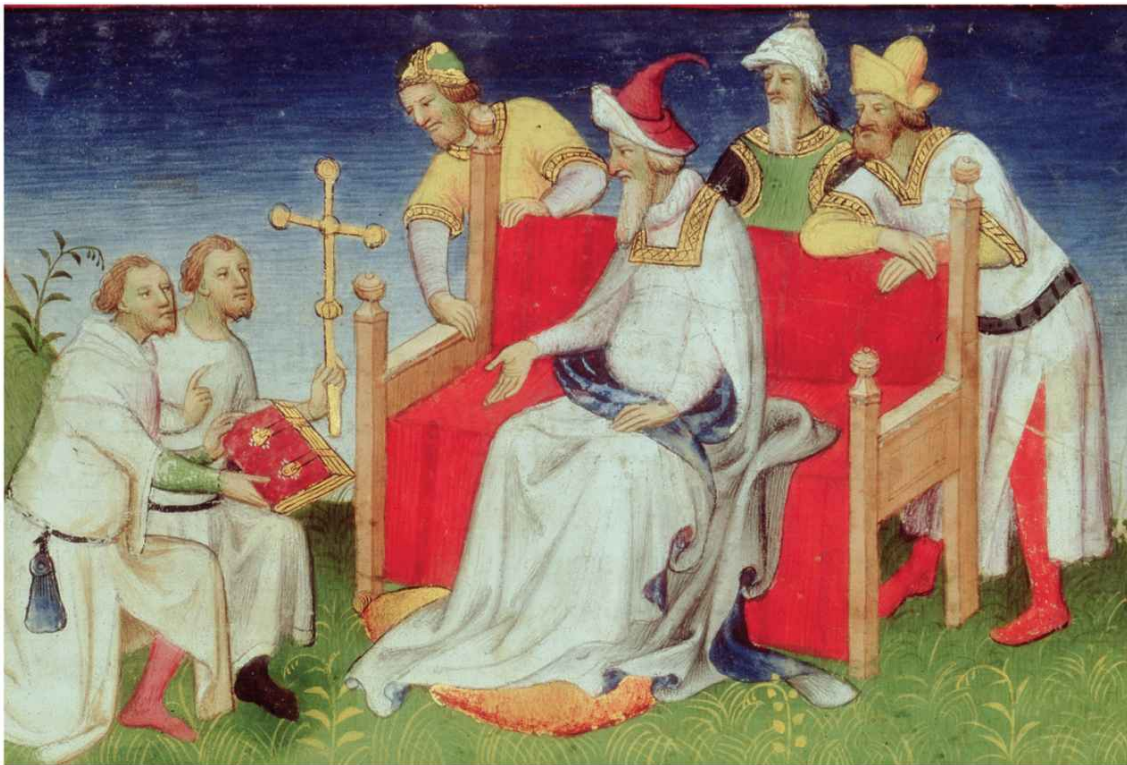
Questions to Consider

1. What marks this as a hunting scene?

2. What is the purpose of this painting?
3. How does it illustrate pastoral values?

SOURCE 4.2B *Marco Polo and Khubilai Khan* | 15th century

A second image derives from a European artist who provided illustrations for Marco Polo's *Book of the Marvels of the World*, in which he describes his close to twenty years in Mongol-ruled China. It shows Marco Polo and his father Nicolai presenting letters and gifts from the pope to Khubilai Khan upon their arrival in the early 1270s.



From the *Livre des Merveilles du Monde*, ca. 1410–1412 (tempera on vellum)/Boucicaut Master (fl. 1390–1430), and workshop/Bibliothèque Nationale de France, Paris, France/Bridgeman Images

Questions to Consider

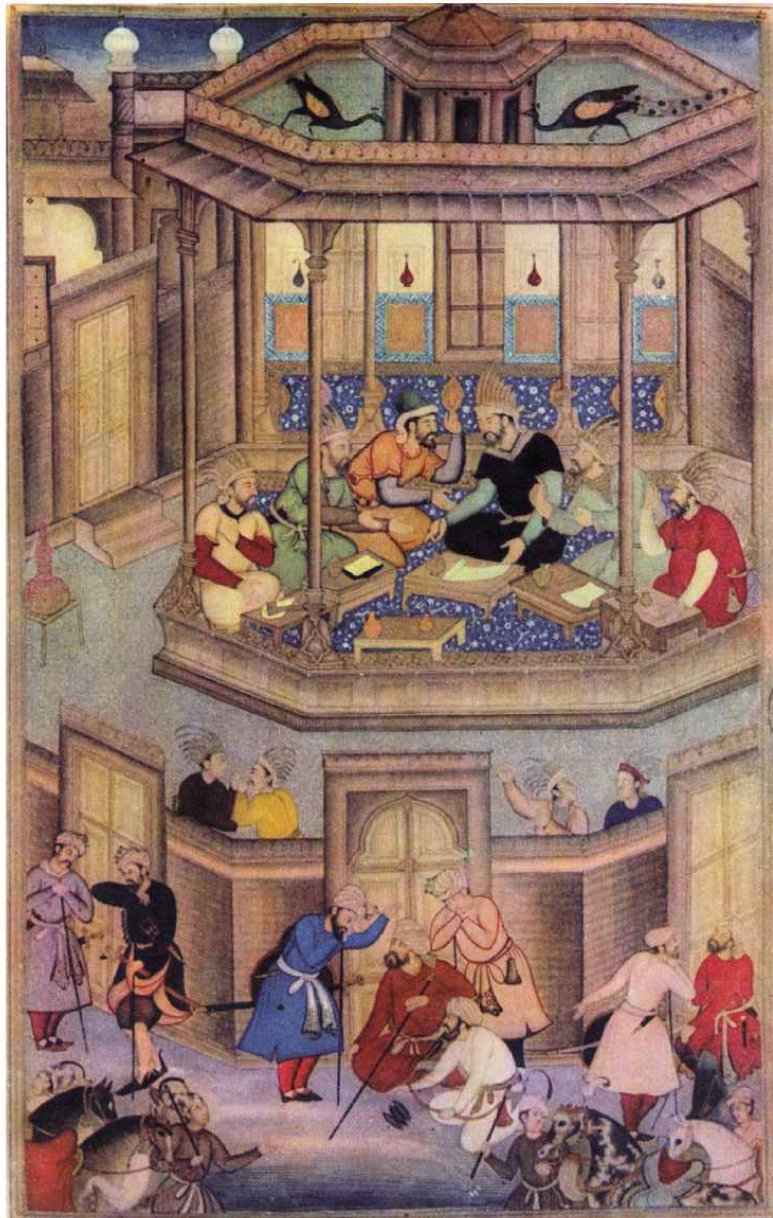
1. What relationship between the Polos and the Mongol ruler is suggested in this image? What do the postures of

the khan and his attendants imply about how the pope's gifts were received?

2. What is the point of view of the artist? How might his background have influenced the way he depicted Khubilai Khan?

SOURCE 4.2C *Khubilai Khan in Council with His Courtiers and Scribes* | 1590

A third image of Khubilai Khan derives from India, which the Mongols attacked but never conquered. Over the centuries, a number of Turkic/Mongol groups invaded India, the most successful of which were the Mughals, who claimed descent from the Mongols and Chinggis Khan. During the sixteenth century, these Turkic warriors constructed the Mughal Empire over much of India, which boasted a magnificent court and a sophisticated Islamic Persian culture. It was from artists at that court that this painting emerged, showing Khubilai Khan, in a black robe at the top of the image, in council with his courtiers and officials.



Werner Forman/Getty Images

Description

The top of the painting shows Khubilai Khan in a black robe at his courtroom in council with his courtiers. The bottom of the painting shows attendants standing outside the courtroom, where many of them are holding wooden sticks, some of them in pairs are chatting, and others, with their horses, are holding spears.

Questions to Consider

1. What is the historical situation of this painting?
2. Why might an artist from the Mughal Empire have wanted to portray Khubilai Khan this way?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the point of view of the three artists. How do those points of view impact the ways in which Khubilai Khan is portrayed?



SOURCE 4.3 A Persian View of the Conquest of Bukhara

Literate members of societies conquered by the Mongols sometimes expressed their understanding of these dramatic events in writing. Among the most well known was the thirteenth-century Persian historian Juvaini, himself a high official in the Mongol government ruling his Persian homeland. He composed an account of the creation of the Mongol Empire titled *The History of the World Conqueror*. In this excerpt from that work, he describes the Mongol conquest of the city of Bukhara, a major commercial and intellectual center of the Persian Islamic world located in what is now Uzbekistan.

JUVAINI | *The History of the World Conqueror* | 1219

Section 1

[Chinggis Khan's] troops were more numerous than ants or locusts, being in their multitude beyond estimation or computation.... When [our] forces reached the banks of the Oxus,

the patrols and advance parties of the Mongol army fell upon them and left no trace of them.

On the following day ... Chingis-Khan ... entered to inspect the town and citadel. He rode into the Juma Mosque.... Chingis-Khan asked those present whether this was the palace of the Sultan; they replied it was the house of God. Then he too got down from his horse, and mounting two or three steps of the pulpit he exclaimed: "The countryside is empty of fodder, fill our horses' bellies." Whereupon they opened all the magazines in the town and began carrying off the grain. And they brought the cases in which the Qurans were kept out in the courtyard of the mosque, where they cast the Qurans right and left and turned the cases into mangers for their horses. After which they circulated cups and sent for the singing-girls of the town to sing and dance for them; while the Mongols raised their voices to the tunes of their own songs.... [T]he leaves of the Quran were trampled beneath the dirt beneath their own feet and their horses' hooves.

When Chingis-Khan left the town, he went to the festival muhalla and mounted the pulpit.... He then began a speech, in which, after describing the resistance and treachery of the Sultan, he addressed them as follows: "O People! know that you have committed great sins, and that the great ones among you have committed these sins. If you ask me what proof I have for these words, I say it is because I am the punishment of God. If you had not committed these great sins, God would not have sent a punishment like me upon you." When he had finished speaking in this strain, he continued his discourse with words of admonition,

saying, “There is no need to declare your property that is on the face of the earth; tell me of that which is in the belly of the earth.” ... [A]lthough not subjecting them to disgrace or humiliation, they began to exact money from these men; and when they delivered it up they did not torment them by excessive punishment or demanding what was beyond their power to pay.

Questions to Consider

1. What is the purpose of this source, keeping in mind that it was written by a non-Mongol author?

Section 2

Chingis-Khan had given orders for the Sultan’s troops to be driven out of the interior of the town and the citadel.... [H]e now gave orders for all quarters of the town to be set on fire; and since the houses were built entirely out of wood, within several days the greater part of the town had been consumed.... Then the people of Bukhara were driven against the citadel. And on either side the furnace of battle was heated. On the outside, mangonels [catapults] were erected, bows bent, and stones and arrows discharged, and, on the inside ... pots of naphtha [a flammable liquid] were set in motion. It was like a red hot furnace.... For days they fought in this manner.... But finally ... resistance was no longer in their power.... The moat had been filled with animate and inanimate and raised up with [the bodies of] levies [soldiers] and Bukharans.... [T]heir khans, leaders and notables ... now became captives of abasement and were drowned in the sea of annihilation.... Of the Qanqli [Turkic defenders of the city] no male

was spared who stood higher than the butt of a whip and more than thirty thousand were counted amongst the slain; whilst their small children, the children of their nobles and their womenfolk, slender as the cypress, were sold to slavery.

When the town and the citadel had been purged of rebels and the walls and outworks levelled with the dust, the inhabitants of the town, men and women, ugly and beautiful, were driven out onto the field of the *musalla* [an open space outside of a mosque]. Chingis-Khan spared their lives, but the youths and full-grown men that were fit for such service were pressed into a levy [body of soldiers] for the attack on Samarqand and Dabusiya.

Source: Juvaini, *The History of the World Conqueror*, translated by John Boyle (Manchester: Manchester University Press, 1958), 103–6.

Questions to Consider

1. Some conquerors have emphasized fair treatment of conquered peoples. Why do you think the Mongols were so violent toward those they defeated?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the purpose of this document. Why might a non-Mongol author have made the Mongols appear so horrifying?



SOURCE 4.4 A European View of Mongol Life

Although Western Europe was never conquered by the Mongols, European traders such as Marco Polo and various envoys from church or state authorities had contact with the Mongol Empire, especially in China. The accounts of these visitors provided Europeans with impressions of Mongol society. One of them, a Flemish Franciscan friar named William of Rubruck (1220–1293), left a detailed account of Mongol life in the mid-thirteenth century, which included observations about the domestic roles of men and women.

WILLIAM OF RUBRUCK | *Journey to the Land of the Mongols* | ca. 1255

The matrons [married women] make for themselves most beautiful [luggage] carts.... A single rich Mo'al or Tartar [Mongol] has quite one hundred or two hundred such carts with coffers.... And when they set up their houses, the first wife places her dwelling on the extreme west side, and after her the others according to their rank, so that the last wife will be in the extreme east; ... The *ordu* [residence] of a rich Mo'al seems like a large town, though there will be very few men in it.

It is the duty of the women to drive the carts, get the dwellings on and off them, milk the cows, make butter and *gruit* [sour curd], and to dress and sew skins, which they do with a thread made of tendons. They divide the tendons into fine shreds, and then twist them into one long thread. They also sew the boots, the socks, and the clothing. They never wash clothes, for they say that God would be angered, and that it would thunder if they hung them up to dry. They will even beat those they find washing [their clothes].

Thunder they fear extraordinarily; and when it thunders they will turn out of their dwellings all strangers, wrap themselves in black felt, and thus hide themselves till it has passed away.

Furthermore, they never wash their bowls, but when the meat is cooked they rinse out the dish in which they are about to put it with some of the boiling broth from the kettle, which they pour back into it. They [the women] also make the felt and cover the houses.

Questions to Consider

1. What were the roles of women in Mongol society? Did these roles imply an inferior status?

The men make bows and arrows, manufacture stirrups and bits, make saddles, do the carpentering on their dwellings and the carts; they take care of the horses, milk the mares, churn the *cosmos* or mare's milk, make the skins in which it is put; they also look after the camels and load them. Both sexes look after the sheep and goats, sometimes the men, other times the women, milking them.

As to their marriages, you must know that no one among them has a wife unless he buys her; so it sometimes happens that girls are well past marriageable age before they marry, for their parents always keep them until they sell them.... Among them no widow marries, for the following reason: they believe that all who serve them in this life shall serve them in the next, so as regards a

widow they believe that she will always return to her first husband after death. Hence this shameful custom prevails among them, that sometimes a son takes to wife all his father's wives, except his own mother; for the *ordu* of the father and mother always belongs to the youngest son, so it is he who must provide for all his father's wives ... and if he wishes it, he uses them as wives, for he esteems not himself injured if they return to his father after death. When then anyone has made a bargain with another to take his daughter, the father of the girl gives a feast, and the girl flees to her relatives and hides there. Then the father says: "Here, my daughter is yours: take her wheresoever you find her." Then he searches for her with his friends till he finds her, and he must take her by force and carry her off with a semblance of violence to his house.

Source: *The Journey of William of Rubruck ...*, translated from the Latin and edited, with an introductory notice, by William Woodville Rockhill (London: Hakluyt Society, 1900), 56–57, 75–78.

Questions to Consider

1. Consider the marriage rules of Mongol society. Why was William of Rubruck so critical of them? What do his criticisms reveal about his point of view?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze gender roles in Mongol society.
2. Compare gender relations in the Mongol world with gender relations in Europe at the time.

- 1. AP® Using Sources to Develop an Argument:**
Develop an argument in which you evaluate the extent to which the establishment of the Mongol Empire transformed social and political life from 1200 C.E. to 1600 C.E.
- 2. AP® Analyzing Historical Evidence:** What are the strengths and limitations of these sources for understanding the Mongols? Taking the positions of their authors or artists into account, what exaggerations, biases, or misunderstandings can you identify in these sources? What information seems credible, and what should be viewed more skeptically?
- 3. AP® Analyzing Historical Evidence:** In what ways do the sources deriving from outside the Mongol world affirm or challenge the Mongols' own view of themselves?

AP® HISTORIANS' VOICES

Assessing the Mongol Impact

What has been the impact of the Mongol Empire? It is a question with which many historians have struggled. The answer, of course, is “it depends.” It depends on whether historians are looking at the extraordinarily brutal process by which the empire was constructed or the later period of settled administration and adaptation to the cultures of conquered peoples. It also depends on whether they are interested in particular societies, such as China, or the larger interacting network of the Afro-Eurasian world. And finally, it depends on what aspect of Mongol life engages their attention — political, economic, or cultural, for example. In [Voice 4.1](#), historian Jack Weatherford takes a global and quite positive view of the Mongol era, while [Voice 4.2](#) by Paul S. Ropp focuses more explicitly on China and with a more critical posture.

VOICE 4.1

Jack Weatherford on the Mongols in World History | 2004

Genghis [Chinggis] Khan’s empire connected and amalgamated the many civilizations around him into a new world order.... By the time of his death in 1227, he had connected them with diplomatic and commercial contacts that still remain unbroken.

As he smashed the feudal system of aristocratic privilege and birth, he built a new and unique system based on individual merit, loyalty, and achievement. He took the disjointed and languorous trading towns along the Silk Route and organized them into the world's largest free trade zone. He lowered taxes for everyone, and abolished them altogether for doctors, teachers, priests, and educational institutions. He established a regular census and created the first international postal system.... He widely distributed the goods he acquired in combat, so that they could make their way back into commercial circulation. He created an international law.... Genghis Khan insisted on laws holding rulers as equally accountable as the lowest herder. He granted religious freedom in his realms, though he demanded total loyalty from conquered subjects of all religions. He insisted on the rule of law and abolished torture.... He refused to hold hostages and, instead, instituted the novel practice of granting diplomatic immunity for all ambassadors and envoys....

Source: Jack Weatherford, *Genghis Khan and the Making of the Modern World* (New York: Broadway Books, 2004), xix.

VOICE 4.2

Paul S. Ropp on the Mongol Impact on China's Economy | 2010

The Mongol conquest of China took a terrible economic toll. The Song [dynasty] iron industry was devastated and never fully regained Song levels of productivity. Intense warfare greatly reduced the population, and the spread of infectious diseases,

such as bubonic plague, from Central Asia to China produced several terrible epidemics that killed millions in the fourteenth century (and eliminated one-fourth of Europe's population soon thereafter). The wars destroyed farmlands and irrigation works, and in places Mongol princes and generals turned rice-producing land into parks and pastures. The combined effect of war and disease greatly reduced the tax base. The Yuan government responded by printing more money, which only fueled inflation and undermined the economic health of the dynasty....

The Mongols ambitiously undertook naval expeditions of conquest against Japan ... and against the kingdom of Java. They also launched attacks on Vietnam and Burma.... These wars were a serious drain on the state's resources and only served to delay the economic recovery of the Yuan from the dislocation of their early years.

Source: Paul S. Ropp, *China in World History* (Oxford: Oxford University Press, 2010), 81–82.

AP® Analyzing Secondary Sources

1. What does [Voice 4.1](#) praise about the Mongols? What might he be leaving out of this account?
2. What does [Voice 4.2](#) criticize about Mongol rule in China? What might he be omitting?
3. The author of [Voice 4.1](#) has focused his research on the Mongols, while [Voice 4.2](#) was written by a historian of

China. How might these scholarly commitments have shaped their outlook on the Mongols?

4. **Integrating Primary and Secondary Sources:** How might one or more of the primary sources support or challenge the conclusions of these historians?
-

4 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this passage.

Emperor Genghis Khan received the mandate of Heaven and subjugated all regions. When Emperor Ogodei Khan [third son of Genghis Khan who conquered much of East Asia] came to the throne, he revitalized the bureaucratic system and made it more efficient and organized. At court, one minister supervised all the officials and helped the emperor rule. In the provinces, officials received instructions from above and saw that they got carried out. Local prefects and magistrates were appointed only after submitting to Mongol authority. A Mongol official, called the governor, was selected to supervise them. The prefects and magistrates all had to obey his orders.

— Biographical epithet written for the tomb of Chinggis Khan

1. **Which of the following is true about the methods used by the Mongols to legitimize their political authority in China?**
- a. They borrowed and used ideas about legitimacy from conquered people.
 - b. They eliminated all aspects of the previous government and only permitted traditional Mongol methods of political authority.

- c. They required only verbal orders to rule since they had no written language.
- d. They killed all the ruling family in China and established a reign of terror over their subjects.

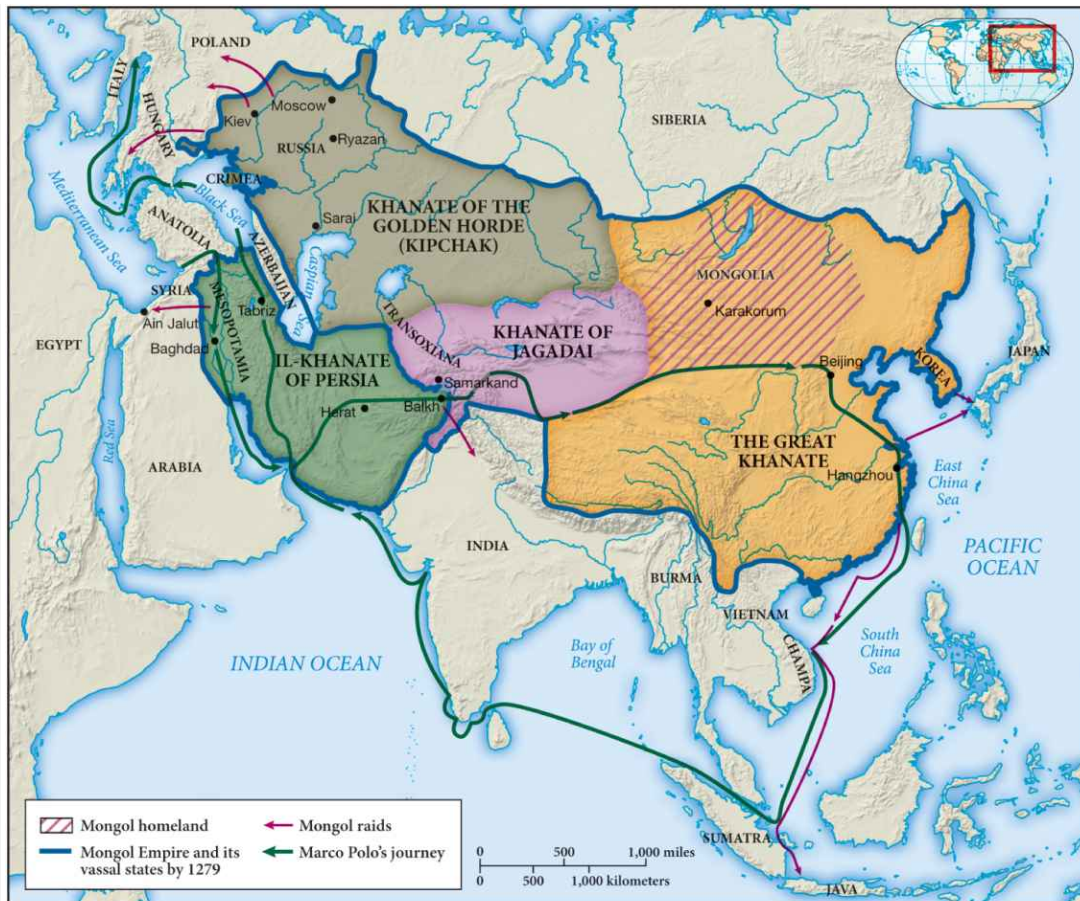
2. How was the Mongol rule over Russia different from the rule described in the passage above?

- a. Unlike China, Russia was pulled directly into the Mongols' bureaucratic system.
- b. The Mongols allowed Russians to hold top positions in their bureaucracy.
- c. The Chinese had to pay tribute to the Mongols, while the Russians did not.
- d. Russia was not occupied or ruled directly by the Mongols.

3. What was a significant similarity between the Mongol bureaucratic system and the Chinese bureaucratic system?

- a. In both systems, most governmental decision-making was done by the emperor personally.
- b. In both systems, the emperor was a figurehead who had little real authority.
- c. In both systems, the emperor claimed the mandate of Heaven to establish his authority over lower-ranking government officials.
- d. In both systems, higher political status was granted to merchants than to Confucian scholars.

Questions 4–6 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

The Mongol Empire

Description

The map shows Asia and parts of Europe and Africa. Khanate of the Golden Horde (Kipchak) forms the western part of the Mongol Empire, which included Russia. The following cities are labeled in Khanate of the Golden Horde: Sarai, Ryazan, Moscow, and Kiev. Il-Khanate of Persia formed the south western sector of the Mongol Empire, which included Mesopotamia. The following cities are labeled in IL-Khanate of Persia: Balkh, Herat, Baghdad, and Tabriz. Khanate of Jagadai formed the central part of the Mongol Empire, which included Transoxiana. City Samarkand is labeled in Khanate of Jagadai. The Great Khanate forms the eastern sector of the Mongol Empire, which includes Mongolia, the homeland of the Mongol Empire. The following cities are labeled in the Great Khanate:

Karakorum, Beijing, and Hangzhou. The following countries are bordered around the Khanates and Mongolia: Egypt, Arabia, India, Burma, Vietnam, Champa, Sumatra, Java, Japan, Siberia, Poland, Syria, Italy, and Hungary. The four Khanates are bordered around the homeland of Mongolia.

Marco Polo's journey started from Anatolia and extended to the following regions: Baghdad, Herat, Balkh, Samarkand, Beijing, Hangzhou, Champa, Tabriz, and Italy through the Black Sea. The Mongols of Mesopotamia conducted raids in Ain Jalut, the Mongols of Kiev in Hungary and Poland, the Mongols in Moscow in Poland, the Mongols of the Great Khanate and Korea in Japan through the East China Sea, Champa through the South China Sea, and Java, and the Mongols of Balkh in India.

4. Which of the following was NOT a significant effect of the Mongol khanates?

- a. The elimination of faiths that did not adhere to the Mongol religion
- b. The spread of technological and cultural concepts
- c. An initial decrease in commerce followed by a resurgence of trade
- d. Mongol adoption of some Confucian traditions

5. Which of the following was an outcome of Mongol economic policy?

- a. The Mongols violently forced their neighbors to trade.
- b. Both Mongols and their neighbors benefited from exchanges.
- c. The Abbasid capital was protected from destruction.
- d. Mongols in Russia gradually shifted from conquerors to farmers.

6. Marco Polo's journey to the Mongol Empire resulted in

- a. war between Mongols and Italian forces.
- b. Marco Polo's death at the hands of the Yuan emperor.
- c. increased contacts between Western Europe and Asia.
- d. exclusive trade agreements between the Mongols and the pope.

Short-Answer Questions

Read each question carefully and write a short response.
Use complete sentences.

1. Using this passage and your knowledge of world history, answer all parts of the question that follows.

Never before had a civilization suffered so suddenly so devastating a blow. The barbarian conquest of Rome had been spread over two centuries; between each blow and the next some recovery was possible; and the German conquerors respected, some tried to preserve, the dying Empire which they helped to preserve, the dying Empire they helped to destroy. But the Mongols came and went within forty years; they came not to conquer and stay, but to kill, pillage, and carry their spoils to Mongolia. When their bloody tide ebbed it left behind it a fatally disrupted economy, canals broken or choked, schools and libraries in ashes, governments too divided, poor and weak to govern, and a population cut in half and shattered in soul.

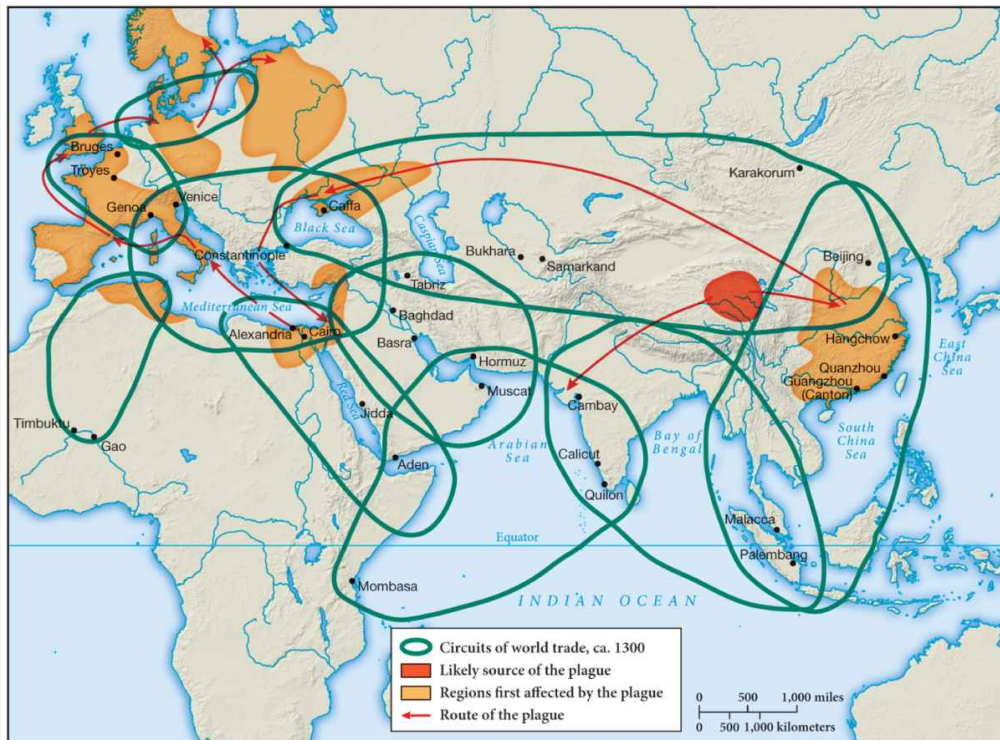
— Historian Will Durant on the Mongol conquests, 1950

- A. Identify ONE piece of evidence that supports the author's claim about the nature of the Mongol conquests.
- B. Explain how ONE piece of evidence that challenges the author's claim that the Mongols accomplished little more than destruction and ruin.
- C. Explain a reason for a change in the reputation of the Mongols in world history since the author wrote this description.

2. Using your knowledge of world history, answer all parts of the question that follows.

- A. Identify ONE way in which the Mongol Empire was a political innovation in world history.
- B. Explain the role of religion in Mongol state-building.
- C. Explain how the interaction between nomadic and settled people could be beneficial to both.

3. Using this map and your knowledge of world history, answer all parts of the question that follows.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Trade and Disease in the Fourteenth Century

Description

The likely source of the plague is shown in the region to the north east of the Hindukush. Arrows tracing the route of the plague travel from the region of origin to eastern China, Western India, and the Mediterranean region. The regions first affected by the plague include the areas around the cities of Bruges, Troyes, Genoa, and Venice in Western Europe, coastal regions of northwestern Europe, region around Caffa, area around Alexandria and Cairo in Northern part of Africa, Hangchow, Quanzhou, and Guangzhou (Canton) in south eastern Asia. Circuits of world trade are shown in the following regions: western Europe, north western Europe, central Asia, South eastern Asia including parts of China, India, and the Indian Ocean, the middle East, North western Africa, and the regions around the Red Sea between Africa and Europe.

- A. Identify and explain ONE specific economic cause of the spread of the plague in the fourteenth century.
- B. Identify and explain ONE political effect of the spread of the plague in the fourteenth century.
- C. Explain ONE specific cause for the expansion and intensification of networks of trade in the era ca.1200–1450.

PART 1 AP® Exam Practice

Document-Based Question

Using these sources and your knowledge of world history, develop an argument in response to the prompt.

- 1. Using the documents and your knowledge of world history, evaluate the extent to which religion and politics interacted in the era ca. 1200–ca. 1450.**

Document 1

Source: Mongol emperor Möngke Khan speaking to Christian traveler William Rubruck, 1255.

We Mongols believe in one God, by Whom we live and die. Just as God gave different fingers to the hand so has He given different ways to men. To you God has given the Scriptures and you Christians do not observe them. Tell your [Christian] leaders I will offer my cooperation, but, if you bring an army against us — we know what we can do.

Description

The continuation of textbox, We Mongols believe in one God, by Whom we live and die. Just as God gave different fingers to the hand so has He given different ways to men. To you God has given the Scriptures and you Christians do not observe them. Tell your [Christian] leaders I will offer my cooperation, but, if you bring an army against us - we know what we can do.

Document 2

Source: Painting of Charlemagne, king of the Franks, being crowned by Pope Leo III in the 9th century; painting from the 14th century.



From "Grandes Chroniques de France," 1375–1379/Bibliothèque Municipale, Castres, France/
Bridgeman Images

Document 3

Source: *The Chronicle of Novgorod*, a Russian account of the 13th-century Mongol invasion of Russia, written in the 13th century.

In 1238, the Mongols came in countless numbers, like locusts, into our land. They sent messengers to our princes demanding one-tenth of everything. And the princes said, "Only when none of us remain will all be yours."

But it was too late to oppose the wrath of God on us. God took our strength and put us into perplexity and thunder and dread because of our sins. And then the pagan foreigners surrounded us . . . and killed the princes, men, women, children, nuns and priests. But God saved the Bishop, for he had departed the morning the Mongols invaded.

Description

The continuation of textbox, In 1238, the Mongols came in countless numbers, like locusts, into our land. They sent

messengers to our princes demanding one-tenth of everything. And the princes said, “Only when none of us remain will all be yours.”

But it was too late to oppose the wrath of God on us. God took our strength and put us into perplexity and thunder and dread because of our sins. And then the pagan foreigners surrounded us ... and killed the princes, men, women, children, nuns and priests. But God saved the Bishop, for he had departed the morning the Mongols invaded.

Document 4

The Daoist-influenced Hall of Prayer for Good Harvests, built by Chinese emperors in the early 15th century, Beijing.



Sun zhongguo/AP Images

Document 5

Source: 15th-century Persian image depicting Muhammad and his son-in-law Ali smashing idols in the Kaaba in Mecca. Some traditions suggest that Muhammad ordered pictures of Jesus and Mary to be left alone.



bpk Bil dagentur/Museum für Islamisches Kunst, Staatliche Museen, Berlin, Germany/photo: Wolfgang Selback/Art Resource, NY

Document 6

Source: A Christian witness to the sacking of Constantinople, 1453.

The enraged Turkish soldiers gave no quarter. When they had massacred and there was no longer any resistance, they roamed through the town stealing, pillaging, killing, and taking captive men, women, children, monks and priests. Saints' altars, torn from their foundations, were overturned. All the most holy hiding places were violated and broken in order to get out the holy treasures which they contained. . . .

When [Muslim leader] Mehmed saw the ravages, the destruction and the deserted houses and all that had perished and become ruins, then a great sadness took possession of him and he repented the pillage and all the destruction. Tears came to his eyes and sobbing, he expressed his sadness.

Description

The continuation of textbox, The enraged Turkish soldiers gave no quarter. When they had massacred and there was no longer any resistance, they roamed through the town stealing, pillaging, killing, and taking captive men, women, children, monks and priests. Saints' altars, torn from their foundations, were overturned. All the most holy hiding places were violated and broken in order to get out the holy treasures which they contained. ...

When [Muslim leader] Mehmed saw the ravages, the destruction and the deserted houses and all that had perished and become ruins, then a great sadness took possession of him and he repented the pillage and all the destruction. Tears came to his eyes and sobbing, he expressed his sadness.

Document 7

Source: Leo Africanus, high-ranking Muslim official from Morocco, from his book *The History and Description of Africa*, 16th century.

“The Kingdom of Borno”: They embrace no religion at all, being neither Christian, Muslim nor Jew, but living in a brutish manner, having wives and children in common. Their king is most powerful, and the people are not forced to pay many taxes, except on their grain. Most revenue for the government comes from spoils taken from his enemies by frequent invasions.

“The City of Timbuktu”: The rich king of Timbuktu has many plates of gold, some of which weigh 1300 pounds. Here are great numbers of Islamic religious teachers, judges and other learned persons, who are bountifully maintained at the king’s expense. The inhabitants are gentle and cheerful and spend a great part of the night in singing and dancing throughout the city streets.

Description

The continuation of textbox, “The Kingdom of Borno”: They embrace no religion at all, being neither Christian, Muslim nor Jew, but living in a brutish manner, having wives and children in common. Their king is most powerful, and the people are not forced to pay many taxes, except on their grain. Most revenue for the government comes from spoils taken from his enemies by frequent invasions.

“The City of Timbuktu”: The rich king of Timbuktu has many plates of gold, some of which weigh 1300 pounds. Here are great numbers of Islamic religious teachers, judges and other learned persons, who are bountifully maintained at the king’s expense. The inhabitants are gentle and cheerful and spend a great part of the night in singing and dancing throughout the city streets.

Long-Essay Questions

Using your knowledge of world history, develop an argument in response to one of the following questions.

- 2. In the era ca. 1200–ca. 1450, empires continued to maintain their power.**

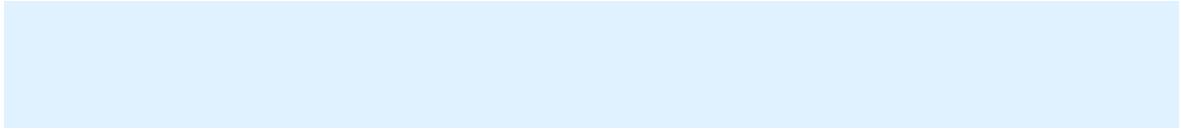
To what extent were the Islamic civilizations and the American civilizations similar in the methods they used to maintain their power?

- 3. At its peak, the Mongol Empire stretched from East Asia to Eastern Europe and into Southwest Asia.**

Evaluate the extent to which the Mongols brought about change in Eurasian politics and economics beginning in the thirteenth century.

- 4. In the era to ca. 1450, the Silk, Sand, and Sea Roads were the dominant trade networks in Afro-Eurasia.**

To what extent were the products and cultural exchanges similar between the Silk Roads and the Indian Ocean trade network?



PART 2 The Early Modern World

1450–1750



PHOTOS: left, Illustration from the Padshahnama, ca. 1630–40/Royal Collection/Royal Collection Trust © Her Majesty Queen Elizabeth II, 2017/Bridgeman Images; center, Slave Merchant in Gorée Island, Senegal, from “Encyclopédie des Voyages,” engraved by L. F. Labrousse, 1796/Bibliothèque des Arts Decoratifs, Paris, France/Archives Charmet/Bridgeman Images; right, Gianni Dagli Orti/REX/Shutterstock

Description

The painting on the left shows Emperor Shah Jahan wearing an elaborate head gear and sitting on his throne, the painting at the center shows a white man negotiating the prize of two slaves, and the painting on the right shows Virgin Mary with beams of light emanating from her body.

[Chapter 5 Political Transformations: Empires and Encounters, 1450–1750](#)

[Chapter 6 Economic Transformations: Commerce and Consequence, 1450–1750](#)

[Chapter 7 Cultural Transformations: Religion and Science, 1450–1750](#)

THE BIG PICTURE

Toward Modernity ... or Not?

For the sake of clarity and coherence, historians often characterize a particular period of time in a brief phrase such as “the age of First Civilizations” or “the era of revolutions.” Though useful and even necessary, such capsule descriptions vastly oversimplify what actually happened. Historical reality is always more messy, more complicated, and more uncertain than any shorthand label can convey. Such is surely the case when we examine the three centuries spanning the years from roughly 1450 to 1750, commonly labeled the “early modern era.”

Sprouts of Modernity?

In defining those centuries as “the early modern era,” historians are suggesting that during this period of time we can find some initial signs, markers, or sprouts of what became the modern world. Such indicators of a new era in human history include the beginnings of genuine globalization; new demographic, economic, and intellectual patterns; and a growing European presence in world affairs.

The most obvious expression of globalization lay in the oceanic journeys of European explorers, the European conquest and colonial settlement of the Americas, and all that followed from these events. The Atlantic slave trade linked Africa permanently to Europe and the Western Hemisphere, while the global silver trade allowed Europeans to buy their way into ancient Asian markets.

The massive exchange of plants, animals, diseases, and people, known to historians as the Columbian exchange, created wholly new networks of interaction across both the Atlantic and Pacific Oceans, with enormous global implications. Furthermore, missionaries carried Christianity far beyond Europe, making it a genuinely global religion with a presence in the Americas, China, Japan, the Philippine Islands, Siberia, and south central Africa.

But Western Europeans were not alone in weaving this emerging global web. Russians marched across Siberia to the Pacific, creating the world's largest territorial state. China expanded deep into Inner Asia, bringing Mongolia, Xinjiang, and Tibet into a much enlarged Chinese empire. The Turkish Ottoman Empire brought much of the Middle East, North Africa, and southeastern Europe into the Islamic world's largest and most powerful state. Japanese merchants moved aggressively to open up commercial opportunities in Southeast Asia even as Indian traders penetrated the markets of Central Asia, Persia, and Russia.

Scattered signs of what later generations thought of as “modern life” likewise appeared in various places around the world. The obviously modern cultural development took place in Europe, where the Scientific Revolution transformed, at least for a few people, their view of the world, their approach to seeking knowledge, and their understanding of traditional Christianity. Subsequently, a scientific outlook spread globally, becoming perhaps the most potent marker of modern life.

Demographically, China, Japan, India, and Europe experienced the beginnings of modern population growth. Human numbers more than doubled between 1400 and 1800 (from about 374 million to 968 million), even as the globalization of disease produced a demographic catastrophe in the Americas and the slave trade limited African population growth.

Yet another indication of modern life lay in more highly commercialized economies centered in large cities that developed in various parts of Eurasia and the Americas. By the early eighteenth century, for example, Japan was one of the most urbanized societies in the world. In China, Southeast Asia, India, and across the Atlantic basin, more and more people found themselves, sometimes willingly and at other times involuntarily, producing for distant markets rather than for the use of their local communities.

Stronger and more cohesive states represented yet another modern global pattern as they incorporated various local societies into larger units while actively promoting trade, manufacturing, and a common culture within their borders. France, the Dutch Republic, Russia, Morocco, the Mughal Empire, Vietnam, Burma, Siam, and Japan all represent this kind of state. Their military power likewise soared as the “gunpowder revolution” kicked in around the world. Thus large-scale empires proliferated across Asia and the Middle East, while various European powers carved out new domains in the Americas. Within these empires, human pressures on the land intensified as forests were felled, marshes

were drained, and the hunting grounds of foragers and the grazing lands of pastoralists were confiscated for farming or ranching.

Continuing Older Patterns?

But all of this may be misleading if it suggests that European world domination and more fully modern societies were a sure thing, an inevitable outgrowth of early modern developments. In fact, that future was far from clear in 1750. Although Europeans ruled the Americas and controlled the world's sea routes, their political and military power in mainland Asia and Africa was very limited, and they certainly did not hold all the leading roles in the global drama of these three centuries.

Furthermore, Islam, not Christianity, was the most rapidly spreading faith in much of Asia and Africa. And in 1750 Europe, India, and China were roughly comparable in their manufacturing output. It was not obvious that Europeans would soon dominate the planet. Moreover, populations and economies had surged at various points in the past, only to fall back again in a cyclical pattern. Nothing guaranteed that the early modern surge would be any more lasting than the others.

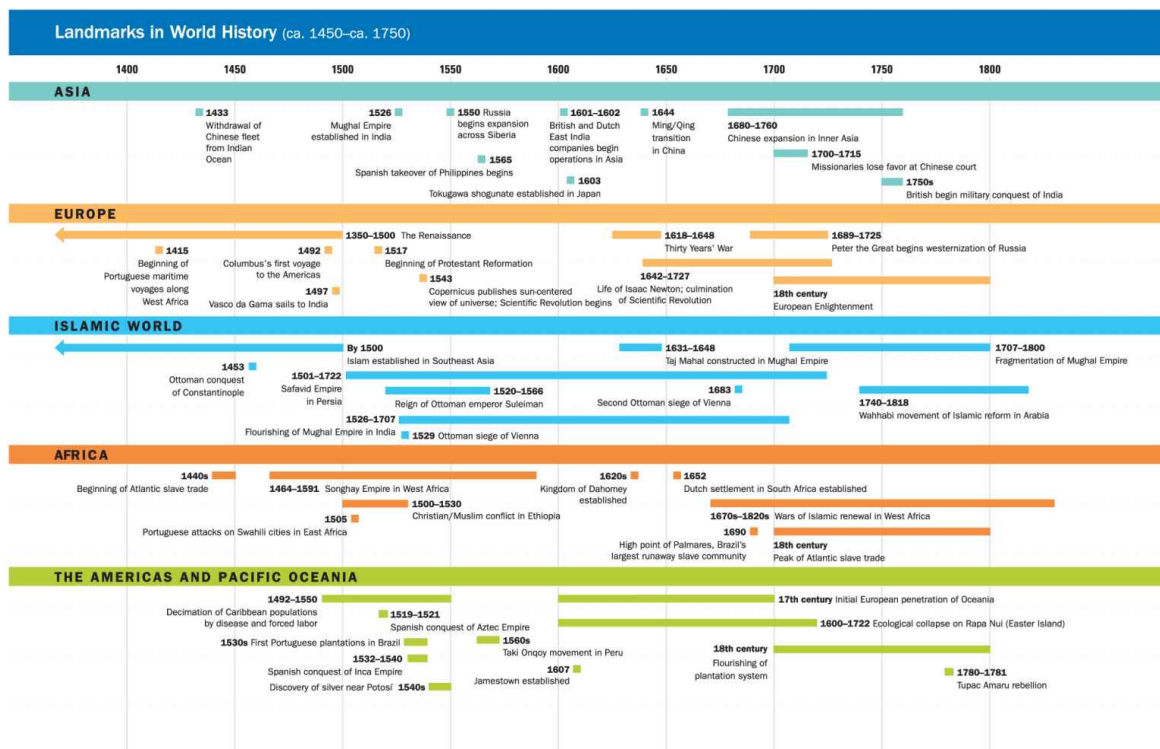
Nor was there much to suggest that anything approaching modern industrial society was on the horizon. Animal and human muscles, wind, wood, and water still provided almost all of the energy that powered human economies. Handicraft techniques of manufacturing had nowhere been displaced by factory-based production, steam power, or electricity. Long-established elites,

not middle-class upstarts, everywhere provided leadership and enjoyed the greatest privileges, while rural peasants, not urban workers, represented the primary social group in the lower classes. Kings and nobles, not parliaments and parties, governed. Female subordination was assumed to be natural almost everywhere, for nowhere had ideas of gender equality taken root.

Thus modern society, with its promise of liberation from ancient inequalities and from mass poverty, hardly seemed around the corner. Kings ruled most of Europe, and male landowning aristocrats remained at the top of the social hierarchy. Another change in ruling dynasties occurred in China, where that huge country affirmed Confucian values and a social structure that privileged landowning and office-holding elites, all of them men. Most Indians practiced some form of Hinduism and owed their most fundamental loyalty to local castes. The realm of Islam maintained its central role in the Eastern Hemisphere as the Ottoman Empire revived the political fortunes of Islam, and the religion sustained its long-term expansion into Africa and Southeast Asia. In short, for the majority of people, the three centuries between 1450 and 1750 marked less an entry into the modern era than the continuation of older patterns.

From this mixture of what was new and what was old during the early modern era, the three chapters that follow highlight the changes. [Chapter 5](#) turns the spotlight on the new empires of those three centuries—European, Middle Eastern, and Asian. New global patterns of long-distance commerce in spices, sugar, silver, fur, and slaves represent the themes of [Chapter 6](#). New

cultural trends—both within the major religious traditions of the world and in the emergence of modern science—come together in [Chapter 7](#). With the benefit of hindsight, we may see various “sprouts of modernity” as harbingers of things to come, but from the viewpoint of 1700 or so, the future was open and uncertain, as it almost always is.



Strayer/Nelson, *Ways of the World, 4e*, AP[®] Edition, © 2020 Bedford/St. Martin's

Description

The timelines read, 1400, 1450, 1500, 1550, and 1600.

Asia: 1433, Withdrawal of Chinese fleet from Indian Ocean; 1526, Mughal Empire established in India; 1550, Russia begins expansion across Siberia; 1565, Spanish takeover of Philippines begins; 1601 to 1602, British and Dutch East India companies begin operations in Asia, and 1603, Tokugawa shogunate established in Japan, 1644, Ming/Qing transition in China; 1680 to 1760, Chinese expansion in Inner Asia; 1700 to 1715, Missionaries lose favor at Chinese court; and 1750s, British begin military conquest of India.

Europe: 1350 to 1500, The Renaissance; 1415, Beginning of Portuguese maritime voyages along West Africa; 1492, Columbus's first voyage to the Americas; 1497, Vasco da Gama sails to India; 1517, Beginning of Protestant Reformation; and 1543, Copernicus publishes sun-centered view of universe; Scientific Revolution begins, 1618 to 1648, Thirty Years' War; 1689 to 1725, Peter the Great begins westernization of Russia; 1642 to 1727, Life of Isaac Newton; culmination of Scientific Revolution, and 18th Century, European Enlightenment.

Islamic World: By 1500, Islam established in Southeast Asia; 1453, Ottoman conquest of Constantinople; 1501 to 1722, Safavid Empire in Persia; 1520 to 1566, Reign of Ottoman emperor Suleiman; 1526 to 1707, Flourishing of Mughal Empire in India; and 1529, Ottoman siege of Vienna, World: 1631 to 1648, Taj Mahal constructed in Mughal Empire; 1683, Second Ottoman siege of Vienna; 1707 to 1800, Fragmentation of Mughal Empire; 1740 to 1818, Wahhabi movement of Islamic reform in Arabia.

Africa: 1440s, Beginning of Atlantic slave trade; 1464 to 1591, Songhay Empire in West Africa; 1500 to 1530, Christian/Muslim conflict in Ethiopia; 1505, Portuguese attacks on Swahili cities in East Africa

The Americas and Pacific Oceania: The establishment in America and Pacific Oceania; 1492-1550, Decimation of Caribbean populations by disease and forced labor; 1519-1521; Spanish conquest of Aztec Empire, 1560s; First Portuguese plantations in Brazil, 1530s; Spanish conquest of Inca Empire, 1532-1540; Discovery of silver near Potosí, 1540s; Jamestown established, 1607.

1644, Ming/Qing transition in China; 1680-1760; Chinese expansion in Inner Asia, 1700-1715, Missionaries lose favor at Chinese court; 1750s, British begin military conquest of India.

1618-1648, Thirty Years' War; 1689-1725, Peter the Great begins westernization of Russia; 1642-1727, Life of Isaac Newton;

culmination of Scientific Revolution; 18th century, European Enlightenment;

1631–1648, Taj Mahal constructed in Mughal Empire; 1707–1800, Fragmentation of Mughal Empire; 1683, Second Ottoman siege of Vienna; 1740–1818, Wahhabi movement of Islamic reform in Arabia.

1652: Dutch settlement in South Africa established; 1670s–1820s, Wars of Islamic renewal in West Africa; 1690

High point of Palmares, Brazil's largest runaway slave community, Eighteenth century, Peak of Atlantic slave trade

Seventeenth Century, Initial European penetration of Oceania; 1600 to 1722, Ecological collapse on Rapa Nui (Easter Island); Eighteenth Century, Flourishing of plantation system; and 1780 to 1781, Tupac Amaru rebellion.

UNDERSTANDING AP® THEMES IN PART 2

Global Interactions

Encompassing the three centuries between 1450 and 1750, this part is commonly referred to as the “early modern era.” While this designation remains controversial among some historians, these centuries represent a new phase in the human journey because for the first time the interactions among distinct cultures and societies occurred on a genuinely global scale. Now the Americas became permanently linked into a network of communication and exchange with the Afro-Eurasian world, and sub-Saharan Africa was more thoroughly connected to an emerging world system. The three chapters of [Part 2](#) are organized thematically, with [Chapter 5](#) dealing with empire building, [Chapter 6](#) with the making of a global economy, and [Chapter 7](#) with transregional cultural developments, both religious and secular. These processes in turn had major effects on the social evolution of human cultures around the world and on the demographic and environmental settings in which they operated.

	ENVIRONMENT	CULTURES	GOVERNANCE	ECONOMIES	SOCIAL STRUCTURES	TECHNOLOGY
ca. 1450–1750	The Little Ice Age: global cooling and its consequences The Columbian exchange: global biological transformations Global population growth and environmental change due to Columbian exchange Demographic history of slave trade: migration & change over time Disease and demographic collapse: the Americas and Siberia Environmental effects of silver mining in Bolivia Species depletion due to the fur trade (Russia and North America) Reforestation in Japan Deforestation in China	Muslim/Christian encounters in Ottoman realm Continued Islamic expansion in Southeast Asia Continued Muslim/Hindu encounters in India Neo-Confucianism, kaozheng, and popular culture in China Popularization of Bhakti tradition in India Protestant Reformation Emergence of Sikhism in India Emergence of modern science in Europe Christianity in <ul style="list-style-type: none"> Philippines Siberia Spanish America Russia China Japan Mughal India African religious cultures in the Americas Responses to European science: China, Japan, and the Islamic world European Enlightenment Islamic renewal: the Wahhabi example	The making of a Russian Empire The Ottoman Empire: Muslim state building in the Middle East and Southeast Europe Early modern state building: primary sources from Asia, the Middle East, Europe, and the Americas European conquest and empire building in the Americas African state building and state disintegration in the slave-trade era The Mughals: a Muslim empire in India A Spanish colonial state in the Philippines Japan and China: limiting European incursions The Tokugawa state in Japan Spread of Chinese empire into Central Asia Peter the Great and Russia's "catching up" efforts	Continuation of Asian commercial networks in Asia The Atlantic slave trade: <ul style="list-style-type: none"> Origins Operations Outcomes The spice trade: empires of European commerce in Asia Global silver trade: effects on <ul style="list-style-type: none"> Spanish America Japan China Europe Plantation economies begin in the Americas Forced labor and the hacienda system The fur trade: North America and Russia compared Settler economies in the Americas Erosion of hunting and herding economies in Russian Empire Growth of silver-mining economy: Potosí	Class and gender in the early modern era Importance of female merchants in Southeast Asia Women in Mughal and Ottoman empires Multiculturalism in China Expressing social status via trade goods Erosion of pastoralism in Russian and Chinese empires Emergence of mestizo/mulatto classes in the Americas Gender and social change in Africa as a result of the slave trade Women in American colonial societies The fur trade's effect on gender roles in North America Comparing colonial social structures in North and South America Erosion of women's roles in the colonial Philippines Women in the Scientific Revolution and the Enlightenment	Terrace farming in Andes Gunpowder technology improves Improved maritime technology allows empires to expand Chinampas by Aztecs Portuguese develop new maritime technologies Development of new ships: caravel, carrack, fluyt Introduction of Afro-Eurasian technologies to the Americas Telescope as a technology of scientific inquiry

Description

The column headers reads, Environment and cultures. The row header reads, ca. 1450–1500, ca. 1500–1550, ca. 1550–1600, ca. 1600–1650, ca. 1650–1700, ca. 1700–1750.

The data in the table are as follows:

Row 1: The Little Ice Age: global cooling and its consequences (continues until 19th century); Muslim/Christian encounters in Ottoman realm Continued Islamic expansion in Southeast Asia.

Row 2: Disease and demographic collapse: the Americas and Siberia
The Columbian exchange: global biological transformations;
Protestant Reformation Global Christianity African religious cultures in the Americas begin Popularization of bhakti tradition in India
Emergence of Sikhism Emergence of modern science in Europe.

Row 3: Global population growth and environmental change due to Columbian exchange Environmental effects of silver mining in Bolivia
Demographic history of slave trade, Blank.

Row 4: Species depletion due to the fur trade (Russia and North America); Neo-Confucianism, kaozheng, and popular culture emerge in China.

Row 5: Reforestation in Japan Deforestation in China; Responses to European science: China, Japan, and the Islamic world.

Row 6: Blank, Beginning of European Enlightenment Islamic renewal: the Wahhabi example.

The data are as follows:

ca. 1450–1500:

Governance: The making of a Russian Empire; The Ottomans: a Muslim empire in the Middle East and Southeast Europe; Early modern state building: primary sources from Asia, the Middle East, Europe, and the Americas.

Economies: Continuation of Asian commercial networks in Asia.

Social Structures: Class and gender in the early modern era; Importance of female merchants in Southeast Asia; Erosion of pastoralism in Russian and Chinese empires.

Technology: Portuguese develop new maritime technologies;

Development of new ships: caravel, carrack, fluyt; Chinampas by Aztecs; Terrace farming by Incas Gunpowder.

ca. 1500–1550:

Governance: European conquest and empire building in the Americas; A Spanish colonial state in the Philippines; The Mughals: a Muslim empire in India.

Economies: The spice trade: empires of European commerce in Asia; Global silver trade; Atlantic slave trade; Plantation economies begin in the Americas; Forced labor and the hacienda system.

Social Structures: Erosion of women's roles in the colonial Philippines; Women in Mughal and Ottoman empires.

Technology: Introduction of Afro-Eurasian technologies to the Americas.

ca. 1550–1600:

Governance: African state building and state disintegration in the slave-trade era.

Economies: Growth of silver-mining economy: Potosi.

Social Structures: Emergence of mestizo/ mulatto classes in the Americas; Gender and social change in Africa as a result of the slave trade; Expression of social status via trade goods.

Technology: No text.

ca. 1600–1650:

Governance: The Tokugawa state in Japan and China: limiting European incursions.

Economies: The fur trade: North America and Russia; Settler economies in the Americas; Erosion of hunting and herding economies in Russian Empire.

Social Structures: Women in American colonial societies; The fur trade's effect on gender roles in North America; Multiculturalism in China.

Technology: Gunpowder technology improves; Improved maritime technology allows empires to expand.

ca. 1650–1700:

Governance: Spread of Chinese empire into Central Asia.

Economies: No text.

Social Structures: Comparison of colonial social structures in North and South America.

Technology: No text.

ca. 1700–1750:

Governance: Peter the Great and Russia’s “catching-up” efforts.

Economies: No text.

Social Structures: Women in the Scientific Revolution and the Enlightenment.

Technology: No text.



CHAPTER 5 Political Transformations Empires and Encounters 1450–1750



Illustration from the Padshahnama, ca.1630–40/Royal Collection/Royal Collection Trust © Her Majesty Queen Elizabeth II, 2017/Bridgeman Images

The Mughal Empire

Among the most magnificent of the early modern empires was that of the Mughals in India. In this painting by an unknown Mughal artist, the seventeenth-century emperor Shah Jahan is holding a *darbar*, or ceremonial assembly, in the audience hall of his palace. The material splendor of the setting shows the immense wealth of the court, while the halo around Shah Jahan's head indicates the special spiritual grace or enlightenment associated with emperors.

Description

The courtiers are shown wearing colorful clothes and headbands. A few are holding swords or maces in their hands. The throne has detailed and rich engravings. The painting also shows cutlery with intricate engravings.

AP[®] Analyzing Evidence

What techniques of state management are suggested in the illustration?

European Empires in the Americas

[The European Advantage](#)

[The Great Dying and the Little Ice Age](#)

[The Columbian Exchange](#)

Comparing Colonial Societies in the Americas

[In the Lands of the Aztecs and the Incas](#)

[Colonies of Sugar](#)

[Settler Colonies in North America](#)

The Steppes and Siberia: The Making of a Russian Empire

[Experiencing the Russian Empire](#)

[Russians and Empire](#)

Asian Empires

[Making China an Empire](#)

[Muslims and Hindus in the Mughal Empire](#)

[Muslims and Christians in the Ottoman Empire](#)

Reflections: The Centrality of Context in World History

In early 2017, a U.S. newspaper writer, L. Todd Wood, stated, “Mr. Putin ... does want a return of the Russian Empire.” Such sentiments have become commonplace following the Russian president’s actions in seizing Crimea and in pressuring Ukraine to remain within a Russian sphere of influence. In reflecting on this very current political situation, Mr. Wood and many others have invoked the Russian Empire, which had taken shape during the early modern era. In the same vein, commentators on the economic and political resurgence of twenty-first-century Turkey often refer to it as an effort “to rebuild the Ottoman Empire,” likewise a creation of the early modern era.¹ In such ways, the memories of these earlier empires continue to shape understanding of current events and perhaps to inspire actions in the present as well. ■■■

Underlying these comments is a sharply critical posture toward any revival of these earlier empires. Indeed, empire building has been largely discredited during the twentieth and twenty-first centuries, and “imperialist” has become a term of insult rather than a source of pride. How very different were the three centuries (1450–1750) of the early modern era, when empire building was a global process! In the Americas, the Aztec and Inca empires flourished before they were incorporated into the rival empires of the Spanish, Portuguese, British, French, and Dutch, constructed

all across the Western Hemisphere. Within those European imperial systems, vast transformations took place: old societies were destroyed, and new societies arose as Native Americans, Europeans, and Africans came into sustained contact with one another for the first time in world history. It was a revolutionary encounter with implications that extended far beyond the Americas themselves.

AP* Contextualization

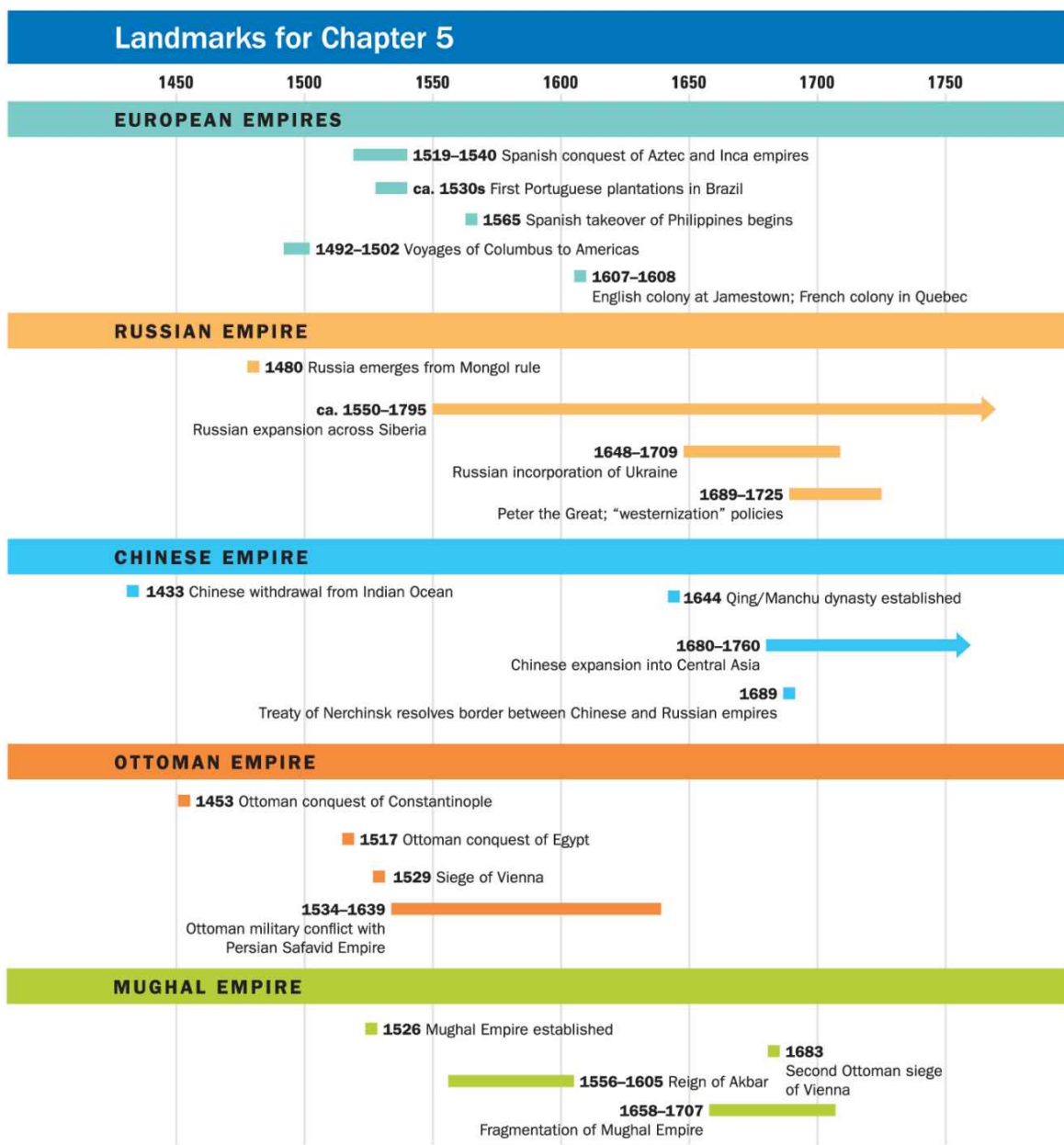
The term “imperialist” has a negative connotation today, but was a source of pride for some in 1450–1750. How does the context of this period explain this pride?

AP* Comparison

In what ways did European empires in the Americas resemble their Russian, Chinese, Mughal, and Ottoman counterparts, and in what respects were they different? Do you find the similarities or the differences more significant?

But European empires in the Americas were not alone on the imperial stage of the early modern era. Across the immense expanse of Siberia, the Russians constructed what was then the world’s largest territorial empire, making Russia an Asian as well as a European power. Qing (chihng) dynasty China penetrated deep into Inner Asia, doubling the size of the country while incorporating millions of non-Chinese people who practiced Islam, Buddhism, or animistic religions. On the South Asian peninsula,

the Islamic Mughal Empire brought Hindus and Muslims into a closer relationship than ever before, sometimes quite peacefully and at other times with great conflict. In the Middle East, the Turkish Ottoman Empire reestablished something of the earlier political unity of heartland Islam and posed a serious military and religious threat to European Christendom. Thus the early modern era was an age of empire.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

A horizontal scale on top has the years in C.E (Common Era). The data reads as follows:

European Empires: 1519 to 1540, Spanish conquest of Aztec and Inca empires; ca. 1530s, First Portuguese plantations in Brazil; 1565, Spanish takeover of Philippines begins; 1607 to 1608, English colony at Jamestown; French colony in Quebec.

Russian Empire: 1480, Russia emerges from Mongol rule; ca. 1550, Russian expansion across Siberia begins; 1648 to 1709, Russian incorporation of Ukraine; 1689 to 1725, Peter the Great; westernization policies.

Chinese Empire: 1433, Chinese withdrawal from Indian Ocean; 1644, Qing/Manchu dynasty established; 1680 to 1760, Chinese expansion into Central Asia; 1689, Treaty of Nerchinsk resolves border between Chinese and Russian empires.

Ottoman Empire: 1453, Ottoman conquest of Constantinople; 1517, Ottoman conquest of Egypt; 1529, Siege of Vienna; 1534 to 1639, Ottoman military conflict with Persian Safavid Empire.

Mughal Empire: 1526, Mughal Empire established; 1556 to 1605, Reign of Akbar; 1658 to 1707, Fragmentation of Mughal Empire.

European Empires in the Americas

AP® EXAM TIP

Understand the process of European state building in the Americas.

Among the early modern empires, those of Western Europe were distinctive because the conquered territories lay an ocean away from the imperial heartland, rather than adjacent to it. Following the breakthrough voyages of Columbus, the Spanish focused their empire-building efforts in the Caribbean and then, in the early sixteenth century, turned to the mainland, making stunning conquests of the powerful but fragile Aztec and Inca empires. Meanwhile, the Portuguese established themselves along the coast of present-day Brazil. In the early seventeenth century, the British, French, and Dutch launched colonial settlements along the eastern coast of North America. From these beginnings, Europeans extended their empires to encompass most of the Americas, at least nominally, by the mid-eighteenth century (see [Map 5.1](#)). It was a remarkable achievement. What had made it possible?



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 5.1 European Colonial Empires in the Americas

By the beginning of the eighteenth century, European powers had laid claim to most of the Western Hemisphere. Their wars and rivalries during that century led to an expansion of Spanish and English claims, at the expense of the French.

READING THE MAP: Which European power controlled the most territory in the Americas? Which controlled the least?

MAKING CONNECTIONS: Compare [Map 5.1](#) with [Map 8.3](#). Which European powers lost control of their Central and South American colonies by the 1830s? Which retained theirs? Which did both?

Description

Spanish Territories included New Spain, New Granada, Peru, Rio De, Cuba, and Santo Domingo. Major cities were Mexico City, Veracruz, Acapulco, Panama City, Lima, Cuzco, Potosí, Concepción, and Buenos Aires. Portuguese Territories included Brazil and the major cities in this region were Rio de Janeiro and Sao Paulo. French territories consisted of Louisiana, Quebec and a portion of Guiana. English territories included Jamaica, the region around the Hudson Bay, and a part of the eastern coast of North America. The major cities were Boston, New York, Jamestown, and St. Augustine. Dutch territory consisted of a portion of Guiana and the island of Haiti.

AP[®] Causation

How does this map show rivalry among European states?

The European Advantage

AP[®] Contextualization

What historical developments enabled Europeans to carve out huge empires an ocean away from their homelands?

Geography provides a starting point for explaining Europe's American empires. Countries on the Atlantic rim of Europe (Portugal, Spain, Britain, and France) were simply closer to the

Americas than were any potential Asian competitors. Furthermore, the complex current system and the fixed winds of the Atlantic that blew steadily in the same direction provided a far different maritime environment than the alternating monsoon winds of the Indian Ocean, one that forced Western mariners to innovate in ways that made their ships among the most maneuverable in the world.

AP® EXAM TIP

Understand the various motivations for European exploration.

The enormously rich markets of the Indian Ocean world provided little incentive for its Chinese, Indian, or Muslim participants to venture much beyond their own waters. Europeans, however, were powerfully motivated to do so. After 1200 or so, European elites were increasingly aware of their region's marginal position in the rich world of Eurasian commerce and were determined to gain access to that world. Once the Americas were discovered, windfalls of natural resources, including highly productive agricultural lands, drove further expansion, ultimately underpinning the long-term growth of the European economy into the nineteenth and twentieth centuries. The drive to expand beyond Europe was also motivated by the enduring rivalries of competing European states. At the same time, the growing and relatively independent merchant class sought direct access to Asian wealth to avoid the reliance on Muslim intermediaries that they found so distasteful. Impoverished nobles and commoners alike found opportunity for gaining wealth and status in the

colonies. Missionaries and others were inspired by crusading zeal to enlarge the realm of Christendom. Persecuted minorities were in search of a new start in life. All of these compelling motives drove the relentlessly expanding imperial frontier in the Americas. Summarizing their intentions, one Spanish conquistador declared: “We came here to serve God and the King, and also to get rich.”²

In carving out these empires, often against great odds and with great difficulty, Europeans nonetheless had certain advantages, despite their distance from home. Their states and trading companies effectively mobilized both human and material resources. European innovations in mapmaking, navigation, sailing techniques, and ship design — building on earlier models from the Mediterranean, Indian Ocean, and Chinese regions — likewise enabled Europeans to penetrate the Atlantic Ocean. Their ironworking technology, gunpowder weapons, and horses initially had no parallel in the Americas, although many peoples later acquired them.

AP® EXAM TIP

Understand the causes and consequences of the Spanish conquest of the Aztec and Inca empires.

Divisions within and between local societies provided allies for the determined European invaders. Various subject peoples of the Aztec Empire, for example, resented Mexica domination and willingly joined conquistador [Hernán Cortés](#) in the Spanish assault on that empire. In the final attack on the Aztec capital of

Tenochtitlán, Cortés's forces contained fewer than 1,000 Spaniards and many times that number of Tlaxcalans, former subjects of the Aztecs. After their defeat, tens of thousands of Aztecs themselves joined Cortés as he carved out a Spanish Mesoamerican empire far larger than that of the Aztecs. (See [Zooming In: Doña Marina](#).) Much of the Inca elite, according to a recent study, “actually welcomed the Spanish invaders as liberators and willingly settled down with them to share rule of Andean farmers and miners.”³ A violent dispute between two rival contenders for the Inca throne, the brothers Atahualpa and Huáscar, certainly helped the European invaders recruit allies to augment their own minimal forces. In short, Spanish military victories were not solely of their own making, but the product of alliances with local peoples, who supplied the bulk of the Europeans' conquering armies.

Perhaps the most significant of European advantages lay in their germs and diseases, with which Native Americans had no familiarity. Those diseases decimated society after society, sometimes in advance of the Europeans' actual arrival. In particular regions such as the Caribbean, Virginia, and New England, the rapid buildup of immigrant populations, coupled with the sharply diminished native numbers, allowed Europeans to actually outnumber local peoples within a few decades.

ZOOMING IN 

Doña Marina: Between Two Worlds



photo: Biblioteca Nacional, Madrid, Spain/ Bridgeman Images

Doña Marina (left) translating for Cortés.

In her brief life, she was known variously as Malinal, Doña Marina, and La Malinche. By whatever name, she was a woman who experienced the encounter of the Old World and the New in particularly intimate ways, even as she became a bridge between them. Born around 1505, Malinal was the daughter of an elite and cultured family in the borderlands between the Maya and Aztec cultures in what is now southern Mexico. Two dramatic events decisively shaped her life. The first occurred when her father died and her mother remarried, bearing a son to her new husband. To protect this boy's inheritance, Malinal's family sold her into slavery. Eventually, she came into the possession of a Maya chieftain in Tabasco on the Gulf of Mexico.

Here her second life-changing event took place in March 1519, when the Spanish conquistador Hernán Cortés landed his troops and inflicted a sharp military defeat on Tabasco. In the negotiations that followed,

Tabasco authorities gave lavish gifts to the Spanish, including twenty women, one of whom was Malinal. Described by Bernal Díaz, one of Cortés's associates, as "good-looking, intelligent, and self-assured," the teenage Malinal soon found herself in service to Cortés himself. Since Spanish men were not supposed to touch non-Christian women, these newcomers were distributed among his officers, quickly baptized, and given Christian names. Thus Malinal became Doña Marina.

With a ready ear for languages and already fluent in Mayan and Nahuatl, the language of the Aztecs, Doña Marina soon picked up Spanish and quickly became indispensable to Cortés as an interpreter, cross-cultural broker, and strategist. She accompanied him on his march inland to the Aztec capital, Tenochtitlán, and on several occasions her language skills and cultural awareness allowed her to uncover spies and plots that might well have seriously impeded Cortés's defeat of the Aztec Empire. Díaz reported that "Doña Marina, who understood full well what was happening, told [Cortés] what was going on." In the Aztec capital, where Cortés took the emperor Moctezuma captive, it fell to Doña Marina to persuade him to accept this humiliating position and surrender his wealth to the Spanish. Even Cortés, who was never very gracious with his praise for her, acknowledged that "after God, we owe this conquest of New Spain to Doña Marina." Aztecs soon came to see this young woman as the voice of Cortés, referring to her as La Malinche, a Spanish approximation of her original name. So paired did Cortés and La Malinche become in Aztec thinking that Cortés himself was often called Malinche.

More than an interpreter for Cortés, Doña Marina also became his mistress and bore him a son. But after the initial conquest of Mexico was complete and he no longer needed her skills, Cortés married Doña Marina off to another Spanish conquistador, Juan Jaramillo, with whom she lived until her death, probably around 1530. Cortés did provide her with several pieces of land, one of which, ironically, had belonged to Moctezuma. Her son, however, was taken from her and raised in Spain.

In 1523, Doña Marina performed one final service for Cortés, accompanying him on a mission to Honduras to suppress a rebellion.

There her personal life seemed to come full circle, for near her hometown she encountered her mother, who had sold her into slavery, and her half-brother. Díaz reported that they “were very much afraid of Doña Marina,” thinking that they would surely be put to death by their now-powerful and well-connected relative. But in a replay of the biblical story of Joseph and his brothers, Doña Marina quickly reassured and forgave them, while granting them “many golden jewels and some clothes.”

In the centuries since her death, Doña Marina has been highly controversial. For much of the colonial era, she was viewed positively as an ally of the Spanish. But after independence, some came to see her as a traitor to her own people, shunning her heritage and siding with the invaders. Still others have considered her as the mother of Mexico’s mixed-race, or mestizo, culture. Should she be understood primarily as a victim or as a skillful survivor negotiating hard choices under difficult circumstances?

Whatever the judgments of later generations, Doña Marina herself seems to have made a clear choice to cast her lot with the Europeans. Even when Cortés had given her to another man, Doña Marina expressed no regret. According to Díaz, she declared, “Even if they were to make me mistress of all the provinces of New Spain, I would refuse the honor, for I would rather serve my husband and Cortés than anything else in the world.”

QUESTIONS

How does the story of Doña Marina show the continuity of patriarchy?

The Great Dying and the Little Ice Age

However Europeans acquired American empires, their global significance is apparent. Chief among the consequences was the demographic collapse of Native American societies. Although precise figures remain the subject of much debate, scholars generally agree that the pre-Columbian population of the Western Hemisphere was substantial, perhaps 60 to 80 million. The greatest concentrations of people lived in the Mesoamerican and Andean zones, which were dominated by the Aztec and Inca empires. Long isolation from the Afro-Eurasian world and the lack of most domesticated animals meant the absence of acquired immunities to Old World diseases such as smallpox, measles, typhus, influenza, malaria, and, later, yellow fever.

AP® EXAM TIP

The demographic effects of European diseases on the Americas are an especially important concept for the AP® exam.

Therefore, when Native American peoples came into contact with these European and African diseases, they died in appalling numbers, in many cases losing up to 90 percent of the population. The densely settled peoples of Caribbean islands virtually vanished within fifty years of Columbus's arrival. Central Mexico, with a population estimated at some 10 to 20 million before the Spanish conquest, declined to about 1 million by 1650. A native Nahuatl (nah-watl) account depicted the social breakdown that accompanied the smallpox pandemic: "A great many died from this plague, and many others died of hunger. They could not get

up to search for food, and everyone else was too sick to care for them, so they starved to death in their beds.”⁴

The situation was similar in Dutch and British territories of North America. A Dutch observer in New Netherland (later New York) reported in 1656 that “the Indians ... affirm that before the arrival of the Christians, and before the small pox broke out amongst them, they were ten times as numerous as they are now, and that their population had been melted down by this disease, whereof nine-tenths of them have died.”⁵ To Governor Bradford of Plymouth colony (in present-day Massachusetts), such conditions represented the “good hand of God” at work, “sweeping away great multitudes of the natives ... that he might make room for us.”⁶ Not until the late seventeenth century did native numbers begin to recuperate somewhat from this catastrophe, and even then, not everywhere.

AP® EXAM TIP

You need to understand the effects of environmental events on human history.

As the **Great Dying** took hold in the Americas, it interacted with another natural phenomenon, this time one of genuinely global proportions. Known as the **Little Ice Age**, it was a period from the thirteenth to nineteenth century of unusually cool temperatures that spanned much of the early modern period, most prominently in the Northern Hemisphere. Scholars continue to debate its causes. Some have suggested a low point in sunspot activity,

while others cite volcanic eruptions, whose ash and gases blocked the sun's warming energy. More recently, some scientists have linked the Little Ice Age to the demographic collapse in the Americas. The Great Dying, they argue, resulted in the desertion of large areas of Native American farmland and ended the traditional practices of forest management through burning in many regions. These changes sparked a resurgence of plant life, which in turn took large amounts of carbon dioxide, a greenhouse gas, out of the atmosphere, contributing to global cooling. Whatever the causes, shorter growing seasons and less hospitable weather conditions adversely affected food production in regions across the globe.

While the onset, duration, and effects of the Little Ice Age varied from region to region, the impact of a cooler climate reached its peak in many regions in the mid-seventeenth century, helping to spark what scholars term the [General Crisis](#). Much of China, Europe, and North America experienced record or near-record cold winters during this period. Regions near the equator in the tropics and Southern Hemisphere also experienced extreme conditions and irregular rainfall, resulting, for instance, in the growth of the Sahara Desert. Wet, cold summers reduced harvests dramatically in Europe, while severe droughts ruined crops in many other regions, especially China, which suffered terrible drought between 1637 and 1641. Difficult weather conditions accentuated other stresses in societies, leading to widespread famines, epidemics, uprisings, and wars in which millions perished. Eurasia did not escape lightly from these stresses: the collapse of the Ming dynasty in China, nearly

constant warfare in Europe, and civil war in Mughal India all occurred in the context of the General Crisis, which only fully subsided when more favorable weather patterns took hold starting in the eighteenth century.

Nor were the Americas, already devastated by the Great Dying, spared the suffering that accompanied the Little Ice Age and the General Crisis of the seventeenth century. In central Mexico, heartland of the Aztec Empire and the center of Spanish colonial rule in the area, severe drought in the five years after 1639 sent the price of maize skyrocketing, left granaries empty and many people without water, and prompted an unsuccessful plot to declare Mexico's independence from Spain. Continuing drought years in the decades that followed witnessed repeated public processions of the statue of Our Lady of Guadalupe, who had gained a reputation for producing rain. The Caribbean region during the 1640s experienced the opposite condition — torrential rains that accompanied more frequent El Niño weather patterns — which provided ideal conditions for the breeding of mosquitoes that carried both yellow fever and malaria. A Maya chronicle for 1648 noted, “There was bloody vomit and we began to die.”⁷

Like the Great Dying, the General Crisis reminds us that climate often plays an important role in shaping human history. But it also reminds us that human activity — the importation of deadly diseases to the Americas, in this case — may also help shape the climate, and that this has been true long before our current climate crisis.

The Columbian Exchange

AP® EXAM TIP

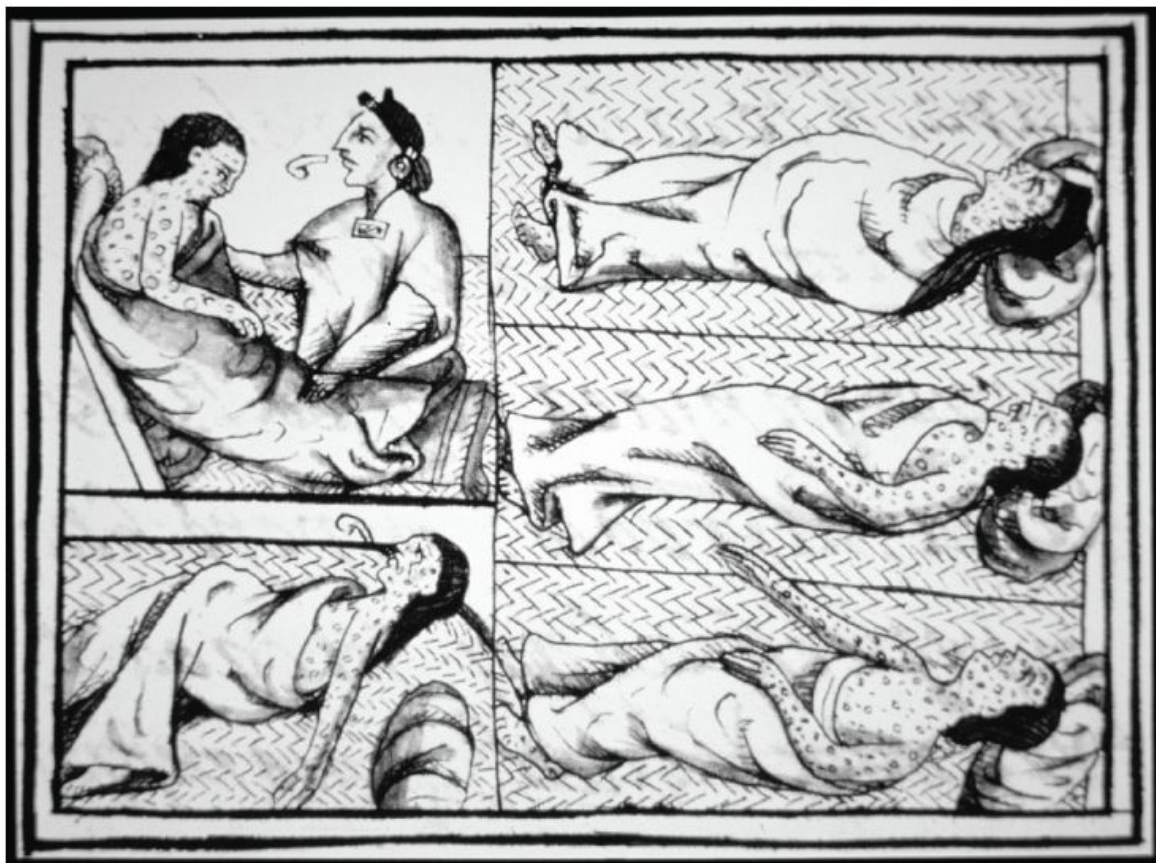
Be sure you understand the definition of the Columbian exchange and its global economic, environmental, and cultural effects.

AP® Continuity and Change

What large-scale transformations did European empires generate?

In sharply diminishing the population of the Americas, the Great Dying, together with the impact of the Little Ice Age, created an acute labor shortage and certainly did make room for immigrant newcomers, both colonizing Europeans and enslaved Africans. Over the several centuries of the colonial era and beyond, various combinations of indigenous, European, and African peoples created entirely new societies in the Americas, largely replacing the many and varied cultures that had flourished before 1492. To those colonial societies, Europeans and Africans brought not only their germs and their people but also their plants and animals. Wheat, rice, sugarcane, grapes, and many garden vegetables and fruits, as well as numerous weeds, took hold in the Americas, where they transformed the landscape and made possible a recognizably European diet and way of life. In what is now the continental United States, for example, the centuries since 1600 have witnessed the destruction of some 90 percent of the old-growth forests as the land has been burned, logged, and turned into fields and pastures. Even more revolutionary were the

newcomers' animals — horses, pigs, cattle, goats, sheep — all of which were new to the Americas and multiplied spectacularly in an environment largely free of natural predators. These domesticated animals made possible the ranching economies and cowboy cultures of both North and South America. Horses also transformed many Native American societies, particularly in the North American West, as settled farming peoples such as the Pawnee abandoned their fields to hunt bison from horseback. As a male-dominated hunting and warrior culture emerged, women lost much of their earlier role as food producers. Both environmentally and socially, these changes were revolutionary.



Private Collection/Peter Newark American Pictures/Bridgeman Images

Disease and Death among the Aztecs

Smallpox, which accompanied the Spanish to the Americas, devastated native populations. This image, drawn by an Aztec artist and contained in the sixteenth-century Florentine Codex, illustrates the impact of the disease in Mesoamerica.

Description

The first part shows a woman infected with small pox sitting in a reclined position. She has lesions all over her body. A woman is shown standing beside her. The remaining four parts show the woman lying down, partially covered by a sheet.

AP[®] Causation

What historical factors made Europeans less susceptible to the disease pictured above than the indigenous population?

AP[®] EXAM TIP

Understand the impact of American plants on places in Africa, Asia, and Europe.

In the other direction, American food crops such as corn, potatoes, and cassava spread widely in the Eastern Hemisphere, where they provided the nutritional foundation for the population growth that became everywhere a hallmark of the modern era. In Europe, calories derived from corn and potatoes helped push human numbers from some 60 million in 1400 to 390 million in 1900. Those Amerindian crops later provided cheap and reasonably nutritious food for millions of industrial workers. Potatoes, especially, allowed Ireland's population to grow enormously and then condemned many of the Irish to starvation

or emigration when an airborne fungus, also from the Americas, destroyed the crop in the mid-nineteenth century. In China, corn, peanuts, and especially sweet potatoes supplemented the traditional rice and wheat to sustain China's modern population explosion. By the early twentieth century, food plants of American origin represented about 20 percent of total Chinese food production. In Africa, corn took hold quickly and was used as a cheap food for the human cargoes of the transatlantic trade. Beyond food crops, American stimulants such as tobacco and chocolate were soon used around the world. By the seventeenth century, how-to manuals instructed Chinese users on smoking techniques, and tobacco had become, in the words of one enamored Chinese poet, "the gentleman's companion, it warms my heart and leaves my mouth feeling like a divine furnace."⁸ Tea from China and coffee from the Islamic world also spread globally, contributing to this worldwide biological exchange. Never before in human history had such a large-scale and consequential diffusion of plants and animals operated to remake the biological environment of the planet.

AP® EXAM TIP

Understand this explanation of the long-term effects of the Columbian exchange.

This enormous network of communication, migration, trade, disease, and the transfer of plants and animals, all generated by European colonial empires in the Americas, has been dubbed the "Columbian exchange." It gave rise to something wholly new in

world history: an interacting Atlantic world that permanently connected Europe, Africa, and North and South America. But the long-term benefits of this Atlantic network were very unequally distributed. The peoples of Africa and the Americas experienced social disruption, slavery, disease, and death on an almost unimaginable scale, while Western Europeans reaped the greatest rewards. Mountains of new information flooded into Europe, shaking up conventional understandings of the world and contributing to a revolutionary new way of thinking known as the Scientific Revolution. The wealth of the colonies — precious metals, natural resources, new food crops, slave labor, financial profits, colonial markets — provided one of the foundations on which Europe's Industrial Revolution was built. The colonies also provided an outlet for the rapidly growing population of European societies and represented an enormous extension of European civilization. In short, the colonial empires of the Americas greatly facilitated a changing global balance of power, which now thrust the previously marginal Western Europeans into an increasingly central and commanding role on the world stage. "Without a New World to deliver economic balance in the Old," concluded a prominent world historian, "Europe would have remained inferior, as ever, in wealth and power, to the great civilizations of Asia."⁹

Comparing Colonial Societies in the Americas

AP® EXAM TIP

Understand the similarities and differences between European colonial rule in the Caribbean and North America and European colonial rule in South America.

European colonial empires — Spanish, Portuguese, British, and French alike — did not simply conquer and govern established societies, but rather generated wholly new societies, born of the decimation of Native American populations and the introduction of European and African peoples, cultures, plants, and animals. European colonial strategies were based on an economic theory known as **mercantilism**, which held that governments served their countries' economic interests best by encouraging exports and accumulating bullion (precious metals such as silver and gold). In this scheme of things, colonies provided closed markets for the manufactured goods of the “mother country” and, if they were lucky, supplied great quantities of bullion as well. Such an outlook fueled European wars and colonial rivalries around the world in the early modern era.

AP® Comparison

How did European nations differ in their colonization of the Western Hemisphere?

Meanwhile, in the colonies themselves, empire took shape in various ways. Some differences derived from the contrasting societies of the colonizing powers, such as a semi-feudal and Catholic Spain and a more rapidly changing Protestant England. The kind of economy established in particular regions — settler-dominated agriculture, slave-based plantations, ranching, or mining — likewise influenced the colonies' development. So too did the character of the Native American cultures — the more densely populated and urbanized Mesoamerican and Andean civilizations differed greatly from the more sparsely populated rural villages of North America.

Furthermore, women and men often experienced colonial intrusion in quite distinct ways. Beyond the common burdens of violent conquest, epidemic disease, and coerced labor, both Native American and enslaved African women had to cope with the additional demands made on them as females. Conquest was often accompanied by the transfer of women to the new colonial rulers. Cortés, for example, marked his alliance with the city of Tlaxcala (tlah-SKAH-lah) against the Aztecs by an exchange of gifts in which he received hundreds of female slaves and eight daughters of elite Tlaxcalan families, whom he distributed to his soldiers. And he commanded the Aztec ruler: “You are to deliver women with light skins, corn, chicken, eggs, and tortillas.”¹⁰

AP® EXAM TIP

Remember these examples of how Amerindian women were treated by both native men and Europeans after the European conquest.

Soon after conquest, many Spanish men married elite native women. It was a long-standing practice in Amerindian societies and was encouraged by both Spanish and indigenous male authorities as a means of cementing their new relationship. It was also advantageous for some of the women involved. One of Aztec emperor Moctezuma's daughters, who was mistress to Cortés and eventually married several other Spaniards, wound up with the largest landed estate in the Valley of Mexico. Below this elite level of interaction, however, far more women experienced sexual violence and abuse. Rape accompanied conquest in many places, and dependent or enslaved women working under the control of European men frequently found themselves required to perform sexual services. This was a tragedy and humiliation for native and enslaved men as well, for they were unable to protect their women from such abuse.

Such variations in culture, policy, economy, and gender generated quite different colonial societies in several major regions of the Americas.

In the Lands of the Aztecs and the Incas

The Spanish conquest of the Aztec and Inca empires in the early sixteenth century gave Spain access to the most wealthy, urbanized, and densely populated regions of the Western

Hemisphere. Within a century and well before the British had even begun their colonizing efforts in North America, the Spanish in Mexico and Peru had established nearly a dozen major cities; several impressive universities; hundreds of cathedrals, churches, and missions; an elaborate administrative bureaucracy; and a network of regulated international commerce.

AP® Continuity and Change

What was the economic foundation of colonial rule in Mexico and Peru? How did it shape the kinds of societies that arose there?

The economic foundation for this emerging colonial society lay in commercial agriculture, much of it on large rural estates, and in silver and gold mining. In both cases, native peoples, rather than African slaves or European workers, provided most of the labor, despite their much-diminished numbers. Almost everywhere that labor was coerced, often directly required by colonial authorities under a legal regime known as *encomienda*. It was, in fact, a forced labor system not far removed from slavery. By the seventeenth century, the *hacienda* system had taken shape, by which the private owners of large estates directly employed native workers. With low wages, high taxes, and large debts to the landowners, the *peons* who worked these estates enjoyed little control over their lives or their livelihood.

AP® EXAM TIP

Systems of coerced labor are important to know for the AP® exam.

On this economic base, a distinctive social order grew up, replicating something of the Spanish class and gender hierarchy while accommodating the racially and culturally different Indians and Africans as well as growing numbers of racially mixed people. At the top of this colonial society were the male Spanish settlers, who were politically and economically dominant and seeking to become a landed aristocracy. One Spanish official commented in 1619: “The Spaniards, from the able and rich to the humble and poor, all hold themselves to be lords and will not serve [do manual labor].”¹¹ Politically, they increasingly saw themselves not as colonials, but as residents of a Spanish kingdom, subject to the Spanish monarch yet separate and distinct from Spain itself and deserving of a large measure of self-government. Therefore, they chafed under the heavy bureaucratic restrictions imposed by the Crown. “I obey but I do not enforce” was a slogan that reflected local authorities’ resistance to orders from Spain. But the Spanish minority, never more than 20 percent of the population, was itself a divided community. Descendants of the original conquistadores sought to protect their privileges against immigrant newcomers; Spaniards born in the Americas (*creoles*) resented the pretensions to superiority of those born in Spain (*peninsulares*); landowning Spaniards felt threatened by the growing wealth of commercial and mercantile groups practicing less prestigious occupations. Spanish missionaries and church authorities were often sharply critical of how these settlers treated native peoples. While Spanish women shared the racial privileges of their husbands, they were clearly subordinate in gender terms, unable to hold public office and viewed as weak and in need of male protection. But they were also regarded as the “bearers of

civilization,” and through their capacity to produce legitimate children, they were the essential link for transmitting male wealth, honor, and status to future generations. This required strict control of their sexuality and a continuation of the Iberian obsession with “purity of blood.” In Spain, that concern had focused on potential liaisons with Jews and Muslims; in the colonies, the alleged threat to female virtue derived from Native American and African men.



Museo de América, Madrid, Spain/Bridgeman Images

Racial Mixing in Colonial Mexico

This eighteenth-century painting by the famous Zapotec artist Miguel Cabrera shows a Spanish man, a *mestiza* woman, and their child, who was labeled as *castiza*. By the twentieth century, such mixed-race people represented the majority

of the population of Mexico, and cultural blending had become a central feature of the country's identity.

AP* Analyzing Evidence

In what ways would the husband and wife shown in this painting have both benefited from their marriage? What evidence in the painting supports your argument?

From a male viewpoint, the problem with Spanish women was that there were very few of them. This demographic fact led to the most distinctive feature of these new colonial societies in Mexico and Peru — the emergence of a mestizo (mehs-TEE-zoh), or mixed-race, population, initially the product of unions between Spanish men and Indian women. Rooted in the sexual imbalance among Spanish immigrants (seven men to one woman in early colonial Peru, for example), the emergence of a mestizo population was facilitated by the desire of many surviving Indian women for the relative security of life in a Spanish household, where they and their children would not be subject to the abuse and harsh demands made on native peoples. Over the 300 years of the colonial era, mestizo numbers grew substantially, becoming the majority of the population in Mexico sometime during the nineteenth century. Such mixed-race people were divided into dozens of separate groups known as *castas* (castes), based on their precise racial heritage and skin color.

AP® EXAM TIP

Look back at other empires in history. How were non-elites treated? Compare these examples from earlier empires to the treatment of nonelites in Latin America.

Mestizos were largely Hispanic in culture, but Spaniards looked down on them during much of the colonial era, regarding them as illegitimate, for many were not born of “proper” marriages. Despite this attitude, their growing numbers and the economic usefulness of their men as artisans, clerks, supervisors of labor gangs, and lower-level officials in both church and state bureaucracies led to their recognition as a distinct social group. *Mestizas*, women of mixed racial background, worked as domestic servants or in their husbands’ shops, wove cloth, and manufactured candles and cigars, in addition to performing domestic duties. A few became quite wealthy. An illiterate mestiza named Mencia Perez married successively two reasonably well-to-do Spanish men and upon their deaths took over their businesses, becoming in her own right a very rich woman by the 1590s. At that point, no one would have referred to her as a mestiza. Particularly in Mexico, mestizo identity blurred the sense of sharp racial difference between Spanish and Indian peoples and became a major element in the identity of modern Mexico.

At the bottom of Mexican and Peruvian colonial societies were the indigenous peoples, known to Europeans as “Indians.”

Traumatized by the Great Dying, they were subject to gross abuse and exploitation as the primary labor force for the mines and estates of the Spanish Empire and were required to render tribute payments to their Spanish overlords. Their empires dismantled by

Spanish conquest, their religions attacked by Spanish missionaries, and their diminished numbers forcibly relocated into larger settlements, many Indians gravitated toward the world of their conquerors. Many learned Spanish; converted to Christianity; moved to cities to work for wages; ate the meat of cows, chickens, and pigs; used plows and draft animals rather than traditional digging sticks; and took their many grievances to Spanish courts. Indian women endured some distinctive conditions because Spanish legal codes generally defined them as minors rather than responsible adults. As those codes took hold, Indian women were increasingly excluded from the courts or represented by their menfolk. This made it more difficult to maintain female property rights. In 1804, for example, a Maya legal petition identified eight men and ten women from a particular family as owners of a piece of land, but the Spanish translation omitted the women's names altogether.

But much that was indigenous persisted. At the local level, Indian male authorities retained a measure of autonomy, and traditional markets operated regularly. Both Andean and Maya women continued to leave personal property to their female descendants. Maize, beans, and squash persisted as the major elements of Indian diets in Mexico. Christian saints in many places blended easily with specialized indigenous gods, while belief in magic, folk medicine, and communion with the dead remained strong. Memories of the past also endured. The Tupac Amaru revolt in Peru during 1780–1781 was made in the name of the last independent Inca emperor. In that revolt, the wife of the leader, Micaela Bastidas, was referred to as La Coya, the female Inca,

evoking the parallel hierarchies of male and female officials who had earlier governed the Inca Empire (see [“The Emergence of the Incas in the Andes” in Chapter 2](#)).

Thus Spaniards, mestizos, and Indians represented the major social categories in the colonial lands of what had been the Inca and Aztec empires, while African slaves and freemen were less numerous than elsewhere in the Americas. Despite the sharp divisions among these groups, some movement was possible. Indians who acquired an education, wealth, and some European culture might “pass” as mestizo. Likewise, more fortunate mestizo families might be accepted as Spaniards over time. Colonial Spanish America was a vast laboratory of ethnic mixing and cultural change. It was dominated by Europeans, to be sure, but with a rather more fluid and culturally blended society than in the racially rigid colonies of British North America.

Colonies of Sugar

AP* Causation

How did sugar transform Brazil and the Caribbean?

Another and quite different kind of colonial society emerged in the lowland areas of Brazil, ruled by Portugal, and in the Spanish, British, French, and Dutch colonies in the Caribbean. These regions lacked the great civilizations of Mexico and Peru. Nor did they provide much mineral wealth until the Brazilian gold rush of

the 1690s and the discovery of diamonds a little later. Still, Europeans found a very profitable substitute in sugar, which was much in demand in Europe, where it was used as a medicine, a spice, a sweetener, a preservative, and in sculptured forms as a decoration that indicated high status. Whereas commercial agriculture in the Spanish Empire served a domestic market in its towns and mining camps, these sugar-based colonies produced almost exclusively for export, while importing their food and other necessities.

AP* Comparison

How did the plantation societies of Brazil and the Caribbean differ from those of southern colonies in British North America?

Large-scale sugar production had been pioneered by Arabs, who had introduced it in the Mediterranean. Europeans learned the technique and transferred it to their Atlantic island possessions and then to the Americas. For a century (1570–1670), Portuguese planters along the northeast coast of Brazil dominated the world market for sugar. Then the British, French, and Dutch turned their Caribbean territories into highly productive sugar-producing colonies, breaking the Portuguese and Brazilian monopoly.

Sugar decisively transformed Brazil and the Caribbean. Its production, which involved both growing the sugarcane and processing it into usable sugar, was very labor-intensive and could most profitably occur in a large-scale, almost industrial setting. It was perhaps the first modern industry in that it produced for an

international and mass market, using capital and expertise from Europe, with production facilities located in the Americas. However, its most characteristic feature — the massive use of slave labor — was an ancient practice. In the absence of a Native American population, which had been almost totally wiped out in the Caribbean or had fled inland in Brazil, European sugarcane planters turned to Africa and the Atlantic slave trade for an alternative workforce. The vast majority of the African captives transported across the Atlantic, some 80 percent or more, ended up in Brazil and the Caribbean. (See [“Commerce in People” in Chapter 6](#)).



From *Ten Views in the Island of Antigua*, 1823, colored engraving by William Clark [fl. 1823]/The British Library, London, UK/© British Library Board. All Rights Reserved/Bridgeman Images

Plantation Life in the Caribbean

This painting from 1823 shows the use of slave labor on a plantation in Antigua, a British-ruled island in the Caribbean. Notice the overseer with a whip supervising the tilling and planting of the field.

AP[®] Analyzing Evidence

How does the image provide clues about the perspective of the artist? Was the artist more likely for or against the institution of slavery?

AP[®] EXAM TIP

You must understand demographic features and effects of African slavery in the Americas and in Africa.

Slaves worked on sugar-producing estates in horrendous conditions. The heat and fire from the cauldrons, which turned raw sugarcane into crystallized sugar, reminded many visitors of scenes from Hell. These conditions, combined with disease, generated a high death rate, perhaps 5 to 10 percent per year, which required plantation owners to constantly import fresh slaves. A Jesuit observer in 1580 aptly summarized the situation: “The work is great and many die.”¹²

More male slaves than female slaves were imported from Africa into the sugar economies of the Americas, leading to major and persistent gender imbalances. Nonetheless, female slaves did play distinctive roles in these societies. Women made up about half of the field gangs that did the heavy work of planting and harvesting sugarcane. They were subject to the same brutal punishments and received the same rations as their male counterparts, though they were seldom permitted to undertake the more skilled labor inside the sugar mills. Women who worked in

urban areas, mostly for white female owners, did domestic chores and were often hired out as laborers in various homes, shops, laundries, inns, and brothels. Discouraged from establishing stable families, women had to endure, often alone, the wrenching separation from their children that occurred when they were sold. Mary Prince, a Caribbean slave who wrote a brief account of her life, recalled the pain of families torn apart: “The great God above alone knows the thoughts of the poor slave’s heart, and the bitter pains which follow such separations as these. All that we love taken away from us — oh, it is sad, sad! and sore to be borne!”¹³

The extensive use of African slave labor gave these plantation colonies a very different ethnic and racial makeup than that of highland Spanish America, as the [Snapshot: Ethnic Composition of Colonial Societies in Latin America, below, indicates](#). Thus, after three centuries of colonial rule, a substantial majority of Brazil’s population was either partially or wholly of African descent. In the French Caribbean colony of Haiti in 1790, the corresponding figure was 93 percent.

AP* Comparison

How did ethnic composition differ within Latin America?

SNAPSHOT Ethnic Composition of Colonial Societies in Latin America (1825)

	Highland Spanish America	Portuguese America (Brazil)
Europeans	18.2 percent	23.4 percent
Mixed-race	28.3 percent	17.8 percent
Africans	11.9 percent	49.8 percent

Native Americans	41.7 percent	9.1 percent
------------------	--------------	-------------

Data from Thomas E. Skidmore and Peter H. Smith, *Modern Latin America* (New York: Oxford University Press, 2001), 25.

As in Spanish America, a considerable amount of racial mixing took place in colonial Brazil. Cross-racial unions accounted for only about 10 percent of all marriages, but the use of concubines and informal liaisons among Indians, Africans, and Portuguese produced a substantial mixed-race population. From their ranks derived much of the urban skilled workforce and many of the supervisors in the sugar industry. **Mulattoes**, the product of European-African unions, predominated, but as many as forty separate and named groups, each indicating a different racial mixture, emerged in colonial Brazil.

AP® EXAM TIP

Compare slavery in Latin America and the Caribbean with slavery in British North America.

The plantation complex of the Americas, based on African slavery, extended beyond the Caribbean and Brazil to encompass the southern colonies of British North America, where tobacco, cotton, rice, and indigo were major crops, but the social outcomes of these plantation colonies were quite different from those farther south. Because European women had joined the colonial migration to North America at an early date, these colonies experienced less racial mixing and certainly demonstrated less willingness to recognize the offspring of such unions and accord them a place in society. A sharply defined racial system (with

black Africans, “red” Native Americans, and white Europeans) evolved in North America, whereas both Portuguese and Spanish colonies acknowledged a wide variety of mixed-race groups.

Slavery too was different in North America than in the sugar colonies. By 1750 or so, slaves in what became the United States proved able to reproduce themselves, and by the time of the Civil War almost all North American slaves had been born in the New World. That was never the case in Latin America, where large-scale importation of new slaves continued well into the nineteenth century. Nonetheless, many more slaves were voluntarily set free by their owners in Brazil than in North America, and free blacks and mulattoes in Brazil had more economic opportunities than did their counterparts in the United States. At least a few among them found positions as political leaders, scholars, musicians, writers, and artists. Some were even hired as slave catchers.

Does this mean, then, that racism was absent in colonial Brazil? Certainly not, but it was different from racism in North America. For one thing, in North America, any African ancestry, no matter how small or distant, made a person “black”; in Brazil, a person of African and non-African ancestry was considered not black, but some other mixed-race category. Racial prejudice surely persisted, for European characteristics were prized more highly than African features, and people regarded as white had enormously greater privileges and opportunities than others. Nevertheless, skin color in Brazil, and in Latin America generally, was only one criterion of class status, and the perception of color changed with the educational or economic standing of individuals.

A light-skinned mulatto who had acquired some wealth or education might well pass as a white. One curious visitor to Brazil was surprised to find a darker-skinned man serving as a local official. “Isn’t the governor a mulatto?” inquired the visitor. “He was, but he isn’t any more,” was the reply. “How can a governor be a mulatto?”¹⁴

Settler Colonies in North America

Yet another distinctive type of colonial society emerged in the northern British colonies of New England, New York, and Pennsylvania. The lands they acquired were widely regarded in Europe as the unpromising leftovers of the New World, lacking the obvious wealth and sophisticated cultures of the Spanish possessions. Until at least the eighteenth century, these British colonies remained far less prominent on the world stage than those of Spain or Portugal.

AP[®] Comparison

What distinguished the British settler colonies of North America from their counterparts in Latin America?

The British settlers came from a more rapidly changing society than did those from an ardently Catholic, semi-feudal, authoritarian Spain. When Britain launched its colonial ventures in the seventeenth century, it had already experienced considerable conflict between Catholics and Protestants, the rise of a merchant capitalist class distinct from the nobility, and the emergence of Parliament as a check on the authority of kings. Although they

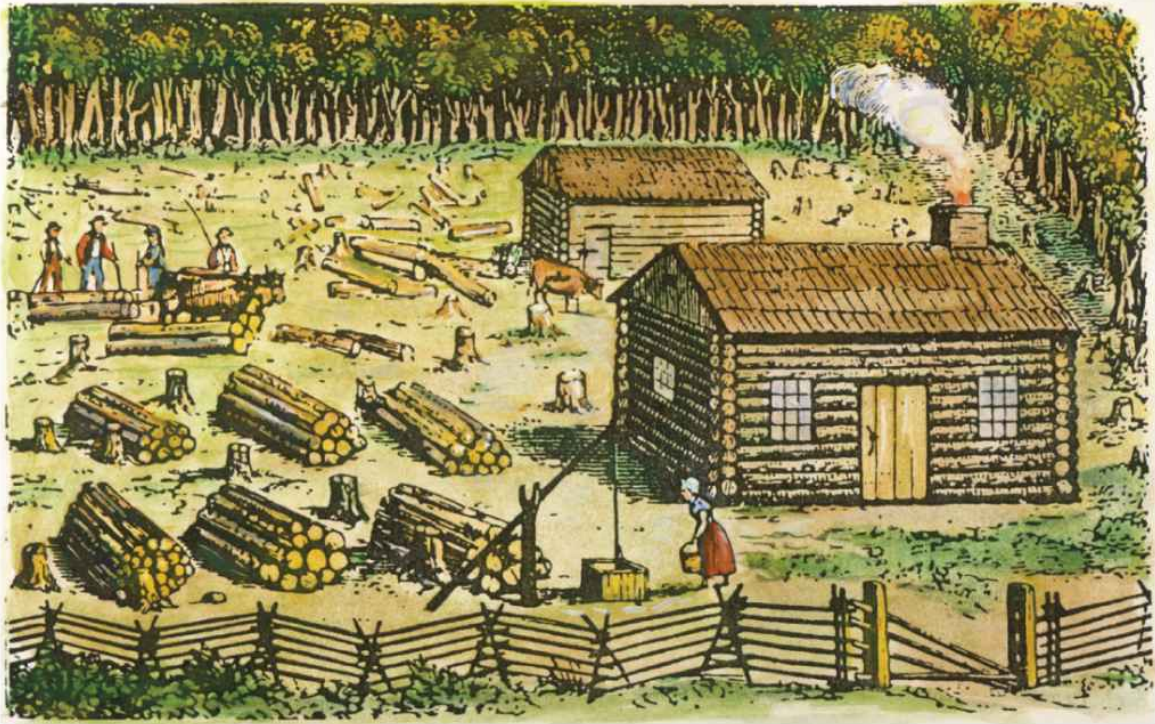
brought much of their English culture with them, many of the British settlers — Puritans in Massachusetts and Quakers in Pennsylvania, for example — sought to escape aspects of an old European society rather than to re-create it, as was the case for most Spanish and Portuguese colonists. The easy availability of land and the outsider status of many British settlers made it even more difficult to follow the Spanish or Portuguese colonial pattern of sharp class hierarchies, large rural estates, and dependent laborers.

Thus men in Puritan New England became independent heads of family farms, a world away from Old England, where most land was owned by nobles and gentry and worked by servants, tenants, and paid laborers. But if men escaped the class restrictions of the old country, women were less able to avoid its gender limitations. While Puritan Christianity extolled the family and a woman's role as wife and mother, it reinforced largely unlimited male authority. "Since he is thy Husband," declared Boston minister Benjamin Wadsworth in 1712 to the colony's women, "God has made him the Head and set him above thee."¹⁵ Few girls attended school; and while women were the majority of church members, they could never become ministers.

AP® EXAM TIP

Notice organizational features of this paragraph that can help you improve your essays, such as the many specific examples, the direct comparisons, and the ranking of evidence.

Furthermore, British settlers were far more numerous than their Spanish counterparts, outnumbering them five to one by 1750. By the time of the American Revolution, some 90 percent or more of the population in the New England and middle Atlantic colonies were Europeans. Devastating diseases and a highly aggressive military policy had largely cleared the colonies of Native Americans, and their numbers, which were far smaller to start with, did not rebound in subsequent centuries as they did in the lands of the Aztecs and the Incas. Moreover, slaves were not needed in an agricultural economy dominated by numerous small-scale independent farmers working their own land, although elite families, especially in urban areas, sometimes employed household slaves. These were almost pure European settler colonies, for they lacked the substantial presence of indigenous, African, and mixed-race people who were so prominent in Spanish and Portuguese territories.



Sarin Images/Granger, NYC — All rights reserved

Settler Farms

In this eighteenth-century engraving, men work clearing the land for agriculture while a woman in the foreground collects water from a well. Unlike other regions of the Americas, the New England and middle Atlantic colonies were dominated by European immigrants who created small family farms.

AP[®] Comparison

How were the organization and class structures of settler communities different from those of sugar colonies? What evidence of those differences do you find in this image?

Other differences likewise emerged. A largely Protestant England was far less interested in spreading Christianity among the remaining native peoples than were the large and well-funded missionary societies of Catholic Spain. Although religion loomed large in the North American colonies, the church and colonial

state were not so intimately connected as they were in Latin America. The Protestant emphasis on reading the Bible for oneself led to a much greater mass literacy than in Latin America, where three centuries of church education still left some 95 percent of the population illiterate at independence. By contrast, well over 75 percent of white males in British North America were literate by the 1770s, although women's literacy rates were somewhat lower. Furthermore, British settler colonies evolved traditions of local self-government more extensively than in Latin America. Preferring to rely on joint stock companies or wealthy individuals operating under a royal charter, Britain had nothing resembling the elaborate imperial bureaucracy that governed Spanish colonies. For much of the seventeenth century, a prolonged power struggle between the English king and Parliament meant that the British government paid little attention to the internal affairs of the colonies. Therefore, elected colonial assemblies, seeing themselves as little parliaments defending "the rights of Englishmen," vigorously contested the prerogatives of royal governors sent to administer their affairs.

AP* Comparison

How was the role of religion different in the colonization of Latin America than in the colonization of North America?

The grand irony of the modern history of the Americas lay in the reversal of long-established relationships between the northern and southern continents. For thousands of years, the major centers of wealth, power, commerce, and innovation lay in

Mesoamerica and the Andes. That pattern continued for much of the colonial era, as the Spanish and Portuguese colonies seemed far more prosperous and successful than their British or French counterparts in North America. In the nineteenth and twentieth centuries, however, the balance shifted. What had once been the “dregs” of the colonial world became the United States, more politically stable, more democratic, more economically successful, and more internationally powerful than a divided, unstable, and much less prosperous Latin America.

The Steppes and Siberia: The Making of a Russian Empire

At the same time that Western Europeans were building their empires in the Americas, the [Russian Empire](#), which subsequently became the world's largest state, was taking shape. By 1480, a small Russian state centered on the city of Moscow was emerging from two centuries of Mongol rule. That state soon conquered a number of neighboring Russian-speaking cities and incorporated them into its expanding territory. Located on the remote, cold, and heavily forested eastern fringe of Christendom, it was perhaps an unlikely candidate for constructing one of the great empires of the modern era. And yet, over the next three centuries, it did precisely that, extending Russian domination over the vast tundra, forests, and grasslands of northern Asia that lay to the south and east of Moscow, all the way to the Pacific Ocean. Russians also expanded westward, bringing numerous Poles, Germans, Ukrainians, Belorussians, and Baltic peoples into the Russian Empire.

AP[®] Causation

What were the causes of Russian expansion?

It was security concerns that drew Russian attention to the grasslands south and east of the Russian heartland, where pastoral peoples, like the Mongols before them, frequently raided their agricultural Russian neighbors and sold many into slavery. To

the east, across the vast expanse of Siberia, Russian motives were quite different, for the scattered peoples of its endless forests and tundra posed no threat to Russia. Numbering only some 220,000 in the seventeenth century and speaking more than 100 languages, they were mostly hunting, gathering, and herding people, living in small-scale societies and largely without access to gunpowder weapons. What drew the Russians across Siberia was opportunity — primarily the “soft gold” of fur-bearing animals, whose pelts were in great demand on the world market, especially as the world cooled during the Little Ice Age.

AP® EXAM TIP

The AP® exam frequently includes questions about empire building throughout world history. Note this example of how the Russian Empire developed.

Whatever motives drove it, this enormous Russian Empire took shape in the three centuries between 1500 and 1800 (see [Map 5.2](#)). A growing line of wooden forts offered protection to frontier towns and trading centers as well as to mounting numbers of Russian farmers. Empire building was an extended process, involving the Russian state and its officials as well as a variety of private interests — merchants, hunters, peasants, churchmen, exiles, criminals, and adventurers. For the Russian migrants to these new eastern lands, the empire offered “economic and social improvements over what they had known at home — from more and better land to fewer lords and officials.”¹⁶ Political leaders and educated Russians generally defined the empire in grander terms:

defending Russian frontiers; enhancing the power of the Russian state; and bringing Christianity, civilization, and enlightenment to savages. But what did that empire mean to those on its receiving end?



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 5.2 The Russian Empire

From its beginnings as a small principality under Mongol control, Moscow became the center of a vast Russian Empire during the early modern era.

Description

The map marks the years and the regions covered by the expanding Russian Empire.

Muscovy, 1462: Moscow; Between 1462 and 1533: Archangel and Novgorod; From 1533 to 1598: Samara, Astrakhan, and Tomsk;

Between 1598 and 1689: Omsk, Tomsk, Irkutsk, Nerchinsk, and Okhotsk. From 1689 to 1795: Azov, Kiev, St. Petersburg. A small part in the North eastern part of China was Russian Occupied Territory between 1644 to 1689.

AP[®] Causation

What political and economic factors explain the pattern of Russian expansion shown in [Map 5.2](#)?

Experiencing the Russian Empire

AP[®] EXAM TIP

Remember that all empires levy taxes of some sort and interact with outside societies.

First, of course, empire meant conquest. Although resistance was frequent, in the long run Russian military might, based in modern weaponry and the organizational capacity of a state, brought both the steppes and Siberia under Russian control. Everywhere Russian authorities demanded an oath of allegiance by which native peoples swore “eternal submission to the grand tsar,” the monarch of the Russian Empire. They also demanded **yasak**, or “tribute,” paid in cash or in kind. In Siberia, this meant enormous quantities of furs, especially the extremely valuable sable, which Siberian peoples were compelled to produce. As in the Americas, devastating epidemics accompanied conquest, particularly in the more remote regions of Siberia, where local people had little

immunity to smallpox or measles. Also accompanying conquest was an intermittent pressure to convert to Christianity. Tax breaks, exemptions from paying tribute, and the promise of land or cash provided incentives for conversion, while the destruction of many mosques and the forced resettlement of Muslims added to the pressures. Yet the Russian state did not pursue conversion with the single-minded intensity that Spanish authorities exercised in Latin America, particularly if missionary activity threatened political and social stability. The empress Catherine the Great, for example, established religious tolerance for Muslims in the late eighteenth century and created a state agency to oversee Muslim affairs.



De Agostini Picture Library/akg-images

The Cossacks

In the vanguard of Russian expansion across Siberia were the Cossacks, bands of fiercely independent warriors consisting of peasants who had escaped serfdom as well as criminals and other adventurers. Here the sixteenth-century Cossack warrior Yermak is shown leading his troops.

AP* Contextualization

Why might the Russian state depend on Cossack armies like the one shown in the image more on the periphery of its empire than near its administrative center?

AP* Continuity and Change

How did the Russian Empire transform the lives of the people it conquered?

AP® EXAM TIP

This paragraph is a good example of demographic changes over time.

The most profoundly transforming feature of the Russian Empire was the influx of Russian settlers, whose numbers by the end of the eighteenth century had overwhelmed native peoples, giving their lands a distinctively Russian character. By 1720, some 700,000 Russians lived in Siberia, thus reducing the native Siberians to 30 percent of the total population, a proportion that dropped to 14 percent in the nineteenth century. The loss of hunting grounds and pasturelands to Russian agricultural settlers undermined long-standing economies and rendered local people dependent on Russian markets for grain, sugar, tea, tobacco, and

alcohol. Pressures to encourage pastoralists to abandon their nomadic ways included the requirement to pay fees and to obtain permission to cross agricultural lands. Kazakh herders responded with outrage: “The grass and the water belong to Heaven, and why should we pay any fees?”¹⁷ Intermarriage, prostitution, and sexual abuse resulted in some mixed-race offspring, but these were generally absorbed as Russians rather than identified as distinctive communities, as in Latin America.

AP* Comparison

Compare the empire building in Russia with the empire building of the Spanish in Latin America.

Over the course of three centuries, both Siberia and the steppes were incorporated into the Russian state. Their native peoples were not driven into reservations or eradicated as in the Americas. Many of them, though, were Russified, adopting the Russian language and converting to Christianity, even as their traditional ways of life — hunting and herding — were much disrupted. The Russian Empire represented the final triumph of an agrarian civilization over the hunting societies of Siberia and over the pastoral peoples of the grasslands.

Russians and Empire

If the empire transformed the conquered peoples, it also fundamentally changed Russia itself. Within an increasingly multiethnic empire, Russians diminished as a proportion of the overall population, although they remained politically dominant.

Among the growing number of non-Russians in the empire, Slavic-speaking Ukrainians and Belorussians predominated, while the vast territories of Siberia and the steppes housed numerous separate peoples, but with quite small populations. The wealth of empire — rich agricultural lands, valuable furs, mineral deposits — played a major role in making Russia one of the great powers of Europe by the eighteenth century, and it has enjoyed that position ever since.

AP® EXAM TIP

Russia's "westernization" process is a common topic on the AP® exam.

AP® Continuity and Change

How did Russia's westward expansion change Russia? What continuities remained despite these changes?

Unlike its expansion to the east, Russia's westward movement occurred in the context of military rivalries with the major powers of the region — the Ottoman Empire, Poland, Sweden, Lithuania, Prussia, and Austria. During the late seventeenth and eighteenth centuries, Russia acquired substantial territories in the Baltic region, Poland, and Ukraine. This contact with Europe also fostered an awareness of Russia's backwardness relative to Europe and prompted an extensive program of westernization, particularly under the leadership of Peter the Great (r. 1689–1725). His massive efforts included vast administrative changes,

the enlargement and modernization of Russian military forces, a new educational system for the sons of noblemen, and dozens of manufacturing enterprises. Russian nobles were instructed to dress in European styles and to shave their sacred and much-revered beards. The newly created capital city of St. Petersburg was to be Russia's "window on the West." One of Peter's successors, Catherine the Great (r. 1762–1796), followed up with further efforts to Europeanize Russian cultural and intellectual life, viewing herself as part of the European Enlightenment. Thus Russians were the first of many peoples to measure themselves against the West and to mount major "catch-up" efforts.

AP* Argument Development

What evidence from the text might you use to support the claim that Russia was a "society organized for continuous war"?

But this European-oriented and Christian state had also become an Asian power, bumping up against China, India, Persia, and the Ottoman Empire. It was on the front lines of the encounter between Christendom and the world of Islam. This straddling of Asia and Europe was the source of a long-standing identity problem that has troubled educated Russians for 300 years. Was Russia a backward European country, destined to follow the lead of more highly developed Western European societies? Or was it different, uniquely Slavic or even Asian, shaped by its Mongol legacy and its status as an Asian power? It is a question that Russians have not completely answered even in the twenty-first century. Either way, the very size of that empire, bordering on

virtually all of the great agrarian civilizations of outer Eurasia, turned Russia, like many empires before it, into a highly militarized state, “a society organized for continuous war,” according to one scholar.¹⁸ It also reinforced the highly autocratic character of the Russian Empire because such a huge state arguably required a powerful monarchy to hold its vast domains and highly diverse peoples together.

AP* Comparison

Compare the process by which the Russians and the Europeans built their empires.

Clearly, the Russians had created an empire, similar to those of Western Europe in terms of conquest, settlement, exploitation, religious conversion, and feelings of superiority. Nonetheless, the Russians had acquired their empire under different circumstances than did the Western Europeans. The Spanish and the British had conquered and colonized the New World, an ocean away and wholly unknown to them before 1492. They acquired those empires only after establishing themselves as distinct European states. The Russians, on the other hand, absorbed adjacent territories, and they did so at the same time that a modern Russian state was taking shape. “The British had an empire,” wrote historian Geoffrey Hosking. “Russia was an empire.”¹⁹ Perhaps this helps explain the unique longevity of the Russian Empire. Whereas the Spanish, Portuguese, and British colonies in the Americas long ago achieved independence, the Russian Empire remained intact until the collapse of the Soviet Union in

1991. So thorough was Russian colonization that Siberia and much of the steppes remain still an integral part of the Russian state.

Asian Empires

AP® EXAM TIP

As you read this section, compare the expansion of land-based empires such as Russia and China to the expansion of sea-based empires such as Spain in the Americas.

Even as West Europeans were building their empires in the Americas and the Russians were expanding across Siberia, other imperial projects were likewise under way. The Chinese pushed deep into central Eurasia; Turko-Mongol invaders from Central Asia created the Mughal Empire, bringing much of Hindu South Asia within a single Muslim-ruled political system; and the Ottoman Empire brought Muslim rule to a largely Christian population in southeastern Europe and Turkish rule to largely Arab populations in North Africa and the Middle East. None of these empires had the global reach or worldwide impact of Europe's American colonies; they were regional rather than global in scope. Nor did they have the same devastating and transforming impact on their conquered peoples, for those peoples were not being exposed to new diseases. Nothing remotely approaching the catastrophic population collapse of Native American peoples occurred in these Asian empires. Moreover, the process of building these empires did not transform the imperial homeland as fundamentally as did the wealth of the Americas and to a lesser extent Siberia for European imperial powers. Nonetheless, these

expanding Asian empires reflected the energies and vitality of their respective civilizations in the early modern era, and they gave rise to profoundly important cross-cultural encounters, with legacies that echoed for many centuries.

Making China an Empire

In the fifteenth century, China had declined an opportunity to construct a maritime empire in the Indian Ocean, as Zheng He's massive fleet was withdrawn after 1433 and left to wither away (see [“Chinese Maritime Voyages in the Indian Ocean World” in Chapter 3](#)). In the seventeenth and eighteenth centuries, however, China built another kind of empire on its northern and western frontiers that vastly enlarged the territorial size of the country and incorporated a number of non-Chinese peoples. Undertaking this enormous project of imperial expansion was China's Qing, or Manchu, dynasty (1644–1912). Strangely enough, the Qing dynasty was itself of foreign and nomadic origin, hailing from Manchuria, north of the Great Wall. The violent Manchu takeover of China, part of the General Crisis of the seventeenth century, was facilitated by a widespread famine and peasant rebellions associated with the Little Ice Age. But having conquered China, the Qing rulers sought to maintain their ethnic distinctiveness by forbidding intermarriage between themselves and the Chinese. Nonetheless, their ruling elites also mastered the Chinese language and Confucian teachings and used Chinese bureaucratic techniques to govern the empire.

For many centuries, the Chinese had interacted with the nomadic peoples who inhabited the dry and lightly populated regions now known as Mongolia, Xinjiang, and Tibet. Trade, tribute, and warfare ensured that these ecologically and culturally different worlds were well known to the Chinese, quite unlike the New World “discoveries” of the Europeans. Chinese authority in the area had been intermittent and actively resisted. Then, in the early modern era, the Qing dynasty undertook an eighty-year military effort (1680–1760) that brought these huge regions solidly under its control. It was largely security concerns, rather than economic need, that motivated this aggressive posture. During the late seventeenth century, the creation of a substantial state among the western Mongols, known as the Zunghars, revived Chinese memories of an earlier Mongol conquest. As in so many other cases, expansion was viewed as a defensive necessity. The eastward movement of the Russian Empire likewise appeared potentially threatening, but after increasing tensions and a number of skirmishes and battles, this danger was resolved diplomatically, rather than militarily, in the Treaty of Nerchinsk (1689), which marked the boundary between Russia and China.

AP® EXAM TIP

You must know features of the Qing (Manchu) dynasty for success on the AP® exam.

Although undertaken by the non-Chinese Manchus, the Qing dynasty campaigns against the Zunghar Mongols marked the evolution of China into a Central Asian empire. The Chinese,

however, have seldom thought of themselves as an imperial power. Rather, they spoke of the “unification” of the peoples of central Eurasia within a Chinese state. Nonetheless, historians have seen many similarities between [Qing expansion](#) and other cases of early modern empire building, while noting some clear differences as well.

Clearly the Qing dynasty takeover of central Eurasia was a conquest, making use of China’s more powerful military technology and greater resources. Furthermore, the area was ruled separately from the rest of China through a new office called the Court of Colonial Affairs. Like other colonial powers, the Qing made active use of local notables — Mongol aristocrats, Muslim officials, Buddhist leaders — as they attempted to govern the region as inexpensively as possible. Sometimes these native officials abused their authority, demanding extra taxes or labor service from local people and thus earning their hostility. In places, those officials imitated Chinese ways by wearing peacock feathers, decorating their hats with gold buttons, or adopting a Manchu hairstyle that was much resented by many Chinese who were forced to wear it.



Pictures from History/CPA Media

Qing Conquests in Central Asia

Painted by the Chinese artist Jin Tingbiao in the mid-eighteenth century, this image portrays Machang, a leading warrior involved in the westward extension of the Qing Empire. The painting was commissioned by the emperor himself and served to honor the bravery of Machang.

AP* Continuity and Change

In what way does this painting suggest that Qing strategies with nomads on China's frontier was a departure from that of previous dynasties?

More generally, however, Qing officials did not seek to assimilate local people into Chinese culture and showed considerable respect for the Mongolian, Tibetan, and Muslim cultures of the region. People of noble rank, Buddhist monks, and those associated with monasteries were excused from the taxes and

labor service required of ordinary people. Nor was the area flooded with Chinese settlers. In parts of Mongolia, for example, Qing authorities sharply restricted the entry of Chinese merchants and other immigrants in an effort to preserve the area as a source of recruitment for the Chinese military. They feared that the “soft” and civilized Chinese ways might erode the fighting spirit of the Mongols.

The long-term significance of this new Qing imperial state was tremendous. It greatly expanded the territory of China and added a small but important minority of non-Chinese people to the empire’s vast population (see [Map 5.3](#)). The borders of contemporary China are essentially those created during the Qing dynasty. Some of those peoples, particularly those in Tibet and Xinjiang, have retained their older identities and in recent decades have actively sought greater autonomy or even independence from China.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 5.3 China's Qing Dynasty Empire

After many centuries of intermittent expansion into Central Asia, the Qing dynasty brought this vast region firmly under its control.

Description
The Qing Empire first consisted of Manchuria, which included the following cities: Beijing, Nanjing, Guangzhou (Canton). Mongolia was added to the Qing Empire in 1697, Xinjiang was added in 1750s, and Tibet was added in 1720s. The Russian Empire is to the north of the Qing Empire and the Mughal Empire covering almost the whole of the Indian sub-continent is to its south west.

AP* Comparison

Compare the pattern of Qing expansion above with that of Russia. What were similarities and differences in how the two empires interacted with conquered people?

AP® EXAM TIP

Understand these important effects of Chinese expansion in the era ca. 1450–ca. 1750.

AP* Causation

How did the expansion of Russia and China transform Central Asia?

Even more important, Qing conquests, together with the expansion of the Russian Empire, utterly transformed Central Asia. For centuries, that region had been the cosmopolitan crossroads of Eurasia, hosting the Silk Road trading network, welcoming all the major world religions, and generating an enduring encounter between the nomads of the steppes and the farmers of settled agricultural regions. Now under Russian or Qing rule, it became the backward and impoverished region known to nineteenth- and twentieth-century observers. Land-based commerce across Eurasia increasingly took a backseat to oceanic trade. Indebted Mongolian nobles lost their land to Chinese merchants, while nomads, no longer able to herd their animals freely, fled to urban areas, where many were reduced to begging. The incorporation of inner Eurasia into the Russian and Qing empires “eliminated permanently as a major actor on the historical

stage the nomadic pastoralists, who had been the strongest alternative to settled agricultural society since the second millennium.”²⁰ It was the end of a long era.

Muslims and Hindus in the Mughal Empire

AP® DIGGING DEEPER

The centralization of power that occurred in empires during this era led to changes in the power of traditional landowning elites. Mughal and Russian aristocrats—zamindars and boyars, respectively—were stripped of much of their regional influence and replaced by bureaucrats whose position depended on loyalty to the state.

If the creation of a Qing imperial state in the early modern era provoked a final clash of nomadic pastoralists and settled farmers, India’s [Mughal Empire](#) hosted a different kind of encounter — a further phase in the long interaction of Islamic and Hindu cultures in South Asia. That empire was the product of Central Asian warriors who were Muslims in religion and Turkic in culture and who claimed descent from Chinggis Khan and Timur. Their brutal conquests in the sixteenth century provided India with a rare period of relative political unity (1526–1707), as Mughal emperors exercised a fragile control over a diverse and fragmented subcontinent that had long been divided into a bewildering variety of small states, principalities, tribes, castes, sects, and ethno-linguistic groups.

How did Mughal attitudes and policies toward Hindus change from the time of Akbar to that of Aurangzeb?

The central division within Mughal India was religious. The ruling dynasty and perhaps 20 percent of the population were Muslims; most of the rest practiced some form of Hinduism. Mughal India's most famous emperor, **Akbar** (r. 1556–1605), clearly recognized this fundamental reality and acted deliberately to accommodate the Hindu majority. After conquering the warrior-based and Hindu Rajputs of northwestern India, Akbar married several of their princesses but did not require them to convert to Islam. He incorporated a substantial number of Hindus into the political-military elite of the empire and supported the building of Hindu temples as well as mosques, palaces, and forts. (See [Working with Evidence, Source 5.1.](#)) But Akbar also acted to soften some Hindu restrictions on women, encouraging the remarriage of widows and discouraging child marriages and *sati* (the practice in which a widow followed her husband to death by throwing herself on his funeral pyre). A few elite women were also able to exercise political power, including Nur Jahan, the twentieth and favorite wife of Akbar's successor Emperor Jahangir (r. 1605–1627). She was widely regarded as the power behind the throne of her alcohol- and opium-addicted husband, giving audiences to visiting dignitaries, consulting with ministers, and even having a coin issued in her name.

Understand the religious policies of major empires in this chapter.



Strayer/Nelson, *Ways of the World, 4e, AP[®] Edition*, © 2020 Bedford/St. Martin's

The Mughal Empire

Description

The Mughal Empire extended from Afghanistan in the West and covered almost the whole of India except the southern tip. The Mughal Empire included the states of Rajasthan, Bengal, Gujarat, Maharashtra, Golconda, Hindustan, and Goa. The major cities were Delhi, Agra, Surat, and Hyderabad.

In directly religious matters, Akbar imposed a policy of toleration, deliberately restraining the more militantly Islamic *ulama* (religious scholars) and removing the special tax (*jizya*) on non-Muslims. He constructed a special House of Worship where he presided over intellectual discussion with representatives of many religions — Muslim, Hindu, Christian, Buddhist, Jewish, Jain, and Zoroastrian. Akbar went so far as to create his own state cult, a religious faith aimed at the Mughal elite that drew on Islam, Hinduism, and Zoroastrianism and emphasized loyalty to the emperor himself. The overall style of the Mughal Empire was that of a blended elite culture in which both Hindus and various Muslim groups could feel comfortable. Thus Persian artists and writers were welcomed into the empire, and the Hindu epic *Ramayana* was translated into Persian, while various Persian classics appeared in Hindi and Sanskrit. In short, Akbar and his immediate successors downplayed a distinctly Islamic identity for the Mughal Empire in favor of a cosmopolitan and hybrid Indian-Persian-Turkic culture.

What are the continuities and changes in the way women were treated in India over the course of Mughal rule?

Such policies fostered sharp opposition among some Muslims. The philosopher Shaykh Ahmad Sirhindi (1564–1624), claiming to be a “renewer” of authentic Islam in his time, strongly objected to this cultural synthesis. The worship of saints, the sacrifice of animals, and support for Hindu religious festivals all represented impure intrusions of Sufi Islam or Hinduism that needed to be rooted out. In Sirhindi’s view, it was primarily women who had introduced these deviations: “Because of their utter stupidity [Muslim] women pray to stones and idols and ask for their help.... Women participate in the holidays of Hindus and Jews. They celebrate Diwali [a major Hindu festival] and send their sisters and daughters presents similar to those exchanged by the infidels.”²¹ It was therefore the duty of Muslim rulers to impose the sharia (Islamic law), to enforce the jizya, and to remove non-Muslims from high office.

This strain of Muslim thinking found a champion in the emperor **Aurangzeb** (ow-rang-ZEHB) (r. 1658–1707), who reversed Akbar’s policy of accommodation and sought to impose Islamic supremacy. While Akbar had discouraged the Hindu practice of sati, Aurangzeb forbade it outright. Music and dance were now banned at court, and previously tolerated vices such as gambling, drinking, prostitution, and narcotics were actively suppressed. Dancing girls were ordered to get married or leave the empire altogether. Some Hindu temples were destroyed, and the jizya

was reimposed. “Censors of public morals,” posted to large cities, enforced Islamic law.

AP® EXAM TIP

Remember that an empire that unites South Asia is the exception to the typical organization of South Asian politics.

Aurangzeb’s religious policies, combined with intolerable demands for taxes to support his many wars of expansion, antagonized Hindus and prompted various movements of opposition to the Mughals. “Your subjects are trampled underfoot,” wrote one anonymous protester. “Every province of your empire is impoverished.... God is the God of all mankind, not the God of Mussalmans [Muslims] alone.”²² These opposition movements, some of them self-consciously Hindu, fatally fractured the Mughal Empire, especially after Aurangzeb’s death in 1707, and opened the way for a British takeover in the second half of the eighteenth century.

Thus the Mughal Empire was the site of a highly significant encounter between two of the world’s great religious traditions. It began with an experiment in multicultural empire building and ended in growing antagonism between Hindus and Muslims. In the centuries that followed, both elements of the Mughal experience would be repeated.

Muslims and Christians in the Ottoman Empire

AP^{*} Comparison

How did the origins of the Safavid Empire (see [Chapter 4](#)) differ from those of the Ottoman Empire?

Like the Mughal state, the [Ottoman Empire](#) was also the creation of Turkic warrior groups, whose aggressive raiding of agricultural civilizations was sometimes legitimized in Islamic terms as *jihad*, religiously sanctioned warfare against infidels. Beginning around 1300 from a base area in northwestern Anatolia, these Ottoman Turks over the next three centuries swept over much of the Middle East, North Africa, and southeastern Europe to create the Islamic world's most significant empire (see [Map 5.4](#)). During those centuries, the Ottoman state was transformed from a small frontier principality to a prosperous, powerful, cosmopolitan empire, heir both to the Byzantine Empire and to leadership within the Islamic world. Its sultan combined the roles of a Turkic warrior prince, a Muslim caliph, and a conquering emperor, bearing the “strong sword of Islam” and serving as chief defender of the faith.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 5.4 The Ottoman Empire

At its high point in the mid-sixteenth century, the Ottoman Empire encompassed a vast diversity of peoples; straddled Europe, Africa, and Asia; and battled both the Austrian and Safavid empires.

READING THE MAP: What geographical features and political realities were barriers to further expansion of the Ottoman Empire?

MAKING CONNECTIONS: Compare this map with [Map 5.2: The Russian Empire](#). What happened to the Ottoman Empire's tributary states north of the Black Sea after 1689? Where were the likely points of tension or conflict between the Ottoman and Russian empires during the early modern period?

Description

The Ottoman Empire under Suleiman in 1566 included Egypt, Syria, Mesopotamia, Kurdistan, Armenia, Anatolia, Montenegro, Bulgaria, and Bosnia and the cities, Aswan, Cairo, Alexandria, Jerusalem, Damascus, Aleppo, Baghdad, Constantinople (Istanbul), Smyrna, Sofia, Karlowitz, and Belgrade. The Tributary states of the Ottoman Empire in 1566 included Khanate of Crimea, Serbia, Georgia and a portion of Arabia, and the cities, Bucharest and Tunis. The Tributary states also included Caucasus Mountains and Carpathian Mountains. The core Ottoman was a small region near Istanbul. The Holy Roman Empire that included Austria, Bohemia, Kingdom of Hungary, and Naples was to the north west of the Ottoman Empire. Circassia and Georgia of the Russian Empire were to the east of the Ottoman Empire. Arabia of the Persian Safavid Empire was to the south east of the Ottoman Empire.

AP* Causation

What historical factors account for the expansion of the Ottoman Empire into the areas depicted on the map?

Gaining such an empire transformed Turkish social life as well. The relative independence of Central Asian pastoral women, their open association with men, and their political influence in society all diminished as the Turks adopted Islam, beginning in the tenth century, and later acquired an empire in the heartland of ancient and patriarchal Mediterranean civilizations. Now elite Turkish women found themselves secluded and often veiled; slave women from the Caucasus Mountains and the Sudan grew more numerous; official imperial censuses did not count women; and orthodox Muslim reformers sought to restrict women's religious gatherings.

AP* Comparison

Compare the political, social, and economic aspects of the Mughal and Ottoman empires.

And yet within the new constraints of a settled Islamic empire, Turkish women retained something of the social power they had enjoyed in pastoral societies. From around 1550 to 1650, women of the royal court had such an influence in political matters that their critics referred to the “sultanate of women.” Islamic law permitted women important property rights, which enabled some to become quite wealthy, endowing religious and charitable institutions. Many women actively used the Ottoman courts to protect their legal rights in matters of marriage, divorce, and inheritance, sometimes representing themselves or acting as agents for female relatives. In 1717, the wife of an English ambassador to the Ottoman Empire compared the lives of Turkish and European women, declaring, “Tis very easy to see that they have more liberty than we have.”²³

AP* Comparison

Compare the Ottoman Empire’s relations to conquered people with the Spanish Empire’s relations with conquered people.

Within the Islamic world, the Ottoman Empire represented the growing prominence of Turkic people, for their empire now incorporated a large number of Arabs, among whom the religion had been born. The responsibility and the prestige of protecting

Mecca, Medina, and Jerusalem — the holy cities of Islam — now fell to the Ottoman Empire. A century-long conflict (1534–1639) between the Ottoman Empire, espousing the Sunni version of Islam, and the Persian Safavid Empire, holding fast to the Shia form of the faith, expressed a deep and enduring division within the Islamic world. Nonetheless, Persian culture, especially its poetry, painting, and traditions of imperial splendor, occupied a prominent position among the Ottoman elite.

AP® EXAM TIP

Several AP® exam questions have dealt with the Ottoman Empire's political, social, and economic features. The interactions between Muslims and Christians in the Ottoman Empire are also an important topic.

The Ottoman Empire, like its Mughal counterpart, was the site of a highly significant cross-cultural encounter in the early modern era, adding yet another chapter to the long-running story of interaction between the Islamic world and Christendom. As the Ottoman Empire expanded across Anatolia, and as the Byzantine state visibly weakened and large numbers of Turks settled in the region, the empire's mostly Christian population converted in large numbers to Islam. By 1500, some 90 percent of Anatolia's inhabitants were Muslims and Turkic speakers. The climax of this Turkic assault on the Christian world of Byzantium occurred in the [1453 conquest of Constantinople](#), when the city fell to Muslim invaders. Renamed Istanbul, that splendid Christian city became

the capital of the Ottoman Empire. Byzantium, heir to the glory of Rome and the guardian of Orthodox Christianity, was no more.



Wien Museum Karlsplatz, Vienna, Austria/Erich Lessing/Art Resource, NY

The Ottoman Siege of Vienna, 1683

In this late seventeenth-century painting by the Flemish artist Frans Geffels, the last Ottoman incursion into the Austrian Empire is pushed back with French and Polish help, marking the end of a serious Muslim threat to Christian Europe.

Description

A settlement bordered by a high wall is shown at the center, and troops carrying flags are on the mountains. Mounted soldiers fighting are shown in the foreground.

AP* Analyzing Evidence

What in this painting suggests the significance of the siege of Vienna for European Christendom?

In the empire's southeastern European domains, known as the Balkans, the Ottoman encounter with Christian peoples unfolded quite differently than it had in Anatolia. In the Balkans, Muslims ruled over a large Christian population, but the scarcity of Turkish settlers and the willingness of the Ottoman authorities to accommodate the region's Christian churches led to far fewer conversions. By the early sixteenth century, only about 19 percent of the area's people were Muslims, and 81 percent were Christians.

Many of these Christians had welcomed Ottoman conquest because taxes were lighter and oppression less pronounced than under their former Christian rulers. Christian communities such as the Eastern Orthodox and Armenian Churches were granted considerable autonomy in regulating their internal social, religious, educational, and charitable affairs. Nonetheless, many Christian and Jewish women appealed legal cases dealing with marriage and inheritance to Muslim courts, where their property rights were greater. A substantial number of Christian men — Balkan landlords, Greek merchants, government officials, and high-ranking clergy — became part of the Ottoman elite, sometimes without converting to Islam. Jewish refugees fleeing Christian persecution in a Spain recently “liberated” from Islamic rule likewise found greater opportunity in the Ottoman Empire, where they became prominent in trade and banking circles. In these ways, Ottoman dealings with the Christian and Jewish populations of the empire broadly resembled Akbar's policies toward the Hindu majority of Mughal India. In another way, however, Turkish

rule bore heavily on Christians. Through a process known as the *devshirme* (devv-shirr-MEH) (the collecting or gathering), Ottoman authorities siphoned off many thousands of young boys from Christian families into the service of the state. Removed from their families and required to learn Turkish, these boys usually converted to Islam and were trained for either the civil administration or military service in elite Janissary units. Although it was a terrible blow for families who lost their children, the *devshirme* also represented a means of upward mobility within the Ottoman Empire, but this social gain occurred at a high price.

AP® EXAM TIP

The Muslim conquest of Constantinople was a major turning point in the political and cultural history of Europe, North Africa, and Southwest Asia.

Even though Ottoman authorities were relatively tolerant toward Christians within their borders, the empire itself represented an enormous threat to Christendom generally. The seizure of Constantinople, the conquest of the Balkans, Ottoman naval power in the Mediterranean, and the siege of Vienna in 1529 and again in 1683 raised anew “the specter of a Muslim takeover of all of Europe.”²⁴ One European ambassador reported fearfully in 1555 from the court of the Turkish ruler Suleiman:

He tramples the soil of Hungary with 200,000 horses, he is at the very gates of Austria, threatens the rest of Germany, and brings in his train all the nations that extend from our borders to those of Persia.²⁵

Indeed, the “terror of the Turk” inspired fear across much of Europe and placed Christendom on the defensive, even as Europeans were expanding aggressively across the Atlantic and into the Indian Ocean.

AP® EXAM TIP

Pay close attention to how empires dealt with various religious and ethnic groups in the period 1450–1750.

But the Ottoman encounter with Christian Europe spawned admiration and cooperation as well as fear and trembling. Italian Renaissance artists portrayed the splendor of the Islamic world. (See [Working with Evidence, Chapter 2](#).) The sixteenth-century French philosopher Jean Bodin praised the religious tolerance of the Ottoman sultan in contrast to Christian intolerance: “The King of the Turks who rules over a great part of Europe safeguards the rites of religion as well as any prince in this world. Yet he constrains no-one, but on the contrary permits everyone to live as his conscience dictates.”²⁶ The French government on occasion found it useful to ally with the Ottoman Empire against its common enemy of Habsburg Austria, while European merchants willingly violated a papal ban on selling firearms to the Turks. Cultural encounter involved more than conflict.

REFLECTIONS

The Centrality of Context in World History

AP® EXAM TIP

In this section the authors say it is essential to understand historical context if you wish to understand world history, and that understanding is precisely what the AP® exam will test. Consider the political (e.g., empire building), social (e.g., relations between governments and religions), and economic (e.g., the empires' policies on trade) connections and comparisons that you have made thus far in the course.

World history is, to put it mildly, a big subject. To teachers and students alike, it can easily seem overwhelming in its detail. And yet the central task of world history is *not* the inclusion of endless facts or particular cases. It is rather to establish contexts or frameworks within which carefully selected facts and cases take on new meaning. In world history, every event, every process, every historical figure, and every culture, society, or civilization gains significance from its incorporation into some larger context or framework. Contextual thinking is central to world history.

The broad outlines of European colonization in the Americas are familiar to most American and European students. And yet, when that story is set in the context of other empire-building projects of the early modern era, it takes on new and different meanings.

Such a context helps to counter any remaining Eurocentrism in our thinking about the past by reminding us that Western Europe was not the only center of vitality and expansion and that the interaction of culturally different peoples, so characteristic of the modern age, derived from multiple sources. How often do we notice that a European Christendom creating empires across the Atlantic was also the victim of Ottoman imperial expansion in the Balkans?

This kind of contextualizing also allows us to see more clearly the distinctive features of European empires as we view them in the mirror of other imperial creations. The Chinese, Mughal, and Ottoman empires continued older patterns of historical development, while those of Europe represented something wholly new in human history — an interacting Atlantic world of Europe, Africa, and the Americas. Furthermore, the European empires had a far greater impact on the peoples they incorporated than did other empires. Nowhere else did empire building generate such a catastrophic population collapse as in the Americas. Nor did Asian empires foster the kind of slave-based societies and transcontinental trade in slaves that were among the chief outcomes of Europe's American colonies. Finally, Europe was enriched and transformed by its American possessions far more than China and the Ottomans were by their territorial acquisitions. Europeans gained enormous new biological resources from their empires — corn, potatoes, tomatoes, chocolate, tobacco, timber, and much more — as well as enormous wealth in the form of gold, silver, and land.

Should we need a motto for world history, consider this one: in world history, nothing stands alone; context is everything.

Chapter Review

AP[®] Key Terms

Hernán Cortés

Great Dying

Little Ice Age

General Crisis

Columbian exchange

mercantilism

mestizo

mulattoes

settler colonies

Russian Empire

yasak

Qing expansion

Mughal Empire

Akbar

Aurangzeb

Ottoman Empire

devshirme

Big Picture Questions

1. How were the societies of Iberia and England reflected in their colonial endeavors in the Americas?

2. In thinking about the similarities and differences among the empires of the early modern era, what categories of comparison might be most useful to consider?
3. How were the challenges of maintaining land-based empires, such as the Russian and Qing states, different from the challenges of maintaining maritime empires? What strategies did states adopt to meet these challenges?
4. **AP® Making Connections:** Compared to the world of the fifteenth century, what new patterns of development are visible in the empire-building projects of the centuries that followed?

Next Steps: For Further Study

Jorge Canizares-Esguerra and Erik R. Seeman, eds., *The Atlantic in Global History* (2007). A collection of essays that treats the Atlantic basin as a single interacting region.

Alfred W. Crosby, *The Columbian Voyages, the Columbian Exchange, and Their Historians* (1987). A classic account of changing understandings of Columbus and his global impact.

John Kicza, *Resilient Cultures: America's Native Peoples Confront European Colonization, 1500–1800* (2003). An account of European colonization in the Americas that casts the native peoples as active agents rather than passive victims.

Charles C. Mann, *1493: Uncovering the New World Columbus Created* (2011). A global account of the Columbian exchange that presents contemporary scholarship in a very accessible fashion.

Peter Perdue, *China Marches West: The Qing Conquest of Central Eurasia* (2005). Tells how China became an empire as it incorporated the non-

Chinese people of Central Asia.

Willard Sutherland, *Taming the Wild Fields: Colonization and Empire on the Russian Steppe* (2004). An up-to-date account of Russian expansion in the steppes.

“Discover the Ottomans,” theottomans.org. A series of essays and images that traces the history of the Ottoman Empire over six centuries.

“1492: An Ongoing Voyage.” An interactive website based on an exhibit from the Library of Congress that provides a rich context for exploring the meaning of Columbus and his voyages.

AP® SKILLS WORKSHOP

Continuity and Change

As historical processes and events unfold, some things change and some things stay the same. Analyzing how these changes and continuities shape history is a key part of a historian’s work. In this workshop, we are going to learn about the skill of tracking those changes and continuities over time.

UNDERSTANDING CONTINUITY AND CHANGE

Let’s start by defining what the terms “continuity” and “change” mean, exactly:

Continuity and Change: Analyzing the historical patterns of change over a period of time, while also recognizing what stayed the same.

In the AP® World History course, this means learning how to deal with the particular without losing sight of the big picture. To track changes, you will need to establish how things were originally, and then look at the historical details to identify how things changed over time, step by step. You are looking for patterns and trying to establish a clear timeline — first this, then that, then that. When looking for continuities, you are tracking what remained unchanged or continued in a slightly different form.

This is one of the trickiest skills in the AP® course, because it seemingly overlaps with others. If we’re looking at how things changed or remained the same across different time periods, isn’t

that a comparison? Yes, in a sense it is. A comparison in this course is usually from place to place (for instance, comparing Paleolithic persistence in Australia versus North America), while continuity and change over time is usually a comparison of one time to another time (tracing how Australian gathering and hunting populations both endured and changed as they entered the modern age). What's important to keep in mind is that tracing continuity and change should be done step by step and should always discuss both what changed and what stayed the same.

If we are tracking what changed over time, isn't it important to say *why* things changed? If so, isn't this really causation? Causation is a closely related skill, certainly, but it's important to focus specifically on what you're being asked to do. When you're tracing continuity and change over time, you're being asked to lay out the various stages of change and/or continuity. Weaving in causation can add some depth to an extended argument, but it's important not to lose sight of your primary goal, which is to trace continuity and change step by step.

Let's see what this looks like in context by reading a description of the changes and continuities in the Americas that resulted from the Little Ice Age that occurred globally in the seventeenth century.

Nor were the Americas, already devastated by the Great Dying, spared the suffering that accompanied the Little Ice Age and the General Crisis of the seventeenth century.

Change { In central Mexico, heartland of the Aztec Empire and the center of Spanish colonial rule in the area, severe drought in the five years after 1639 sent the price of maize skyrocketing, left granaries empty and many people without water, and prompted an unsuccessful plot to declare Mexico's independence from Spain. Continuing drought years in the decades that followed witnessed repeated public processions of the statue of Our Lady of Guadalupe, who had gained a reputation for producing rain. The Caribbean region

Continuity { during the 1640s experienced the opposite condition — torrential rains that accompanied more frequent El Niño weather patterns — which provided ideal conditions for the breeding of mosquitoes that carried both yellow fever and malaria. A Maya chronicle for 1648 noted, "There was bloody vomit and we began to die."

Change {

Description

The text reads as follows:

Nor were the Americas, already devastated by the Great Dying, spared the suffering that accompanied the Little Ice Age and the General Crisis of the seventeenth century. In central Mexico, heartland of the Aztec Empire and the center of Spanish colonial rule in the area, severe drought in the five years after 1639 sent the price of maize skyrocketing, left granaries empty and many people without water, and prompted an unsuccessful [A corresponding note reads Change] plot to declare Mexico's independence from Spain. Continuing drought years in the decades that followed witnessed repeated public processions of the statue of Our Lady of Guadalupe, who had gained a reputation for producing rain. The Caribbean region [A corresponding note reads Continuity] during the 1640s experienced the opposite condition (hyphen) torrential rains that accompanied more frequent El Niño weather patterns (hyphen)which provided ideal conditions for the breeding of mosquitoes that carried both yellow fever and malaria. A Maya chronicle for 1648 noted, "There was bloody vomit and we began to die." [A corresponding text reads Change.]

In this example, you can see that the focus of the passage is on the changes resulting from the Little Ice Age, but it also notes some of the cultural continuities. This paragraph is a classic example of the intermingling of continuity and change.

CONTINUITY AND CHANGE ON THE AP® WORLD HISTORY EXAM

On the AP® exam, the reasoning process of continuity and change is likely to come up repeatedly on the Multiple-Choice Questions of the exam, where you will be asked to track either changes or continuities in a stimulus item. It is guaranteed to appear on the Short-Answer Questions and will be found either in a stand-alone question or in association with a primary source. Most important, the skill of continuity and change is one of the three reasoning processes you can use to answer the Long-Essay Question and the Document-Based Question.

There are a couple of common pitfalls for students encountering continuity and change questions on the Long-Essay or Document-Based Questions of the AP® exam. The first is that they slip into a comparison of two time periods, rather than tracing step by step the process of change and seeing the continuities. Remember to go step by step. The other pitfall is that students sometimes concentrate on just the obvious part of this paired skill — the change — and forget to discuss the continuities. We'll talk more about writing a continuity and change argument in a later workshop.

BUILDING AP® SKILLS

1. **Activity: Identifying Continuity and Change** Read the following sentences from this chapter, identifying each one as a statement of either continuity or change:
- a. Over the several centuries of the colonial era and beyond, various combinations of indigenous, European, and African peoples created entirely new societies in the Americas, largely replacing the many and varied cultures that had flourished before 1492.
 - b. These domesticated animals made possible the ranching economies and cowboy cultures of both North and South America.
 - c. In China, corn, peanuts, and especially sweet potatoes supplemented the traditional rice and wheat to sustain China's modern population explosion. By the early twentieth century, food plants of American origin represented about 20 percent of total Chinese food production.
 - d. It gave rise to something wholly new in world history: an interacting Atlantic world that permanently connected Europe, Africa, and North and South America.

2. **Activity: Identifying Continuity and Change** Read the paragraph below, taken from this chapter. What words and evidence indicate continuity? What words and evidence indicate change?

The Spanish conquest of the Aztec and Inca empires in the early sixteenth century gave Spain access to the most wealthy, urbanized, and densely populated regions of the Western Hemisphere. Within a century and well before the British had even begun their colonizing efforts in North America, the Spanish in Mexico and Peru had established nearly a dozen major cities; several impressive

universities; hundreds of cathedrals, churches, and missions; an elaborate administrative bureaucracy; and a network of regulated international commerce.

The economic foundation for this emerging colonial society lay in commercial agriculture, much of it on large rural estates, and in silver and gold mining. In both cases, native peoples, rather than African slaves or European workers, provided most of the labor, despite their much-diminished numbers. Almost everywhere that labor was coerced, often directly required by colonial authorities under a legal regime known as *encomienda*. It was, in fact, a forced labor system not far removed from slavery. By the seventeenth century, the *hacienda* system had taken shape, by which the private owners of large estates directly employed native workers. With low wages, high taxes, and large debts to the landowners, the peons who worked these estates enjoyed little control over their lives or their livelihood.

3. Activity: Identifying Continuity and Change Read the section entitled “[Experiencing the Russian Empire](#).” Based on your knowledge of continuity and change, are continuities or changes being described in this section? If so, what continuities or changes are being discussed?

4. Activity: Working with Continuity and Change Based on the information in the section “[Settler Colonies in North America](#),” create a chart like the one shown here in order to track the continuities and changes discussed.

Continuities	Changes

5. Activity: Creating a Continuity and Change Paragraph

Now that you understand the skill of tracing continuity and change over time, read the section “[In the Lands of the Aztecs and the Incas](#)” and create a paragraph in response to the following prompt:

To what extent did the Aztec and Inca civilizations change over time?

Make sure that you create a claim that clearly conveys both changes and continuities, while emphasizing which you believe is most significant. In addition, use evidence from the text to support your claim.

AP® WORKING WITH EVIDENCE

State Building in the Early Modern Era

The empires of the early modern era were the projects of states, though these states often made use of various private groups — missionaries, settlers, merchants, mercenaries — to achieve the goals of empire. Such imperial states — Mughal India, the Ottoman Empire, France, the Inca Empire, and Ming dynasty China, for example — were invariably headed by kings or emperors who were the source of ultimate political authority in their lands. Each of those rulers sought to govern societies divided by religion, region, ethnicity, or class. During the three centuries between 1450 and 1750, all of these states, and a number of non-imperial states as well, moved toward greater political integration through more assertive monarchs and more effective central bureaucracies, which curtailed, though never eliminated, entrenched local interests. The growth of empire accompanied this process of political integration, and perhaps helped cause it. The sources that follow allow us to catch a glimpse of this state-building effort in several distinct settings.

LOOKING AHEAD

DOING HISTORY

Think about how the methods of state development were similar in different parts of the world between 1450 and 1750.

SOURCE 5.1 The Memoirs of Emperor Jahangir

The diverse peoples of India had seldom experienced a political system that encompassed most of the subcontinent. But in the early modern era, the Mughal Empire gave to South Asia a rare period of substantial political unity. [Source 5.1](#) offers excerpts from the memoirs of Jahangir, who ruled the Mughal state from 1605 to 1627, following the reign of his more famous father Akbar. Written in Persian, the literary language of the eastern Islamic world, Jahangir's account reflects on the events of his coronation and of the policies that he subsequently put in place.

JAHANGIR | *Memoirs* | 1605–1627

Section 1

At the age of thirty-eight, I became Emperor.... Hence I assumed the titles of ... the world-subduing emperor, the world-subduing king.

On this occasion I made use of the throne prepared by my father, and enriched at an expense without parallel for the celebration of the festival of the new year.... Having thus seated myself on the throne of my expectations and wishes, I caused also the imperial crown, which my father had caused to be made after the manner of that which was worn by the great kings of Persia, to be brought before me, and then, in the presence of the whole assembled Emirs, having placed it on my brows, as an omen auspicious to the stability and happiness of my reign, kept it there for the space of a full astronomical hour....

For forty days and forty nights I caused the ... great imperial state drum, to strike up, without ceasing, the strains of joy and triumph; and ... around my throne, the ground was spread by my directions with the most costly brocades and gold embroidered carpets. Censers [containers for burning incense] of gold and silver were disposed in different directions for the purpose of burning odoriferous drugs, and nearly three thousand camphorated wax lights ... illuminated the scene from night till morning. Numbers of blooming youths, beautiful as young Joseph in the pavilions of Egypt, clad in dresses of the most costly materials ... awaited my commands.... And finally, the Emirs of the empire ... covered from head to foot in gold and jewels, and shoulder to shoulder, stood round in brilliant array, also waiting for the commands of their sovereign....

Questions to Consider

1. What might be the purpose of Jahangir's elaborate ceremony?
2. Why do you think he described the ceremony in such detail?

Section 2

I instituted ... special regulations ... as rules of conduct, never to be deviated from in their respective stations.

1. I remitted [canceled] altogether to my subjects three sources of revenue taxes or duties....

2. I directed, when the district lay waste or destitute of inhabitants, that towns should be built.
3. Merchants traveling through the country were not to have their bales or packages of any kind opened without their consent....
5. No person was permitted either to make or sell either wine or any other kind of intoxicating liquor. I undertook to institute this regulation, although it is sufficiently notorious that I have myself the strongest inclination for wine, in which from the age of sixteen I have liberally indulged....
7. No person was to suffer, for any offense, the loss of a nose or ear. If the crime were theft, the offender was to be scourged with thorns, or deterred from further transgression by an attestation on the Koran.
8. [High officials] were prohibited from possessing themselves by violence of the lands of the subject, or from cultivating them on their own account....
10. The governors in all the principal cities were directed to establish infirmaries or hospitals, with competent medical aid for the relief of the sick....

Questions to Consider

1. Keeping in mind the discussion of the Mughal state, what were the causes and consequences of Jahangir's regulations?
2. How does the context of South Asian history help us understand Jahangir's decision to issue these regulations?

Section 3

[H]aving on one occasion asked my father [Akbar] the reason why he had forbidden any one to prevent or interfere with the building of these haunts of idolatry [Hindu temples], his reply was in the following terms: “My dear child,” said he, “I find myself a powerful monarch, the shadow of God upon earth. I have seen that he bestows the blessings of his gracious providence upon all his creatures without distinction. Ill should I discharge the duties of my exalted station, were I to withhold my compassion and indulgence from any of those entrusted to my charge. With all of the human race, with all of God’s creatures, I am at peace: why then should I permit myself, under any consideration, to be the cause of molestation or aggression to any one? Besides, are not five parts in six of mankind either Hindus or aliens to the faith; and were I to be governed by motives of the kind suggested in your inquiry, what alternative can I have but to put them all to death! I have thought it therefore my wisest plan to let these men alone. Neither is it to be forgotten, that the class of whom we are speaking ... are usefully engaged, either in the pursuits of science or the arts, or of improvements for the benefit of mankind, and have in numerous instances arrived at the highest distinctions in the state, there being, indeed, to be found in this city men of every description, and of every religion on the face of the earth.”

Source: *The Memoirs of the Emperor Jahangir*, translated from the Persian by Major David Price (London: Oriental Translation Committee, 1829), 1–3, 5–8, 15.

Questions to Consider

1. What was Akbar's purpose in respecting the rights of Hindus?
2. What was Jahangir's purpose in relating this quotation from Akbar?

AP® ANALYZING HISTORICAL EVIDENCE

1. How does this document reveal the methods of imperial administration of the Mughal state?
2. To what extent do the different sections corroborate, modify, or contradict one another?



SOURCE 5.2 The Palace of an Ottoman Emperor

Begun in 1465 and finished in 1478, the Topkapi Palace in Constantinople served for centuries as the main residence of the Ottoman emperors in their capital city. The palace, which was organized around a series of courtyards, housed government offices and a mint, an educational establishment, and the living quarters of the emperor and his harem. At the height of Ottoman power, around 4,000 family members, servants, eunuchs, officials, and soldiers of the imperial entourage resided in the complex.

Topkapi also served as a ceremonial space where important state occasions and religious celebrations took place. This late eighteenth-century painting depicts the second courtyard and the Felicity Gate, which guarded the entrance to the inner court,

where no one aside from the ruler's relatives and closest advisers was granted access. Here, at the principal ceremonial site in the palace, emperors observed religious ceremonies, received foreign ambassadors, celebrated accessions to the throne, and at times of war handed the banner of the Prophet Muhammad to their military leaders. In this image, Sultan Selim III (r. 1789–1807) sits on his throne with his chief advisers around him. Ottoman officials and court dignitaries pay homage to their ruler. Participants are arrayed in hierarchical order according to their relative social or political importance, signaled by their clothing — note their increasingly tall and elaborate headgear — and their proximity to the sultan.

A Reception at the Court of Selim III | late 18th century



Topkapi Palace Museum, Istanbul, Turkey/Bridgeman Images

Description

Several officials and court dignitaries are standing in a queue to pay homage to their ruler. The participants are lined up based on their social and political importance, which can be noted by the descending size of their head gear.

Questions to Consider

1. What can this image tell us about the size and form of Ottoman imperial ceremonies? What types of people are missing from this image, and what can their absence tell us about Ottoman imperial life?
2. How might ceremonies like the one depicted here help to strengthen the sultan's rule over his empire?

1. Analyze what this image reveals about the role and position of the sultan within the Ottoman state.



SOURCE 5.3 French State Building and Louis XIV

Like their counterparts in the Middle East and Asia, a number of European states in the early modern era also pursued the twin projects of imperial expansion abroad and political integration at home. Perhaps the most well-known example of such European state-building efforts is that of France under the rule of Louis XIV (r. 1643–1715). Louis and other European monarchs, such as those in Spain and Russia, operated under a set of assumptions known as absolutism, which held that kings ruled by “divine right” and could legitimately claim sole and uncontested authority in their realms. Louis’s famous dictum “*L’état, c’est moi*” (“I am the state”) summed up the absolutist ideal.

[Source 5.3A](#) illustrates one way in which Louis attempted to realize this ideal. Written by Louis himself, this document focuses on the importance of “spectacle” and public display in solidifying the exalted role of the monarch. The “carousel” described here was an extravagant pageant held in Paris in June 1662. It featured various exotic animals, slaves, princes, and nobles arrayed in fantastic costumes representing distant lands, as well as many equestrian competitions. Unifying this disparate assembly was King Louis himself, dressed as a Roman emperor,

while on the shields of the nobles was that grand symbol of the monarchy, the sun.

[Source 5.3B](#) is a depiction of Louis XIV's costume for a 1653 ballet entitled *La Nuit* (The Night) in which he played the rising sun. Louis represents Apollo, the god of light and the sun, a deity that viewers of the opera would have associated with the Roman emperor Augustus, who considered Apollo his patron. Note the elaborate costume, which includes a magnificent gold wig and sun imagery on his chest and footwear. The images of the sun on this costume were similar to those that he adopted as his personal symbol at the 1662 carousel.

SOURCE 5.3A LOUIS XIV | *Memoirs* | 1670

Section 1

It was necessary to conserve and cultivate with care all that which, without diminishing the authority and the respect due to me, linked me by bonds of affection to my peoples and above all to the people of rank.... The common people, on the other hand, are delighted by shows in which, at bottom, we always have the aim of pleasing them.... By this means we hold on to their hearts and their minds, sometimes more strongly perhaps than by recompenses and gifts; and with regard to foreigners, in a state they see flourishing and well ordered, that which is spent on expenses and which could be called superfluous, makes a very favorable impression on them, of magnificence, of power, of grandeur....

Questions to Consider

1. According to Louis XIV, what is the purpose of conspicuous displays of wealth in the functioning of the French state?
2. What is Louis XIV's point of view in this section? How does he assume that his subjects think about him?

Section 2

The carousel ... had only been conceived at first as a light amusement; but little by little ... it became a spectacle that was fairly grand and magnificent, both in the number of exercises, and by the novelty of the costumes and the variety of the [heraldic] devices. [He then explains why the sun was chosen as the symbol of the monarchy] ... For the device they chose the sun, which ... is the most noble of all, and which, by its quality of being unique, by the brilliance that surrounds it, by the light that it communicates to the other stars which form for it a kind of court, by the just and equal share that the different climates of the world receive of this light, by the good it does in all places, ceaselessly producing as it does, in every sphere of life, joy and activity, by its unhindered movement, in which it nevertheless always appears calm, by its constant and invariable course, from which it never departs nor wavers, is the most striking and beautiful image of a great monarch.

Those who saw me governing with a good deal of ease and without being confused by anything, in all the numerous attentions that royalty demands, persuaded me to add the earth's globe, and

for motto, *nec pluribus impar* (not unequal to many things): by which they meant something that flattered the aspirations of a young king, namely that, ... I would doubtless be capable of governing other empires, just as the sun was capable of lighting up other worlds if they were exposed to its rays.

Source: Robert Campbell, *Louis XIV* (London: Longmans, 1993), 117–18.

Questions to Consider

1. How does Louis XIV use the symbol of the sun to promote absolutism?

SOURCE 5.3B *Louis XIV in Costume* | 1653



PVDE/Bridgeman Images

Questions to Consider

1. What does Louis's costume reveal about his perception of himself and his place in French society.

AP® ANALYZING HISTORICAL EVIDENCE

1. To what extent did absolutism represent a change within European state systems of this time period?
2. Analyze the extent to which Louis XIV and Jahangir played similar roles within the Mughal and French states.



SOURCE 5.4 An Outsider's View of the Inca Empire

Pedro de Cieza de León (1520–1554), a Spanish chronicler of the Inca Empire of the early sixteenth century, came to the Americas as a boy at the age of thirteen. For the next seventeen years, Cieza took part as a soldier in a number of expeditions that established Spanish rule in various parts of South America. Along the way, he collected a great deal of information, especially about the Inca Empire, which he began to publish on his return to Spain in 1550. Despite a very limited education, Cieza wrote a series of works that have become a major source for historians about the workings of the Inca Empire and about the Spanish conquest of that land. The selection that follows focuses on the techniques that the Incas used to govern their huge empire.

PEDRO DE CIEZA DE LEÓN | *Chronicles of the Incas* | ca. 1550

Section 1

The Incas had the seat of their empire in the city of Cuzco, where the laws were given and the captains set out to make war.... As soon as one of these large provinces was conquered, ten or twelve thousand of the men and their wives, or six thousand, or the number decided upon were ordered to leave and remove themselves from it. These were transferred to another town or province of the same climate and nature as that which they left....

One of the things most to be envied in these rulers is how well they knew to conquer such vast lands....

[T]hey entered many lands without war, and the soldiers who accompanied the Inca were ordered to do no damage or harm, robbery or violence. If there was a shortage of food in the province, he ordered supplies brought in from other regions so that those newly won to his service would not find his rule and acquaintance irksome....

In many others, where they entered by war and force of arms, they ordered that the crops and houses of the enemy be spared.... But in the end the Incas always came out victorious, and when they had vanquished the others, they did not do them further harm, but released those they had taken prisoner, if there were any, and restored the booty, and put them back in possession of their property and rule, exhorting them not to be foolish and try to compete with his royal majesty nor abandon his friendship, but to be his friends as their neighbors were. And

saying this, he gave them a number of beautiful women and fine pieces of wool or gold....

They never deprived the native chieftains of their rule. They were all ordered to worship the sun as God, but they were not prohibited from observing their own religions and customs....

Questions to Consider

1. Thinking back to [Source 5.1](#), how is the relationship between the Mughal state and local nobles similar to the relationship described in this source between the Inca state and local chieftains?
2. To what extent did the Inca king and Jahangir play similar roles within their states?

Section 2

It is told for a fact of the rulers of this kingdom that in the days of their rule they [the Incas] had their representatives in the capitals of all the provinces.... They served as head of the provinces or regions, and from every so many leagues around the tributes were brought to one of these capitals.... [W]hen they came from the city of Cuzco to go over the accounts, or they were ordered to go to Cuzco to give an accounting ... everything had to come out right. Few years went by in which an accounting of all these things was not made....

When the Incas set out to visit their kingdom, it is told that they traveled with great pomp, riding in rich litters set upon smooth,

long poles of the finest wood and adorned with gold and silver....

So many people came to see his passing that all the hills and slopes seemed covered with them, and all called down blessings upon him....

He [the Inca] traveled four leagues each day, or as much as he wished; he stopped wherever he liked to inquire into the state of his kingdom; he willingly listened to those who came to him with complaints, righting wrongs and punishing those who had committed an injustice....

Questions to Consider

1. Based on this section, how would you describe the role of the quipu accounting system within the functioning of the Inca state?
2. Compare the displays of royal wealth within the Inca state with the displays of wealth within the Mughal, Ottoman, and French states seen in previous sources. To what extent were the purposes of such displays similar?

Section 3

[T]hese rulers, as the best measure, ordered and decreed, with severe punishment for failure to obey, that all the natives of their empire should know and understand the language of Cuzco, both they and their women....

[The Inca] appointed those whose duty it was to punish wrongdoers, and to this end they were always traveling about the country. The Incas took such care to see that justice was meted out that nobody ventured to commit a felony or theft....

Questions to Consider

1. What purpose did a common language likely serve within the Inca Empire?
2. To what extent were Inca efforts to impose a uniform language similar to efforts by other states in world history to promote a common culture?

Section 4

[I]n each of the many provinces there were many storehouses filled with supplies and other needful things; thus, in times of war, wherever the armies went they draw upon the contents of these storehouses, without ever touching the supplies of their confederates or laying a finger on what they had in their settlements. And when there was no war, all this stock of supplies and food was divided up among the poor and the widows.... If there came a lean year, the storehouses were opened and the provinces were lent what they needed in the way of supplies; then, in a year of abundance, they paid back all they had received.

Source: *The Incas of Pedro de Cieza de León*, translated by Harriet de Onis (Norman: University of Oklahoma Press, 1959), 56–57, 158–60, 165–73, 177–78.

Questions to Consider

1. What role did storehouses play in the maintenance of the authority of the Inca state?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze Cieza de León's purpose in writing this work.
2. Compare the challenges the Inca state faced with those faced by the Mughal, Ottoman, and French states.



SOURCE 5.5 The Temple of Heaven: Beijing, China

The largest sacred site in the world in the fifteenth century lay in China. Known as the Temple of Heaven, it was constructed early in the century in the Ming dynasty capital of Beijing by the ambitious emperor Yongle (r. 1402–1424), who likewise ordered the building of the Forbidden City, a magnificent imperial residence.

Set in a forest of more than 650 acres, the Temple of Heaven was in Chinese thinking the primary place where Heaven and Earth met. From their residence in the Forbidden City, Chinese emperors of the Ming and Qing dynasties led a procession of thousands twice a year to this sacred site, where they offered sacrifices, implored the gods for a good harvest, and performed those rituals that maintained the cosmic balance. These sacred ceremonies, which commoners were barred even from watching, demonstrated the emperor's respect for the age-old source of his

imperial authority, the Mandate of Heaven, from which Chinese emperors derived their legitimate right to rule. As the emperor bowed to Heaven, he was modeling in good Confucian fashion the respect required of all subordinates to their social superiors and especially to the emperor himself.

The temple complex and its various buildings were laced with ancient symbolism. The southern part of the wall that enclosed the complex was square, symbolizing the Earth, while the northern wall was rounded or semi-circular, suggesting Heaven in Daoist thinking. Major buildings were likewise built in the round while being situated within a square enclosure, also symbolizing the intersection of Heaven and Earth. The most prominent building was the Hall of Prayer for Good Harvest ([Source 5.5](#)), constructed by 1420. There the emperor prayed and conducted rituals to ensure a successful agricultural season on which the country's well-being and his own legitimacy depended. The emperor and others approached the hall from the south on a gradually ascending 360-meter walkway symbolizing progression from Earth to Heaven. The walkway divides into three parallel paths: the center one for the gods; the left for the emperor; and the right for the empress and court officials.

The Hall of Prayer for Good Harvest | ca. 1420



Dorling Kindersley/ UIG/ Bridgeman Images

Description

The Hall of prayer is a three tiered building. An ascending staircase leads to the Hall of Prayer. The center of the staircase has a tiered ramp bordered by railings.

Questions to Consider

1. Look back at the last paragraph of the introduction to this image. Which symbolic features can you identify in this image?
2. What does this ceremonial space have in common with that of the Felicity Gate in Topkapi Palace ([Source 5.2](#))? What differentiates the two?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which the architecture of the Hall of Prayer reinforced the spiritual role of the emperor.

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:**
Evaluate the extent to which the methods of state development were similar in different parts of the world between 1450 and 1750.
2. **AP® Comparison:** To what extent did these five early modern states face similar problems and devise similar solutions? How did they differ? In particular, how did the rulers of these states deal with subordinates?
3. **AP® Analyzing Historical Evidence:** In what different ways was spectacle, royal splendor, or public display evident in the sources? How would you define the purpose of such displays? How effective has spectacle been in consolidating state authority?
4. **AP® Comparison:** Early modern states differed in many ways from states today. How would you define those differences? Consider the personal role of the ruler, the use of violence, the means of establishing authority, and the extent to which the state could shape the lives of its citizens.

AP® HISTORIANS' VOICES

Early Modern Rulers

The following two voices provide recent descriptions of how early modern rulers defined and displayed their authority and power. In [Voice 5.1](#), Charles Parker compares Emperor Kangxi of China and Louis XIV of France and finds them “cut from the same cloth.” In [Voice 5.2](#), John Darwin examines the many cultural influences that shaped the royal government of the Mughal emperor Akbar.

VOICE 5.1

Charles Parker on Emperor Kangxi of China and Louis XIV of France | 2010
For Europe’s most powerful monarch [Louis XIV], the Qing dynasty under Kangxi emperor (r. 1661–1722) represented an ideal political order. The emperor wielded absolute power and enjoyed divine blessing; he employed an army of civil servants to govern his dominions; he possessed authority over a vast domain stretching from the eastern coastline to Outer Mongolia and Tibet; and he resided in a magnificent palace that exuded majestic order and power. In many respects Louis’s reign (1643–1715) also embodied these characteristics, though on a less grand scale. Casting himself in the image of Apollo (the Greek god of light and sun), Louis promoted himself as the Sun King and he professed to rule by divine right; he dominated Europe and pushed France’s borders to the farthest point; and he too presided over an

elaborate court life at Versailles that reflected his prestige and authority. The Kangxi emperor and the Sun King, on opposite ends of Eurasia, were cut from the same cloth.

Source: Charles H. Parker, *Global Interactions in the Early Modern Age, 1400–1800* (Cambridge: Cambridge University Press, 2010), 13–14.

VOICE 5.2

John Darwin on Emperor Akbar's Public Image | 2008

Akbar projected himself not as a Muslim warrior-king, but as the absolute monarch of a diverse subject population. His official genealogy laid claim to descent from both Tamerlane and Genghis Khan, and thus to their legacy as “world conquerors.” Mughal court ritual — especially Akbar's daily appearance on an elevated platform emphasized the *padshah's* [an elevated Persian royal title referring to the monarch] supreme authority over even the greatest and wealthiest of his subjects. The court was the centre of lavish literary patronage. It promoted the study of the Muslim “rational sciences” and the writing of poetry, the main literary medium of the Islamic world. But Mughal court culture looked to Persian or Central Asian models for its art and literature. Persian was the language of intellectual life as well as of government. The life and landscape of Iran (not that of India) inspired the Mughal poets, who evoked a world far away “from the polluting influences of the subject peoples.” ... Akbar embarked upon a great building programme, of which the short-lived imperial capital at Fatehpur Sikri was the most astonishing product. Akbar's regime was

cosmopolitan and eclectic, a tribute to Central Asia's influence as a great cultural entrepôt. It is even possible that his abortive attempt to impose a more centralized government in the 1570s and '80s (which led to the great revolt of 1580–82) was remotely inspired by the Chinese system of meritocratic bureaucracy.... Famously, Akbar rejected the classic Islamic distinction between the Muslim faithful (the *umma*) and the unbelievers. He abolished the *jizya* (poll-tax on non-Muslims) in 1579, and flirted with propagating a new religious synthesis of Islam and Hinduism.

Source: John Darwin, *After Tamerlane: The Rise and Fall of Global Empires 1400–2000* (London: Bloomsbury, 2008), 85–86.

AP® Analyzing Secondary Sources

1. According to Parker, what attributes of a powerful ruler did Kangxi and Louis XIV share?
2. According to Darwin, what cultural and political traditions did Akbar draw upon to rule over the Mughal Empire? Which did he reject, abandon, or modify?
3. **Integrating Primary and Secondary Sources:** What elements of kingship described by Parker and Darwin are evident in the primary sources preceding this feature? To what extent are these elements specific to certain rulers or states?

5 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this table.

NUMBER OF SLAVES DELIVERED TO EACH DESTINATION BY YEAR

	Spain / Uruguay	Portugal / Brazil	Great Britain	Netherlands	U.S.A.	France	Denmark / Baltic	Totals
1501– 1525	6,363	7,000	0	0	0	0	0	13,363
1526– 1550	25,375	25,387	0	0	0	0	0	50,762
1551– 1575	28,167	31,089	1,685	0	0	66	0	61,007
1576– 1600	60,056	90,715	237	1,365	0	0	0	152,373
1601– 1625	83,496	267,519	0	1,829	0	0	0	352,844
1626– 1650	44,313	201,609	33,695	31,729	824	1,827	1,053	315,050
1651– 1675	12,601	244,793	122,367	100,526	0	7,125	653	488,065
1676– 1700	5,860	297,272	272,200	85,847	3,327	29,484	25,685	719,675
1701– 1725	0	474,447	410,597	73,816	3,277	120,939	5,833	1,088,909
1726– 1750	0	536,696	554,042	83,095	34,004	259,095	4,793	1,471,725
1751– 1775	4,239	528,693	832,047	132,330	84,580	325,918	17,508	1,925,315
1776– 1800	6,415	673,167	748,612	40,773	67,443	433,061	39,199	2,008,670
1801– 1825	168,087	1,160,601	283,959	2,669	109,545	135,815	16,316	1,876,992
1826– 1850	400,728	1,299,969	0	357	1,850	68,074	0	1,770,978
1851– 1875	215,824	9,309	0	0	476	0	0	225,609
Totals	1,061,524	5,848,266	3,259,441	554,336	305,326	1,381,404	111,040	12,521,337

Source: Data from <http://www.slavevoyages.org/assessment/estimates>.

1. Which of the following is the most significant cause for the varied distribution of slaves in the areas listed above?

- a. During the eighteenth century the British and Dutch successfully abolished the slave trade.
- b. Relations weakened between British and Dutch merchants and leaders of West Africa who cooperated in the slave trade.
- c. Spain and Portugal had extensive sugar production in the American colonies.
- d. Slaves in North America engaged in more strenuous work and were more likely to lead shorter lives.

2. A historian would most likely use the data above to support which of the following conclusions?

- a. The rivalry between the Spanish and the Dutch to acquire slaves from West Africa was most intense at the beginning of the period shown in the table.
- b. The British introduced intensive agriculture in their colonies before the French did.
- c. Racial integration varied widely across regions in the Americas.
- d. There was a shift away from dependence on cash crops at the very end of the date range shown in the table.

3. Which of the following best compares the impact of the slave trade on colonial societies in North America and Latin America?

- a. In Latin America, slavery contributed to a class system based on race, while in North America there were fewer slaves and less racial integration.
- b. In North America, a large percentage of the slave population converted to Christianity, while in Latin America there were few attempts to convert the slaves.
- c. In Latin America slave families were more likely to be kept intact; in North America plantation work required only male slaves, creating a gender imbalance.
- d. There was a greater degree of religious syncretism between African religions and Christianity in North American societies than in Latin American societies.

Questions 4–6 refer to this image.



DEA PICTURE LIBRARY/Getty Images

Mughal miniature painting depicting Emperor Akbar having discussions with leaders of other religions.

4. Which of the following features of civilizations between 1450 and 1750 provides the best context for understanding this painting?
- a. Conservative leaders frequently resisted the process of cultural syncretism.
 - b. Some large empires were ruled by ethnic minority groups.
 - c. A process of decentralization distributed political power to smaller regions.

d. Most empires sponsored missionary efforts to disseminate their belief systems.

5. Which of the following characteristics of the Mughal Empire is supported by this image?

- a. Its peaceful attempts to convert adherents of other religions to Islam
- b. Its competition with the Ottoman Empire for being the defender of Sunni Islam
- c. Its repeated attempts to obtain cooperation with its Shia Safavid neighbors
- d. Its desire to promote cultural tolerance among its populations

6. This image best reflects which of the following continuities in world history?

- a. The contact of various cultures through expanding networks of trade
- b. The use of painting to establish doctrinal purity in religion
- c. The use of art to serve the political agendas of rulers
- d. The support for the arts by a thriving merchant class

Short-Answer Questions

Read each question carefully and write a short response. Use complete sentences.

1. Use this passage and your knowledge of world history to answer all parts of the question that follows.

Regardless of the economic, political, and religious motives that inspired Spaniards to colonize and control the Americas, their ability, as that of any empire, to impose their policies was inextricably connected with the imperial center's ability to establish workable relations with two groups of people: the indigenous people who were colonized, and the non-elite Spanish people who lived in the Americas as colonists. The social integration and willing involvement of both groups was essential to the maintenance of empire, and necessarily involved negotiation between the ideological constructs that organized the social imperial effort, and the requirements and demands of people in local settings.

— Kathleen Deagan, "Dynamics of Imperial Adjustment in Spanish America: Ideology and Social Integration," in *Empires: Perspectives from Archeology and History*, ed. Susan E. Alcock et al.

A. Identify ONE way in which the strategies of the Spanish Empire, as described above, were different from the colonial strategies of Europeans in

North America.

- B. Explain ONE strategy adopted by the Spanish in their quest to achieve the social integration described above.
- C. Explain a strategy for social integration, as described above, of ANOTHER empire in Afro-Eurasia during the period 1450–1750.

2. Use this image and your knowledge of world history to answer all parts of the question that follows.



Foteca Gilardi/AKG Images

***Planting the Tree of the State of Russia, 1668.* The trunk begins in the Kremlin, the seat of the Russian government, and branches out to well-known political and religious figures.**

- A. Identify how the painting above reflects a continuity in world history.
- B. Explain how ONE aspect of the painting above would have served the Russian state.
- C. Explain how the strategy of empire building illustrated in the painting above was used by ANOTHER empire in the period 1450–1750.

3. Use your knowledge of world history to answer all parts of the question below.

- A. Identify ONE way in which the European empires were different from the empires of Asia during the period 1450–1750.
- B. Explain ONE motive for European empire building in the period 1450–1750.
- C. Explain ONE long-term consequence of European empire building in the period 1450–1750.



CHAPTER 6 Economic
Transformations
Commerce and Consequence
1450–1750



Slave Merchant in Gorée Island, Senegal, from *Encyclopédie des Voyages*, engraved by L. F. Labrousse, 1796/Bibliothèque des Arts Decoratifs, Paris, France/Archives Charmet/Bridgeman Images

The Atlantic Slave Trade

This eighteenth-century French engraving shows the sale of enslaved Africans at Gorée, a major slave-trading port in what is now Dakar in Senegal. A European merchant and an African authority figure negotiate the arrangement, while the shackled victims themselves wait for their fate to be decided.

AP* Analyzing Evidence

What does this image tell historians about the relationship between Europeans and Africans in the Atlantic slave trade?

Europeans and Asian Commerce

[A Portuguese Empire of Commerce](#)

[Spain and the Philippines](#)

[The East India Companies](#)

[Asians and Asian Commerce](#)

Silver and Global Commerce

“The World Hunt”: Fur in Global Commerce

Commerce in People: The Transatlantic Slave System

[The Slave Trade in Context](#)

[The Slave Trade in Practice](#)

[Consequences: The Impact of the Slave Trade in Africa](#)

Reflections: Economic Globalization — Then and Now

“I have come full circle back to my destiny: from Africa to America and back to Africa. I could hear the cries and wails of my ancestors. I weep with them and for them.”¹ This is what an African American woman from Atlanta wrote in 2002 in the guest book of the Cape Coast Castle, one of the many ports of embarkation for enslaved Africans located along the coast of Ghana in West Africa. There she no doubt saw the whips and leg irons used to discipline the captured Africans as well as the windowless dungeons in which hundreds were crammed while waiting for the ships that would carry them across the Atlantic to the Americas. Almost certainly she also caught sight of the

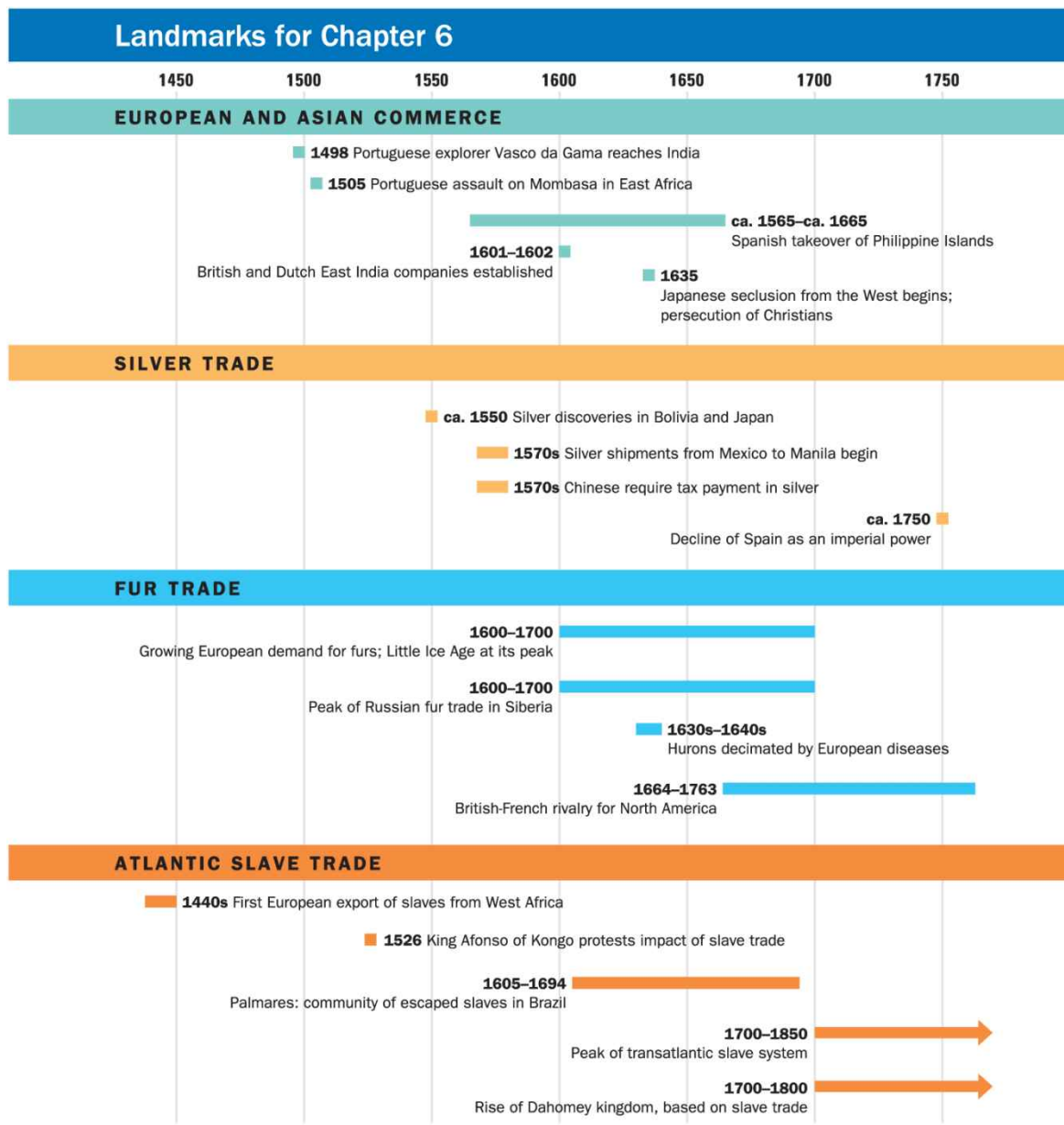
infamous “gate of no return,” through which the captives departed to their new life as slaves. ■■■

This visitor’s emotional encounter with the legacy of the transatlantic slave system reminds us of the enormous significance of this commerce in human beings for the early modern world and of its continuing resonance even in the twenty-first century. Commerce in enslaved people, however, was only one component of those international networks of exchange that shaped human interactions during the centuries between 1450 and 1750. Europeans now smashed their way into the ancient spice trade of the Indian Ocean, developing new relationships with Asian societies. Silver, obtained from mines in Spanish America, enriched Western Europe, even as much of it made its way to China, where it allowed Europeans to participate more fully in the rich commerce of East Asia. Furs from North America and Siberia found a ready market in Europe and China, while the hunting and trapping of those fur-bearing animals transformed both natural environments and human societies. And despite their growing prominence in long-distance exchange, Europeans were far from the only actors in early modern commerce. Southeast Asians, Chinese, Indians, Armenians, Arabs, Africans, and Native Americans likewise played major roles in the making of the world economy during the early modern era.

AP[®] Continuity and Change

In what different ways did global commerce transform human societies and the lives of individuals during the early modern era?

Thus commerce joined empire as the twin creators of a global network during these centuries. Together they gave rise to new relationships, disrupted old patterns, brought distant peoples into contact with one another, enriched some, and impoverished or enslaved others. What was gained and what was lost in the transformations born of global commerce have been the subject of great controversy ever since.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

European and Asian Commerce: 1498, Portuguese explorer Vasco da Gama reaches India; 1505, Portuguese assault on Mombasa in East Africa; ca. 1565 to ca. 1665, Spanish takeover of Philippine Islands; 1601 to 1602, British and Dutch East India companies established; and 1635, Japanese seclusion from the West begins; persecution of Christians. Silver Trade: ca. 1550, Silver discoveries in Bolivia and Japan; 1750s, Silver shipments from Mexico to Manila begin; 1570s, Chinese require tax payments in silver; and ca. 1750, Decline of Spain as an imperial power. Fur Trade: ca. 1600, Growing European demand for furs; Little Ice Age; 1600 to 1700, Peak of Russian fur trade in Siberia; 1630s to 1650s, Hurons decimated by European diseases; and 1664 to 1763, British-French rivalry for North America. Atlantic Slave Trade: 1440s, First European export of slaves from West Africa; 1526, King Afonso of Kongo protests impact of slave trade; 1605 to 1694, Palmares: community of escaped slaves in Brazil; 1700 to 1850, Peak of transatlantic slave system; and 1700 to 1800, Rise of Dahomey kingdom, based on slave trade.

Europeans and Asian Commerce

AP® EXAM TIP

Understand the factors leading to Europe's involvement in the Indian Ocean trade.

European empires in the Western Hemisphere grew out of an accident — Columbus's unknowing encounter with the Americas. In Asia, it was a very different story. The voyage (1497–1499) of the Portuguese mariner Vasco da Gama, in which Europeans sailed to India for the first time, was certainly no accident. It was the outcome of a deliberate, systematic, century-long Portuguese effort to explore a sea route to the East, by creeping slowly down the West African coast, around the tip of South Africa, up the East African coast, and finally across the Indian Ocean to India. There Europeans encountered an ancient and rich network of commerce that stretched from East Africa to China. They were certainly aware of the wealth of that commercial network, but largely ignorant of its workings.

AP® Causation

What drove European involvement in the world of Asian commerce?

The most immediate motivation for this massive effort was the desire for tropical spices — cinnamon, nutmeg, mace, cloves, and, above all, pepper — which were widely used as condiments, preservatives, medicines, and aphrodisiacs. A fifteenth-century English book declared: “Pepper [from Java] is black and has a good smack, And every man doth buy it.”² Other products of the East, such as Chinese silk, Indian cottons, rhubarb for medicinal purposes, emeralds, rubies, and sapphires, were also in great demand.

AP[®] Contextualization

Why was Europe just beginning to participate in global commerce during the sixteenth century?

Underlying this growing interest in Asia was the more general recovery of European civilization following the disaster of the Black Death in the early fourteenth century. During the fifteenth century, Europe’s population was growing again, and its national monarchies — in Spain, Portugal, England, and France — were learning how to tax their subjects more effectively and to build substantial military forces equipped with gunpowder weapons. Its cities were growing too. Some of them — in England, the Netherlands, and northern Italy, for example — were becoming centers of international commerce, giving birth to economies based on market exchange, private ownership, and the accumulation of capital for further investment.

AP[®] EXAM TIP

The timeline at the beginning of the chapter will help you connect the important sequence of events of [Chapters 5](#) and [6](#).

For many centuries, Eastern goods had trickled into the Mediterranean through the Middle East from the Indian Ocean commercial network. From the viewpoint of an increasingly dynamic Europe, several major problems accompanied this pattern of trade. First, of course, the source of supply for these much-desired goods lay solidly in Muslim hands, most immediately in Egypt. The Italian commercial city of Venice largely monopolized the European trade in Eastern goods, annually sending convoys of ships to Alexandria in Egypt. Venetians resented the Muslim monopoly on Indian Ocean trade, and other European powers disliked relying on Venice as well as on Muslims. Circumventing these monopolies provided both religious and political motivations for the Portuguese to attempt a sea route to India that bypassed both Venetian and Muslim intermediaries. In addition, many Europeans of the time were persuaded that a mysterious Christian monarch, known as Prester John, ruled somewhere in Asia or Africa. Joining with his mythical kingdom to continue the Crusades and combat a common Islamic enemy was likewise a goal of the Portuguese voyages.

A further problem for Europeans lay in paying for Eastern goods. Few products of an economically less developed Europe were attractive in Eastern markets. Thus Europeans were required to pay cash — gold or silver — for Asian spices or textiles. This persistent trade deficit contributed much to the intense desire for

precious metals that attracted early modern European explorers, traders, and conquerors. Portuguese voyages along the West African coast, for example, were seeking direct access to African goldfields. The enormously rich silver deposits of Mexico and Bolivia provided at least a temporary solution to this persistent European problem.

First the Portuguese and then the Spanish, French, Dutch, and British found their way into the ancient Asian world of Indian Ocean commerce (see [Map 6.1](#)). How they behaved in that world and what they created there differed considerably among the various European countries, but collectively they contributed much to the new regime of globalized trade.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 6.1 Europeans in Asia in the Early Modern Era

The early modern era witnessed only very limited territorial control by Europeans in Asia. Trade, rather than empire, was the chief concern of the Western newcomers, who were not, in any event, a serious military threat to major Asian states.

READING THE MAP: Where were Dutch-controlled territories concentrated? Where were Portuguese territories concentrated?

MAKING CONNECTIONS: Compare this map with [Map 10.1](#): Colonial Asia in the Early Twentieth Century. What distinguished the European empires of the early modern period from those of the early twentieth century? What remained similar?

Description

Territory under Spanish Control: Philippines

Territory under Dutch control: Sumatra and Java

Territory under Portuguese control: South Eastern coastal region of Africa and a small portion of Angola

European Trading ports: Luanda, Mombasa, Zanzibar, Mozambique, Sofala, Delagoa Bay, Cape Town, Réunion, Aden, Bandar Abbas, Hormuz, Diu, Surat, Daman, Bombay, Goa, Tellicherry, Cochin, Galle, Pondicherry, Réunion, Madras, Calcutta, Macao, Batavia, Timor, Amboina, Aceh, Malacca, Bantam, Macassar, Penang, Zeelandia, Deshima, Manila, Amoy, and Canton.

AP^{*} Comparison

Compare the European territorial holdings in the Indian Ocean basin shown on this map with the holdings in [Map 5.1](#), “[European Colonial Empires in the Americas](#)”. Why did Europeans control less territory in the Indian Ocean basin than they did in the Americas?

A Portuguese Empire of Commerce

The [Indian Ocean commercial network](#) into which Vasco da Gama and his Portuguese successors sailed was a world away from anything they had known. It was vast, both in geographic extent and in the diversity of those who participated in it. East Africans, Arabs, Persians, Indians, Malays, Chinese, and others traded freely. Most of them were Muslims, though hailing from many separate communities, but Hindus, Buddhists, Christians, Jews, and Chinese likewise had a role in this commercial network. Had the Portuguese sought simply to participate in peaceful trading, they certainly could have done so, but it was quickly apparent that European trade goods were crude and unattractive in Asian markets and that Europeans would be unable to compete effectively. Moreover, the Portuguese soon learned that most Indian Ocean merchant ships were not heavily armed and certainly lacked the onboard cannons that Portuguese ships carried. Since the withdrawal of the Chinese fleet from the Indian Ocean early in the fifteenth century, no major power was in a position to dominate the sea lanes, and many smaller-scale merchants generally traded openly, although piracy was sometimes a problem.

AP* Argument Development

To what extent did the Portuguese realize their goals in the Indian Ocean?

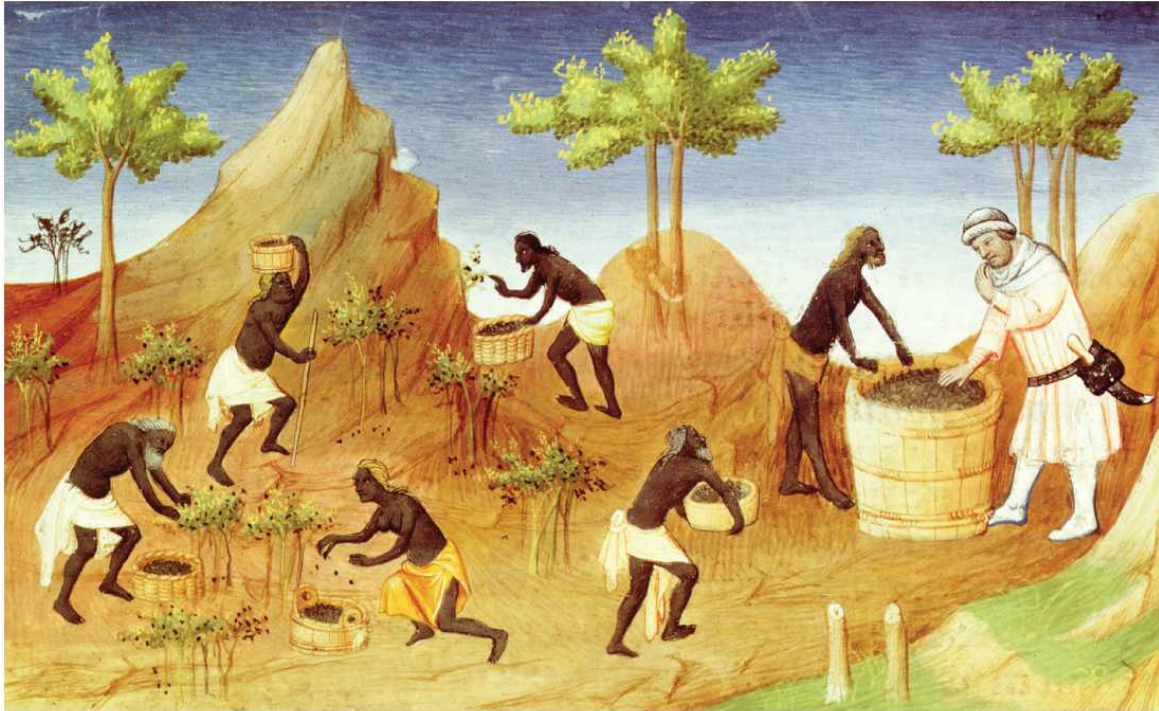
Given these conditions, the Portuguese saw an opening, for their ships could outgun and outmaneuver competing naval forces, while their onboard cannons could devastate coastal fortifications. Although their overall economy lagged behind that of Asian producers, this military advantage enabled the Portuguese to quickly establish fortified bases at several key locations within the Indian Ocean world — Mombasa in East Africa, Hormuz at the entrance to the Persian Gulf, Goa on the west coast of India, Malacca in Southeast Asia, and Macao on the south coast of China. With the exception of Macao, which had been obtained through bribery and negotiations with Chinese authorities, these Portuguese bases were obtained forcibly against small and weak states. In Mombasa, for example, the commander of a Portuguese fleet responded to local resistance in 1505 by burning and sacking the city, killing some 1,500 people, and seizing large quantities of cotton and silk textiles and carpets. The king of Mombasa wrote a warning to a neighboring city:

AP® EXAM TIP

The AP® exam might ask you to compare Europeans' interactions in the Indian Ocean trade network with their interactions in the trade network of the Americas.

This is to inform you that a great lord has passed through the town, burning it and laying it waste. He came to the town in such strength and was of such a cruelty that he spared neither man nor woman, or old nor young — nay, not even the smallest child.... Nor can I ascertain nor estimate what wealth they have taken from the town.³

What the Portuguese created in the Indian Ocean is commonly known as a trading post empire, for they aimed to control commerce, not large territories or populations, and to do so by force of arms rather than by economic competition. Seeking to monopolize the spice trade, the Portuguese king grandly titled himself “Lord of the Conquest, Navigation, and Commerce of Ethiopia, Arabia, Persia, and India.” Portuguese authorities in the East tried to require all merchant vessels to purchase a *cartaz*, or pass, and to pay duties of 6 to 10 percent on their cargoes. They partially blocked the traditional Red Sea route to the Mediterranean and for a century or so monopolized the highly profitable route around Africa to Europe. Even so, they never succeeded in controlling much more than half of the spice trade to Europe, and from the mid-sixteenth into the eighteenth century older routes by both land and sea through the Ottoman Empire into the Mediterranean revived and even prospered.



From the *Livres des Merveilles du Monde*, ca. 1410–1412, by Master Boucicaut [fl. 1390–1430] and workshop/Bibliothèque Nationale, Paris, France /Archives Charmet/ Bridgeman Images

The Spice Trade

For thousands of years, spices were a major trade item in the Indian Ocean commercial network, as this fifteenth-century French depiction of the gathering of pepper in southern India illustrates. In the early modern era, Europeans gained direct access to this ancient network for the first time.

AP[®] Analyzing Evidence

How could a historian use this image to explain European views toward native workers in the Indian Ocean spice trade?

Failing to dominate Indian Ocean commerce as they had hoped, the Portuguese gradually assimilated themselves to its ancient patterns. They became heavily involved in the “carrying trade,” transporting Asian goods to Asian ports, thus selling their shipping services because they were largely unable to sell their goods.

Even in their major settlements, the Portuguese were outnumbered by Asian traders, and many married Asian women. Hundreds of Portuguese escaped the control of their government altogether and settled in Asian or African ports, where they learned local languages, sometimes converted to Islam, and became simply one more group in the diverse trading culture of the East.

AP® EXAM TIP

Note the factors that led to Portugal's decline as a power in the Indian Ocean trade network.

By 1600, the Portuguese trading post empire was in steep decline. This small European country was overextended, and rising Asian states such as Japan, Burma, Mughal India, Persia, and the sultanate of Oman actively resisted Portuguese commercial control. Unwilling to accept a dominant Portuguese role in the Indian Ocean, other European countries also gradually contested Portugal's efforts to monopolize the rich spice trade to Europe.

Spain and the Philippines

The Spanish were the first to challenge Portugal's position as they established themselves on what became the Philippine Islands, named after the Spanish king Philip II. There they found an archipelago of islands, thousands of them, occupied by culturally diverse peoples and organized in small and highly competitive chiefdoms. One of the local chiefs later told the Spanish: "There is

no king and no sole authority in this land; but everyone holds his own view and opinion, and does as he prefers.”⁴ Some of these chiefdoms were involved in tribute trade with China, and a small number of Chinese settlers lived in the port towns. Nonetheless, the region was of little interest to the governments of China and Japan, the major powers in the area.

AP® EXAM TIP

Understand Spain’s reasons for taking over the Philippines.

These conditions — proximity to China and the Spice Islands, small and militarily weak societies, the absence of competing claims — encouraged the Spanish to establish outright colonial rule on the islands of the **Philippines**, rather than to imitate a Portuguese-style trading post empire. Accomplished largely from Spanish Mexico, conquest and colonization involved small-scale military operations, gunpowder weapons, local alliances, gifts and favors to chiefs, and the pageantry of Catholic ritual, all of which contributed to a relatively easy and often-bloodless Spanish takeover of the islands in the century or so after 1565.

Accompanying Spanish rule was a major missionary effort that turned Filipino society into the only major outpost of Christianity in Asia. That effort also opened up a new front in the long encounter of Christendom and Islam, for on the southern island of Mindanao, Islam was gaining strength and provided an ideology of resistance to Spanish encroachment for 300 years. Indeed, Mindanao remains a contested part of the Philippines into the twenty-first century.

AP* Comparison

How did the goals and actions of the Portuguese, Spanish, Dutch, and British in Asia differ?

Beyond the missionary enterprise, other features of Spanish colonial practice in the Americas found expression in the Philippines. People living in scattered settlements were persuaded or forced to relocate into more concentrated Christian communities. Tribute, taxes, and unpaid labor became part of ordinary life. Large landed estates emerged, owned by Spanish settlers, Catholic religious orders, or prominent Filipinos. Women who had played major roles as ritual specialists, healers, and midwives were now displaced by male Spanish priests, and the ceremonial instruments of these women were deliberately defiled and disgraced. Short-lived revolts and flight to interior mountains were among the Filipino responses to colonial oppression.

Yet others fled to [Manila](#), the new capital of the colonial Philippines. By 1600, it had become a flourishing and culturally diverse city of more than 40,000 inhabitants and was home to many Spanish settlers and officials and growing numbers of Filipino migrants. Its rising prosperity also attracted some 3,000 Japanese and more than 20,000 Chinese. Serving as traders, artisans, and sailors, the Chinese in particular became an essential element in the Spanish colony's growing economic relationship with China; however, their economic prominence and their resistance to conversion earned them Spanish hostility and clearly discriminatory treatment. Periodic Chinese revolts,

followed by expulsions and massacres, were the result. On one occasion in 1603, the Spanish killed about 20,000 people, nearly the entire Chinese population of the island.

The East India Companies

AP® EXAM TIP

Understand the political and economic roles of Europe's East India companies.

Far more important than the Spanish as European competitors for the spice trade were the Dutch and English, both of whom entered Indian Ocean commerce in the early seventeenth century.

Together these rising North European powers quickly overtook and displaced the Portuguese, often by force, even as they competed vigorously with each other as well. During the sixteenth century, the Dutch had become a highly commercialized and urbanized society, and their business skills and maritime shipping operations were the envy of Europe. Around 1600, both the British and the Dutch, unlike the Portuguese, organized their Indian Ocean ventures through private companies, which were able to raise money and share risks among a substantial number of merchant investors. Both the [British East India Company](#) and the [Dutch East India Company](#) received charters from their respective governments granting them trading monopolies and the power to make war and to govern conquered peoples. Thus they established their own parallel and competing trading post empires, with the Dutch focused on the islands of Indonesia and the

English on India. A similar French company also established a presence in the Indian Ocean basin, beginning in 1664.

AP* Continuity and Change

To what extent did the British and Dutch trading companies change the societies they encountered in Asia?

Operating in a region of fragmented and weak political authority, the Dutch acted to control not only the shipping of cloves, cinnamon, nutmeg, and mace but also their production. With much bloodshed, the Dutch seized control of a number of small spice-producing islands, forcing their people to sell only to the Dutch and destroying the crops of those who refused. On the Banda Islands, famous for their nutmeg, the Dutch killed, enslaved, or left to starve virtually the entire population of some 15,000 people and then replaced them with Dutch planters, using a slave labor force, mostly from other parts of Asia, to produce the nutmeg crop. One Indonesian sultan asked a Dutch commander, “Do you believe that God has preserved for your trade alone islands which lie so far from your homeland?”⁵ Apparently the Dutch did. And for a time in the seventeenth century, they were able to monopolize the trade in nutmeg, mace, and cloves and to sell these spices in Europe and India at fourteen to seventeen times the price they paid in Indonesia.⁶ While Dutch profits soared, the local economy of the Spice Islands was shattered, and their people were impoverished.

AP® EXAM TIP

Understand how European trade in the Indian Ocean evolved over time in the era 1450–1750.

The British East India Company operated differently than its Dutch counterpart. Less well financed and less commercially sophisticated, the British were largely excluded from the rich Spice Islands by the Dutch monopoly. Thus they fell back on India, where they established three major trading settlements during the seventeenth century: Bombay (now Mumbai), on India's west coast, and Calcutta and Madras, on the east coast. Although British naval forces soon gained control of the Arabian Sea and the Persian Gulf, largely replacing the Portuguese, on land they were no match for the powerful Mughal Empire, which ruled most of the Indian subcontinent. Therefore, the British were unable to practice "trade by warfare," as the Dutch did in Indonesia.⁷ Rather, they secured their trading bases with the permission of Mughal authorities or local rulers, with substantial payments and bribes as the price of admission to the Indian market. When some independent English traders plundered a Mughal ship in 1636, local authorities detained British East India Company officials for two months and forced them to pay a whopping fine. Although pepper and other spices remained important in British trade, British merchants came to focus much more heavily on Indian cotton textiles, which were becoming widely popular in England and its American colonies. Hundreds of villages in the interior of southern India became specialized producers for this British market.



Oil on canvas by Roma Spiridione [d. 1787]/The British Library, London, UK/
© British Library Board. All Rights Reserved/ Bridgeman Images

A European View of Asian Commerce

The various East India companies (British, French, and Dutch) represented the major vehicle for European commerce in Asia during the early modern era. This wall painting, dating from 1778 and titled *The East Offering Its Riches to Britannia*, hung in the main offices of the British East India Company.

Description

The painting shows a dark-skinned woman offering pearls and a Chinese woman offering a Ming Vase to Britannia, the female personification of Britain. Several other slaves, an elephant, and a camel are in the background. At the bottom of the painting, an old man is seen sitting by a statue of a lion. In the top right of the painting, a statue of Mercury, the Roman Messenger God is seen.

AP* Analyzing Evidence

Using evidence from the image, how did Europeans view themselves in their trade relationship with Asian societies?

Like the Portuguese before them, both the Dutch and English became heavily involved in trade within Asia. The profits from this “carrying trade” enabled them to purchase Asian goods without paying for them in gold or silver from Europe. Dutch and English traders also began to deal in bulk goods for a mass market — pepper, textiles, and later, tea and coffee — rather than just luxury goods for an elite market. In the second half of the eighteenth century, both the Dutch and British trading post empires slowly evolved into a more conventional form of colonial domination, in which the British came to rule India and the Dutch controlled Indonesia.

AP® DIGGING DEEPER

Both the Dutch East India Company and the British East India Company were joint-stock companies that allowed investors to limit the risk taken in business ventures while still enjoying the benefits of success. Both companies were granted royal charters (permission to form a company by the monarchy), which gave great latitude to the investors and employees of the companies, allowing both companies to form their own armies and print their own money.

Asians and Asian Commerce

The European presence was far less significant in Asia than it was in the Americas or Africa during these centuries. European

political control was limited to the Philippines, parts of Java, and a few of the Spice Islands. The small Southeast Asian state of Siam was able to expel the French in 1688, outraged by their aggressive religious efforts at conversion and their plotting to extend French influence. To the great powers of Asia — Mughal India, China, and Japan — Europeans represented no real military threat and played minor roles in their large and prosperous economies. Japan provides a fascinating case study in the ability of major Asian powers to control the European intruders.

AP* Continuity and Change

In what ways did Asian political authority and economic activity persist in the face of European intrusion?

When Portuguese traders and missionaries first arrived in that island nation in the mid-sixteenth century, soon followed by Spanish, Dutch, and English merchants, Japan was plagued by endemic conflict among numerous feudal lords, known as *daimyo*, each with his own cadre of *samurai* warriors. In these circumstances, the European newcomers found a hospitable welcome; their military technology, shipbuilding skills, geographic knowledge, commercial opportunities, and even religious ideas proved useful or attractive to various elements in Japan's fractious and competitive society. The second half of the sixteenth century, for example, witnessed the growth of a substantial Christian movement, with some 300,000 converts and a Japanese-led church organization.

AP® EXAM TIP

Understand the roles of the samurai and the daimyo during the Tokugawa shogunate, as well as the interactions between Japan and European traders in this era.

By the early seventeenth century, however, a series of remarkable military figures had unified Japan politically, under the leadership of a supreme military commander known as the *shogun*, who hailed from the Tokugawa clan. With the end of Japan's civil wars, successive shoguns came to view Europeans as a threat to the country's newly established unity rather than as an opportunity. They therefore expelled Christian missionaries and violently suppressed the practice of Christianity. This policy included the execution, often under torture, of some sixty-two missionaries and thousands of Japanese converts. Shogunate authorities also forbade Japanese from traveling abroad and banned most European traders altogether, permitting only the Dutch, who appeared less interested in spreading Christianity, to trade at a single site. Thus, for two centuries (1650–1850), Japanese authorities of the Tokugawa shogunate largely closed their country off from the emerging world of European commerce, although they maintained their trading ties to China, Korea, and Southeast Asia.

AP® DIGGING DEEPER

Japan's Closed Country Edict of 1635 isolated Japan from contact with European countries by limiting trade to only the artificial island of Dejima, which was rented by the Dutch. This small bit of contact allowed Japan to remain connected with advances in Western technology and medicine.

This cultural exchange with the Dutch was referred to as Rangaku or “Dutch learning,” which in turn helped Japan’s rapid and successful modernization in the nineteenth century.

In the early seventeenth century, a large number of Japanese traders began to operate in Southeast Asia, where they behaved much like the newly arriving Europeans, frequently using force in support of their commercial interests. But unlike European states, the Japanese government of the Tokugawa shogunate explicitly disavowed any responsibility for or connection with these Japanese merchants. In one of many letters to rulers of Southeast Asian states, the Tokugawa shogun wrote to officials in Cambodia in 1610: “Merchants from my country [Japan] go to several places in your country [Cambodia] as well as CochinChina and Champa [Vietnam]. There they become cruel and ferocious.... These men cause terrible damage.... They commit crimes and cause suffering.... Their offenses are extremely serious. Please punish them immediately according to the laws of your country. It is not necessary to have any reservations in this regard.”⁸ Thus Japanese merchants lacked the kind of support from their government that European merchants consistently received, but they did not refrain from trading in Southeast Asia.

Nor did other Asian merchants disappear from the Indian Ocean, despite European naval dominance. Arab, Indian, Chinese, Javanese, Malay, Vietnamese, and other traders benefited from the upsurge in seaborne commerce. A long-term movement of Chinese merchants into Southeast Asian port cities continued in the early modern era, enabling the Chinese to dominate the

growing spice trade between that region and China. Southeast Asian merchants, many of them women, continued a long tradition of involvement in international trade. Malay proverbs from the sixteenth century, for example, encouraged “teaching daughters how to calculate and make a profit.”⁹ Overland trade within Asia remained wholly in Asian hands and grew considerably. Based in New Julfa near the capital of the Safavid Empire, Christian merchants originally from Armenia were particularly active in the commerce linking Europe, the Middle East, Central Asia, and India, with a few traveling as far as the Philippines and Mexico in pursuit of trading opportunities. Tens of thousands of Indian merchants and moneylenders, mostly Hindus representing sophisticated family firms, lived throughout Central Asia, Persia, and Russia, thus connecting this vast region to markets in India. These international Asian commercial networks, equivalent in their commercial sophistication to those of Europe, continued to operate successfully even as Europeans militarized the seaborne commerce of the Indian Ocean.

Within India, large and wealthy family firms, such as the one headed by Virji Vora during the seventeenth century, were able to monopolize the buying and selling of particular products, such as pepper or coral, and thus dictate terms and prices to the European trading companies. “He knoweth that wee must sell,” complained one English trader about Vora, “and so beats us downe till we come to his owne rates.” Furthermore, Vora was often the only source of loans for the cash-strapped Europeans, forcing them to pay interest rates as high as 12 to 18 percent

annually. Despite their resentments, Europeans had little choice, because “none but Virji Vora hath moneye to lend or will lend.”¹⁰

Silver and Global Commerce

AP® EXAM TIP

Understand the main features and effects of the global trade of silver in this era.

Even more than the spice trade of Eurasia, it was the silver trade that gave birth to a genuinely global network of exchange (see [Map 6.2](#)). As one historian put it, silver “went round the world and made the world go round.”¹¹ The mid-sixteenth-century discovery of enormously rich silver deposits in Bolivia, and simultaneously in Japan, suddenly provided a vastly increased supply of that precious metal. Spanish America alone produced perhaps 85 percent of the world’s silver during the early modern era. Spain’s sole Asian colony, the Philippines, provided a critical link in this emerging network of global commerce. Manila, the colonial capital of the Philippines, was the destination of annual Spanish shipments of silver, which were drawn from the rich mines of Bolivia, transported initially to Acapulco in Mexico, and from there shipped across the Pacific to the Philippines. This trade was the first direct and sustained link between the Americas and Asia, and it initiated a web of Pacific commerce that grew steadily over the centuries.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 6.2 The Global Silver Trade

Silver was one of the first major commodities to be exchanged on a genuinely global scale.

Description

Spanish Territory: Viceroyalty of New Spain, Viceroyalty of Peru, a portion of Viceroyalty of Granada, Philippines, and Spain; **French Territory:** New France and France; **Dutch Territory:** A portion of Viceroyalty of Granada, Java, and Sumatra; **English Territory:** Rupert's land, Netherlands, England, Goa, and Calcutta in India; **Portuguese Territory:** Viceroyalty of Brazil, a portion of Viceroyalty of Granada, and Portugal; **Russian Territory:** Russian Empire

The Silver trade routes are marked by arrows.

Route 1: The route starts from Potosí in Viceroyalty of Peru to Lima and then to Veracruz in the Viceroyalty of New Spain.

Route 2: The route starts from Veracruz in the Viceroyalty of New Spain, travels via the Atlantic Ocean to Spain. From Spain, the route travels along the northern coastline of Africa and branches into two routes. One route goes via the Ottoman Empire, through Baghdad

and Hormuz to Bombay in India. The other route travels along the north eastern coastline of Africa, down south to Ethiopia, and then to Bombay.

Route 3: The route travels through the following places in order: Potsoi, Lima, Panama City in Viceroyalty of Granada, Spain, England, and finally to St. Petersburg in Russia.

Route 4: The route starts from England, travels along the western coastline of Africa to Cape Town, then eastward to Java. From Cape Town, two routes branch - one route goes to Madras in India, and further north western to Calcutta, and the other route goes to Bombay.

Route 5: The route travels from Madras to Java

Route 6: The route starts in Veracruz in the Viceroyalty of New Spain, travels westward to Philippines in the Pacific Ocean, and further westward to Madras.

Route 7: The route starts from Japan and goes to Guangzhou (Canton) in Qing China.

AP* Analyzing Evidence

Based on the map, what role did silver play in global trade? Why did a majority of silver end up in Spain and China?

At the heart of that Pacific web, and of early modern global commerce generally, was China's huge economy, especially its growing demand for silver. In the 1570s, Chinese authorities consolidated a variety of tax levies into a single tax, which its huge population was now required to pay in silver. This sudden new demand for the white metal caused its value to skyrocket. It meant

that foreigners with silver could now purchase far more of China's silks and porcelains than before.

AP* Contextualization

What was the significance of the silver trade in the early modern era of world history?

This demand set silver in motion around the world, with the bulk of the world's silver supply winding up in China and much of the rest elsewhere in Asia. The routes by which this **“silver drain”** operated were numerous. Chinese, Portuguese, and Dutch traders flocked to Manila to sell Chinese goods in exchange for silver. European ships carried Japanese silver to China. Much of the silver shipped across the Atlantic to Spain was spent in Europe generally and then used to pay for the Asian goods that the French, British, and Dutch so greatly desired. Silver paid for some African slaves and for spices in Southeast Asia. The standard Spanish silver coin, known as a **piece of eight**, was used by merchants in North America, Europe, India, Russia, and West Africa as a medium of exchange. By 1600, it circulated widely in southern China. A Portuguese merchant in 1621 noted that silver “wanders throughout all the world ... before flocking to China, where it remains as if at its natural center.”¹²



Granger, NYC — All rights reserved

A Silver Mine of Potosí

This colonial-era painting shows the enormously rich silver mines of Potosí, then a major global source of the precious metal and the largest city in the Americas. Brutally hard work and poisonous exposure to mercury used in the refining process led to the deaths of many thousands of workers, even as the silver transformed the world economy in the early modern era.

Description

The painting shows the silver mine located on the slopes of a mountain. Several laborers are shown near the mines. A walled area housing a huge carrying sacks and walking are seen. Houses are located between the walled area and the mountain.

What does the image show about the labor system used at the silver mine of Potosí?

In its global journeys, silver transformed much that it touched. At the world's largest silver mine in what is now Bolivia, the city of [Potosí](#) arose from a barren landscape high in the Andes, ten-weeks' journey by mule from Lima. "New people arrive by the hour, attracted by the smell of silver," commented a Spanish observer in the 1570s.¹³ With 160,000 people, Potosí became the largest city in the Americas and equivalent in size to London, Amsterdam, or Seville. Its wealthy European elite lived in luxury, with all the goods of Europe and Asia at their disposal. Meanwhile, the city's Native American miners worked in conditions so horrendous that some families held funeral services for men drafted to work in the mines. A Spanish priest observed, "Once inside they spend the whole week in there without emerging.... If 20 healthy Indians enter on Monday, half may emerge crippled on Saturday."¹⁴ The environment too suffered, as highly intensive mining techniques caused severe deforestation, soil erosion, and flooding.

But the silver-fueled economy of Potosí also offered opportunity, not least to women. Spanish women might rent out buildings they owned for commercial purposes or send their slaves into the streets as small-scale traders, earning a few pesos for the household. Those less-well-to-do often ran stores, pawnshops, bakeries, and taverns. Indian and *mestiza* women likewise

opened businesses that provided the city with beverages, food, clothing, and credit.

In Spain itself, which was the initial destination for much of Latin America's silver, the precious metal vastly enriched the Crown, making Spain the envy of its European rivals during the sixteenth century. Spanish rulers could now pursue military and political ambitions in both Europe and the Americas far beyond the country's own resource base. "New World mines," concluded several prominent historians, "supported the Spanish empire."¹⁵ Nonetheless, this vast infusion of wealth did not fundamentally transform the Spanish economy, because it generated inflation of prices more than real economic growth. A rigid economy laced with monopolies and regulations, an aristocratic class that preferred leisure to enterprise, and a crusading insistence on religious uniformity all prevented the Spanish from using their silver windfall in a productive fashion. When the value of silver dropped in the early seventeenth century, Spain lost its earlier position as the dominant Western European power. More generally, the flood of American silver that circulated in Europe drove prices higher, further impoverished many, stimulated uprisings across the continent, and, together with the Little Ice Age of global cooling, contributed to what historians sometimes call a General Crisis of upheaval and instability in the seventeenth century. (See ["The Great Dying and the Little Ice Age" in Chapter 5.](#))

How were the effects of the silver trade different for Japan and Spain?

Japan, another major source of silver production in the sixteenth century, did better. Its military rulers, the Tokugawa shoguns, used silver-generated profits to defeat hundreds of rival feudal lords and unify the country. Unlike their Spanish counterparts, the shoguns allied with the country's vigorous domestic merchant class to develop a market-based economy and to invest heavily in agricultural and industrial enterprises. Japanese state and local authorities alike acted vigorously to protect and renew Japan's dwindling forests, while millions of families in the eighteenth century took steps to have fewer children by practicing late marriages, contraception, abortion, and infanticide. The outcome was the dramatic slowing of Japan's population growth, the easing of an impending ecological crisis, and a flourishing, highly commercialized economy. These were the foundations for Japan's remarkable nineteenth-century Industrial Revolution.

In China, silver deepened the already substantial commercialization of the country's economy. To obtain the silver needed to pay their taxes, more and more people had to sell something — either their labor or their products. Communities that devoted themselves to growing mulberry trees, on which silkworms fed, had to buy their rice from other regions. Thus the Chinese economy became more regionally specialized. Particularly in southern China, this surging economic growth resulted in the loss of about half the area's forest cover as more and more land was devoted to cash crops. No Japanese-style

conservation program emerged to address this growing problem. An eighteenth-century Chinese poet, Wang Dayue, gave voice to the fears that this ecological transformation generated:

AP* Analyzing Evidence

What environmental concerns could the poet be worried about? What are the workers — “they” in the poem — worried about?

Rarer, too, their timber grew, and rarer still and rarer
As the hills resembled heads now shaven clean of hair.
For the first time, too, moreover, they felt an anxious mood
That all their daily logging might not furnish them with fuel.¹⁶

AP* Comparison

How did the impact of silver on China differ from its impact on Japan and Spain?

China’s role in the silver trade is a useful reminder of Asian centrality in the world economy of the early modern era. Its large and prosperous population, increasingly operating within a silver-based economy, fueled global commerce, vastly increasing the quantity of goods exchanged and the geographic range of world trade. Despite their obvious physical presence in the Americas, Africa, and Asia, economically speaking Europeans were essentially middlemen, funneling American silver to Asia and competing with one another for a place in the rich markets of the East. The productivity of the Chinese economy was evident in Spanish America, where cheap and well-made Chinese goods

easily outsold those of Spain. In 1594, the Spanish viceroy of Peru observed that “a man can clothe his wife in Chinese silks for [25 pesos], whereas he could not provide her with clothing of Spanish silks with 200 pesos.”¹⁷ Indian cotton textiles likewise outsold European woolen or linen textiles in the seventeenth century to such an extent that French laws in 1717 prohibited the wearing of Indian cotton or Chinese silk clothing as a means of protecting French industry.

“The World Hunt”: Fur in Global Commerce

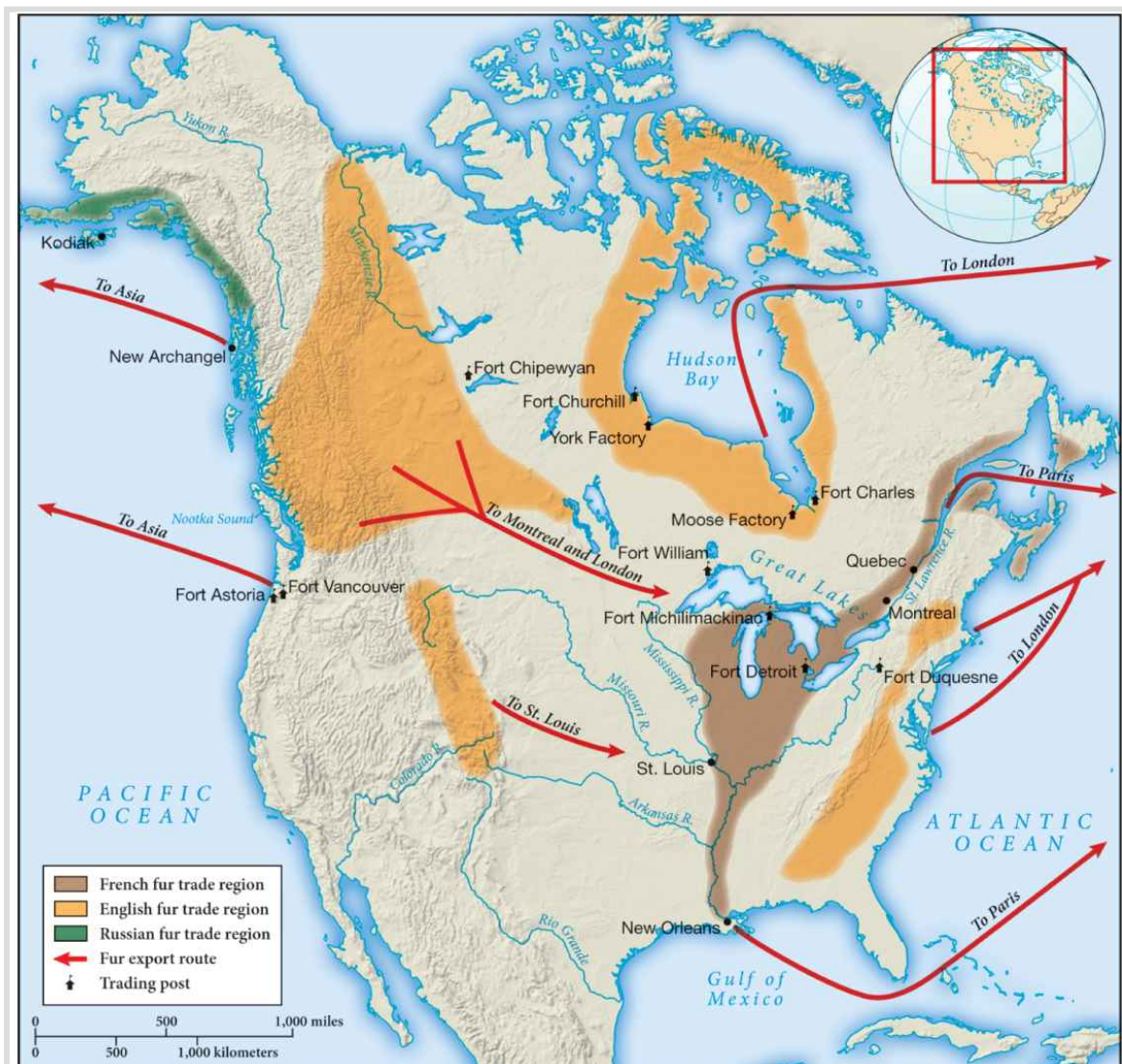
In the early modern era, furs joined silver, textiles, and spices as major items of global commerce.¹⁸ Their harvesting had an important environmental impact as well as serious implications for the human societies that generated and consumed them. Furs, of course, had long provided warmth and conveyed status in colder regions of the world, but the integration of North America and of northern Asia (Siberia) into a larger world economy vastly increased their significance in global trade.

AP^{*} Causation

Describe the impact of the fur trade on North American native societies.

By 1500, European population growth and agricultural expansion had sharply diminished the supply of fur-bearing animals, such as beaver, rabbits, sable, marten, and deer. Furthermore, much of the early modern era witnessed a period of cooling temperatures and harsh winters, known as the Little Ice Age, which may well have increased the demand for furs. “The weather is bitterly cold and everyone is in furs although we are almost in July,” observed a surprised visitor from Venice while in London in 1604.¹⁹ These conditions pushed prices higher, providing strong economic incentives for European traders to tap the immense wealth of fur-bearing animals found in North America.

The **fur trade** was a highly competitive enterprise. The French were most prominent in the St. Lawrence valley, around the Great Lakes, and later along the Mississippi River; British traders pushed into the Hudson Bay region; and the Dutch focused their attention along the Hudson River in what is now New York. They were frequently rivals for the great prize of North American furs. In the southern colonies of British North America, deerskins by the hundreds of thousands found a ready market in England's leather industry (see [Map 6.3](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP[®] Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 6.3 The North American Fur Trade

North America, as well as Russian Siberia, funneled an apparently endless supply of furs into the circuits of global trade during the early modern era.

READING THE MAP: Which overseas markets were American furs shipped to?

INTERPRETING THE MAP: How might waterways have facilitated the movement of furs from the interior of the Americas to overseas markets?

Description

The map shows the following data:

French fur trade region: The region covers from East of United States including Quebec, Montreal, and St Louis and reaches the East of New Mexico.

English fur trade region: The region covers West of United States and North of Manitoba, Chicago, and Quebec; South and South East of United States.

Russian fur trade region: The North West region of North America including Kodiak.

Fur export route: A route from New Archangel towards North West labeled 'To Asia.' A route from West of United States to Asia. A route from English Fur trade region on the North West towards Montreal and London. A route from South of United States to St. Louis. A route from South of Hudson Bay to London. A route from North East of French fur trade region to Paris. Two routes along South East of English fur trade region to London. A route from New Orleans on the South to Paris.

Trading post: Fort Vancouver and Fort Astoria in the West; Fort Chipewyan, Fort Churchill, York Factory in the North; Moose Factory, Fort Charles, Fort William, Fort Michilimackinac, and Fort Detroit in the South; Fort Duquesne in the South East.

AP* Analyzing Evidence

Using the map as evidence, explain how geography impacted the North American fur trade.

Only a few Europeans directly engaged in commercial trapping or hunting. They usually waited for Native Americans to bring the furs or skins initially to their coastal settlements and later to their fortified trading posts in the interior of North America. European merchants paid for the furs with a variety of trade goods, including guns, blankets, metal tools, rum, and brandy, amid much ceremony, haggling over prices, and ritualized gift giving. Native Americans represented a cheap labor force in this international commercial effort, but they were not a directly coerced labor force.

Over the three centuries of the early modern era, enormous quantities of furs and deerskins found their way to Europe, where they considerably enhanced the standard of living in those cold climates. The environmental price was paid in the Americas, and it was high. A consistent demand for beaver hats led to the near extinction of that industrious animal in much of North America by the early nineteenth century and with it the degradation or loss of many wetland habitats. By the 1760s, hunters in southeastern British colonies took about 500,000 deer every year, seriously diminishing the deer population of the region. As early as 1642, Miantonomo, a chief of the New England Narragansett people, spoke of the environmental consequences of English colonialism:

AP* Analyzing Evidence

Describe Miantonomo's concerns about European colonization and explain how his concerns reflect his background.

You know our fathers had plenty of deer and skins and our plains were full of game and turkeys, and our coves and rivers were full of fish. But, brothers, since these Englishmen have seized our country, they have cut down the grass with scythes, and the trees with axes. Their cows and horses eat up the grass, and their hogs spoil our bed of clams; and finally we shall all starve to death.²⁰

For the Native American peoples who hunted, trapped, processed, and transported these products, the fur trade bore various benefits, particularly at the beginning. One Native American trapper told a French missionary, "The beaver does everything perfectly well. It makes kettles, hatchets, swords, knives, bread; and, in short, it makes everything."²¹ The Hurons, who lived on the northern shores of Lakes Erie and Ontario in the early seventeenth century, annually exchanged some 20,000 to 30,000 pelts, mostly beaver, for trade items, some of which they used to strengthen their relationships with neighboring peoples. These goods also enhanced the authority of Huron chiefs by providing them with gifts to distribute among their followers. At least initially, competition among Europeans ensured that Native American leaders could negotiate reasonable prices for their goods. Furthermore, their important role in the lucrative fur trade protected them for a time from the kind of extermination, enslavement, or displacement that was the fate of native peoples in Portuguese Brazil.

Nothing, however, protected them against the diseases carried by Europeans. In the 1630s and 1640s, to cite only one example of many, about half of the Hurons perished from influenza, smallpox, and other European-borne diseases. Furthermore, the fur trade generated warfare beyond anything previously known.

Competition among Native American societies became more intense as the economic stakes grew higher. Catastrophic population declines owing to disease stimulated “mourning wars,” designed to capture people who could be assimilated into much-diminished societies. A century of French-British rivalry for North America (1664–1763) forced Native American societies to take sides, to fight, and to die in these European imperial conflicts. Firearms, of course, made warfare far more deadly than before.

Beyond the fur trade, many Native American peoples sought actively to take advantage of the new commercial economy now impinging upon them. The Iroquois, for example, began to sell new products such as ginseng root, much in demand in China as a medicine. They also rented land to Europeans, worked for wages in various European enterprises, and started to use currency, when barter was ineffective. But as they became enmeshed in these commercial relationships, Native Americans grew dependent on European trade goods. Among the Algonquians, for example, iron tools and cooking pots replaced those of stone, wood, or bone; gunpowder weapons took the place of bows and arrows; European textiles proved more attractive than traditional beaver and deerskin clothing; and flint and steel were found to be more effective for starting fires than wooden drills. A wide range of traditional crafts were thus lost,

while the native peoples did not gain a corresponding ability to manufacture the new items for themselves. Enthusiasm for these imported goods and continued European demands for furs and skins frequently eroded the customary restraint that characterized traditional hunting practices, resulting in the depletion of many species. One European observer wrote of the Creek Indians: “[They] wage eternal war against deer and bear ... which is indeed carried to an unreasonable and perhaps criminal excess, since the white people have dazzled their senses with foreign superfluities.”²²

AP* Causation

How did European trade goods impact native societies?

AP* Comparison

Compare the social and environmental effects of the spice trade in Asia with those of the fur trade in North America.

Alongside germs and guns, yet another highly destructive European import was alcohol — rum and brandy, in particular. Whiskey, a locally produced grain-based alcohol, only added to the problem. With no prior experience of alcohol and little time to adjust to its easy availability, these drinks “hit Indian societies with explosive force.”²³ Binge drinking, violence among young men, promiscuity, and addiction followed in many places. In 1753, Iroquois leaders complained bitterly to European authorities in Pennsylvania: “These wicked Whiskey Sellers, when they have

once got the Indians in liquor, make them sell their very clothes from their backs.... If this practice be continued, we must be inevitably ruined.”²⁴ In short, it was not so much the fur trade itself that decimated Native American societies, but all that accompanied it — disease, dependence, guns, alcohol, and the growing encroachment of European colonial empires.

AP* Continuity and Change

How did womens' lives change because of the global fur trade?

All of this had particular implications for women. A substantial number of native women married European traders according to the “custom of the country” — with no sanction from civil or church authorities. Such marriages eased the difficulties of this cross-cultural exchange, providing traders with guides, interpreters, and negotiators. But sometimes these women were left abandoned when their husbands returned to Europe. More generally, the fur trade enhanced the position of men in their societies because hunting or trapping animals was normally a male occupation. Among the Ojibwa, a gathering and hunting people in the northern Great Lakes region, women had traditionally acquired economic power by creating food, utensils, clothing, and decorations from the hides and flesh of the animals that their husbands caught. With the fur trade in full operation, women spent more time processing those furs for sale than in producing household items, some of which were now available for purchase from Europeans. And so, as one scholar put it, “women lost authority and prestige.” At the same time, however, women generated and controlled the

trade in wild rice and maple syrup, both essential to the livelihood of European traders.²⁵ Thus the fur trade offered women a mix of opportunities and liabilities.



Color line engraving, 1576/Granger, NYC — All rights reserved

Fur and the Russians

This colored engraving shows a sixteenth-century Russian ambassador and his contingent arriving at the court of the Holy Roman Emperor and bearing gifts of animal pelts, the richest fruit of the expanding Russian Empire.

AP[®] Analyzing Evidence

How does this image help explain how fur assisted Russian diplomatic efforts?

Paralleling the North American fur trade was the one simultaneously taking shape within a rapidly expanding Russian Empire, which became a major source of furs for Western Europe, China, and the Ottoman Empire. The profitability of that trade in furs was the chief incentive for Russia's rapid expansion during the sixteenth and seventeenth centuries across Siberia, where the **“soft gold”** of fur-bearing animals was abundant. The international sale of furs greatly enriched the Russian state as well

as many private merchants, trappers, and hunters. Here the silver trade and the fur trade intersected, as Europeans paid for Russian furs largely with American gold and silver.

AP* Comparison

How did the North American and Siberian trade systems differ from each other? What did they have in common?

AP* Comparison

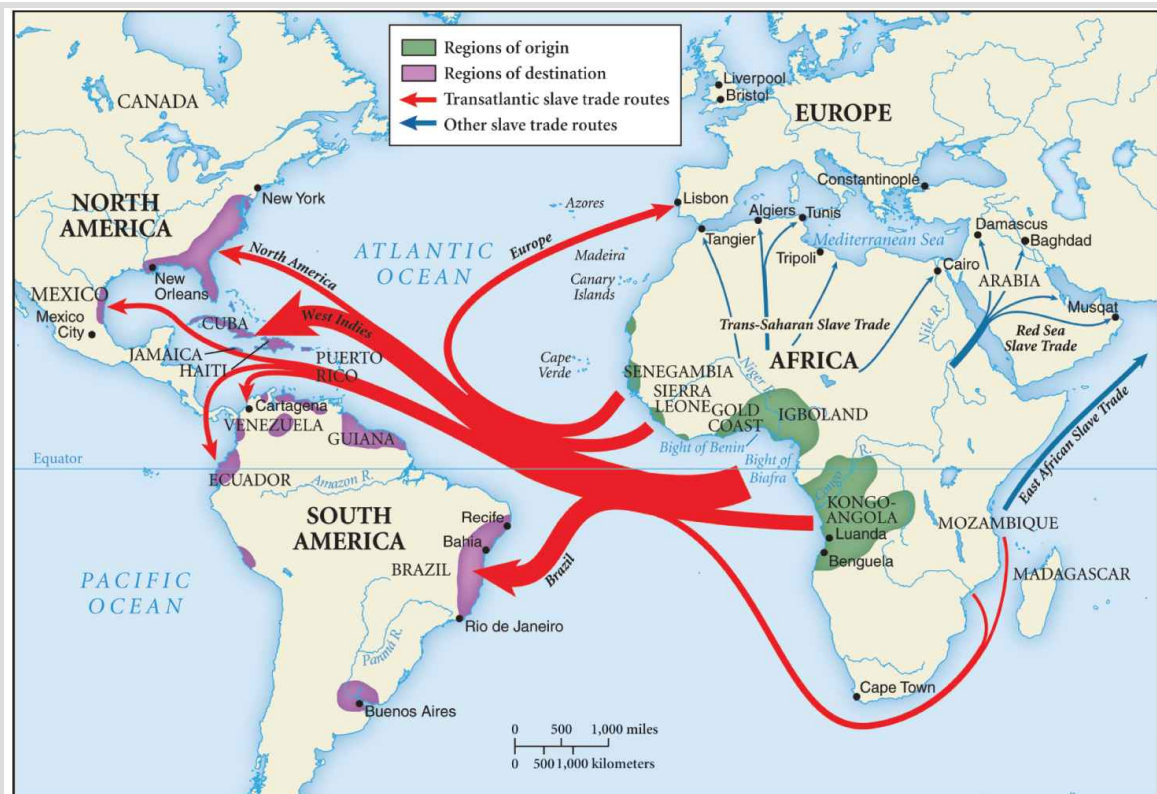
What differences can you identify among the spice, silver, and fur trades?

The consequences for native Siberians were similar to those in North America as disease took its toll, as indigenous people became dependent on Russian goods, as the settler frontier encroached on native lands, and as many species of fur-bearing mammals were seriously depleted. In several ways, however, the Russian fur trade was unique. Whereas several European nations competed in North America and generally obtained their furs through commercial negotiations with Indian societies, no such competition accompanied Russian expansion across Siberia. Russian authorities imposed a tax or tribute, payable in furs, on every able-bodied Siberian male between eighteen and fifty years of age. To enforce the payment, they took hostages from Siberian societies, with death as a possible outcome if the required furs were not forthcoming. A further difference lay in the large-scale

presence of private Russian hunters and trappers, who competed directly with their Siberian counterparts.

Commerce in People: The Transatlantic Slave System

Of all the commercial ties that linked the early modern world into a global network of exchange, none had more profound or enduring human consequences than the [transatlantic slave system](#). (See [Controversies: Debating the Atlantic World](#).) Between 1500 and 1866, this trade in human beings took an estimated 12.5 million people from African societies, shipped them across the Atlantic in the infamous Middle Passage, and deposited some 10.7 million of them in the Americas, where they lived out their often-brief lives as slaves. About 1.8 million (14.4 percent) died during the transatlantic crossing, while countless others perished in the process of capture and transport to the African coast.²⁶ (See [Map 6.4](#).) Despite the language of commerce and exchange with which it is often described, this transatlantic slave system was steeped in violence, coercion, and brutality. It involved forcible capture and repeated sale, beatings and brandings, chains and imprisonment, rebellions and escapes, lives of enforced and unpaid labor, broken families, and humans treated as property.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 6.4 The Transatlantic Slave System

Stimulated by the plantation complex of the Americas, the transatlantic slave system represented an enormous extension of the ancient practice of people owning and selling other people.

Description

Transatlantic Slave trade routes

Regions of origin: Mosambique, Senegambia, Sierra Leone, Gold coast, Igboland, and Kongo-Angola (Luanda, Benguela).

Regions of destination: Brazil (Rio de Janeiro, Bahia, Recife), Guiana, Ecuador, Venezuela, Mexico, Cuba, New Orleans, Puerto Rico, Cartagena, and Buenos Aires.

Red arrows representing the transatlantic trade routes point from the regions of origin to the regions of destination.

Blue arrows represent the other slave routes.

The Trans-Saharan slave trade routes start from the central region of the African continent and travel toward Tangier, Algiers, Tunis, Tripoli, and Cairo. The Red Sea slave trade routes start from North eastern region of Africa and travel toward Arabia, Damascus and Baghdad, and Muscat. The East African slave trade route starts from Mozambique and travels eastward.

AP[®] Analyzing Evidence

According to the map, where were most of the African slaves taken to in the Americas? Why were they brought to these regions?

Beyond the multitude of individual tragedies that it spawned, the transatlantic slave system transformed entire societies. Within Africa itself, that commerce thoroughly disrupted some societies, strengthened others, and corrupted many. Elites often enriched themselves, while the enslaved Africans, of course, were victimized almost beyond imagination.

AP[®] EXAM TIP

Look at the map and take note of the origins and destinations of the African slave trade in this era, as they may appear on the AP[®] exam. Understand the demographic effects of the African slave trade on both sides of the Atlantic.

In the Americas, this transatlantic network added a substantial African presence to the mix of European and Native American peoples. This **African diaspora** (the global spread of African peoples) injected into these new societies issues of race that

endure still in the twenty-first century. It also introduced elements of African culture, such as religious ideas, musical and artistic traditions, and cuisine, into the making of American cultures. The profits from the slave trade and the labor of enslaved Africans certainly enriched European and Euro-American societies, even as the practice of slavery contributed much to the racial stereotypes of European peoples. Finally, slavery became a metaphor for many kinds of social oppression, quite different from plantation slavery, in the centuries that followed. Workers protested the slavery of wage labor, colonized people rejected the slavery of imperial domination, and feminists sometimes defined patriarchy as a form of slavery.

CONTROVERSIES

Debating the Atlantic World

Beginning in the 1970s, the notion of an “Atlantic world” increasingly swept the historical profession like a storm. It referred to the creation of a network of communication, interaction, and exchange all around the Atlantic basin among the peoples of Europe, Africa, and North and South America, often known as the Columbian exchange. This Atlantic world sensibility reflected the international politics of the post–World War II era, in which the North Atlantic Treaty Organization (NATO), an anticommunist alliance of North American and West European states, played an important role. Studies of the Atlantic world in earlier centuries resonated with this transatlantic Cold War–era political partnership.

For historians, the “Atlantic world” idea held many attractions. It helped to free historical study from the rigid framework of the nation-state, allowing scholars and students to examine “flows” or “circulations” — such as the Columbian exchange — processes that operated beyond particular states and within larger spaces. In this respect, Atlantic world thinking paralleled

historical investigation of the Mediterranean world or the Indian Ocean world, other sea-based zones of interaction.

The “Atlantic world” idea also encouraged comparison, particularly attractive to world historians. How similar or different were the various European empires — Spanish, Portuguese, British, French, Dutch — constructed in the Americas? Students in the United States are often surprised to learn that fewer than 5 percent of the enslaved Africans transported across the Atlantic wound up in North America and that the vast majority landed in Brazil or the Caribbean region.

Moreover, the Atlantic world provided a larger context in which to situate the history of particular societies or nations. The modern history of the Caribbean region, for example, is inexplicable without some grasp of its connection to Africa, the source of slaves; to Europe, the source of settlers, disease, and empires; and to North America, the source of valuable trade.

For some historians, however, the Atlantic world idea distorted our understanding of the early modern era. There never was a single cohesive Atlantic world, some have argued. Instead there were British, Spanish, French, and Dutch Atlantic worlds, each different and often in conflict. There were Catholic, Protestant, Islamic, and Jewish Atlantic worlds, and a black Atlantic world as well.

Furthermore, the Atlantic region was never a self-contained unit, but interacted with other regions of the world. Asian tea was dumped in Boston harbor during the American “tea party.” Silver from the Americas fueled trade with Asia, with some 75 percent of it winding up in China. Textiles from India and cowrie shells from the Maldives, a group of islands in the Indian Ocean, served as currency in the transatlantic slave trade. And in the mid-eighteenth century, the value of British and Dutch imports from Asia was greater than the value of those from the Americas.

Critics also argued that an overly enthusiastic or exclusive focus on the Atlantic world exaggerates its significance in early modern world history. But placing the Atlantic world in a larger global framework corrects any

such exaggeration and raises many fascinating questions. Why were Europeans able to construct major empires in the Americas but not in Africa or Asia? Why did European empires in the Americas feature large-scale European settlement, while the Chinese and Ottoman empires in Asia and the Middle East did not involve much Chinese or Turkish migration? How does the transatlantic slave system look when it is compared to the trans-Saharan and Indian Ocean slave trades, both of which were much older? And how does the transatlantic commerce in the early modern era compare with earlier Afro-Eurasian patterns of long-distance trade that had a much longer history? In short, the Atlantic world becomes a more meaningful concept when it is framed in genuinely global contexts.

Beyond these controversies about the usefulness and limitations of the Atlantic world concept, historians have also debated the operation of this transoceanic network, with particular focus on questions of “agency” and “impact.” “Agency” refers to the ability of individuals or groups to take action, to make things happen, and to affect the outcome of historical processes. So who created the Atlantic world? The earliest and most obvious answer to this question claimed that the Atlantic world was the product of European rulers, explorers, armies, settlers, merchants, and missionaries. But taking a closer look, historians have discovered agency in other places as well. Unknown to their European carriers, pathogens “acted” independently to generate the Great Dying in the Americas, largely beyond the intention or control of any human agent. Many indigenous rulers, acting in their own interests, joined their larger military forces to the small armies of the Spanish conquistadores to defeat the powerful Aztec and Inca empires. African rulers and commercial elites violently procured the human cargoes of the slave trade and sold them to European merchants waiting on Africa’s western coast.

Agency was also expressed in numerous acts of resistance against Europeans, such as the Great Pueblo Rebellion of 1680, the creation of runaway slave communities in Brazil, and the Haitian Revolution, all of which shaped the contours of the Atlantic world. Culturally too, conquered and enslaved people retained their human capacity to act and create,

even in enormously repressive conditions. For example, they adapted Christianity to their own needs, often blending it with elements of traditional beliefs and practices. A famous book about slavery in the American south by Eugene Genovese bore the pointed subtitle *The World the Slaves Made*. Agency, in short, was not limited to Europeans, and the Atlantic world was not wholly a European creation.

The multiple interactions of the Atlantic world have also stimulated debate about “impact” or the consequences of inclusion in this transoceanic network. For millions of enslaved individuals and millions more who perished in the Great Dying, the impact was tragic and painful almost beyond description. About this there is little debate. More controversial questions arise about the impact of Atlantic world encounters on broader regions and their peoples. Were indigenous societies of the Western Hemisphere destroyed or decimated by conquest, disease, labor demands, and loss of land? Or were they, as historian John Kicze describes them, remarkably “resilient cultures”? How did the demand for enslaved people affect African population growth, economic development, the role of women, and state formation? Did the wealth derived from the Atlantic world of empire, commerce, and slavery enable Britain’s Industrial Revolution, or was it only a minor factor?

Finally, the intersection of questions about agency and impact in the Atlantic world has raised contentious issues about moral responsibility. If Europeans or Euro-Americans were the primary agents of the slave trade, the Great Dying, and the exploitation of native peoples, do they owe an apology and compensation to the descendants of their victims? Are such claims weakened if some joint responsibility for these tragedies is recognized?

About all of this, debate continues.

QUESTIONS TO CONSIDER

1. With what questions about the Atlantic world do you feel most engaged? Why?

2. What makes the Atlantic world a compelling concept for historians?
3. How does the treatment of early modern empires in [Chapter 5](#) and commerce in [Chapter 6](#) respond to the questions raised in this essay?

The Slave Trade in Context

The transatlantic slave system represented the most recent large-scale expression of a very widespread human practice — the owning and exchange of human beings. Before 1500, the Mediterranean and Indian Ocean basins were the major arenas of Old World slave systems, and southern Russia was a major source of its victims. Many African societies likewise both practiced slavery themselves and sold slaves into these international commercial networks. A trans-Saharan slave trade had long funneled African captives into Mediterranean slavery, and an East African slave trade from at least the seventh century C.E. brought Africans into the Middle East and the Indian Ocean basin. Both operated largely within the Islamic world and initiated the movement of African peoples beyond the continent itself.



Oil on canvas by Francis Smith (fl. 1763–80)/Yale Center for British Art, Paul Mellon Collection, USA/Bridgeman Images

Slavery in the Islamic World

This eighteenth-century image of a slave accompanying her upper-class Turkish owner to the public baths highlights the slave trade in the Ottoman and Indian Ocean worlds and serves as a reminder that slavery was not limited to the Atlantic world in the early modern era. Unlike in the Americas, most slaves in North Africa and Southwest Asia served as domestic servants, with female slaves generally preferred to males.

AP* Analyzing Evidence

Based on the image, how did slavery in the Islamic world differ from Atlantic slavery?

AP* Comparison

What was distinctive about the Atlantic slave trade as compared to other systems of forced labor? What did it share with other patterns of slave owning and slave trading?

Furthermore, slavery came in many forms. In the Indian Ocean world, for example, African slaves were often assimilated into the societies of their owners and lost the sense of a distinctive identity that was so prominent in North America. In some places, children inherited the slave status of their parents; elsewhere those children were free persons. Within the Islamic world, where most slaves worked in domestic settings, the preference was for female slaves by a two-to-one margin, while the later transatlantic slave system, which funneled captives into plantation labor, favored males by a similar margin. Not all enslaved people, however, occupied degraded positions. Some in the Islamic world acquired prominent military or political status. Most slaves in the premodern

world worked in their owners' households, farms, or shops, with smaller numbers laboring in large-scale agricultural or industrial enterprises.

The slave system that emerged in the Americas was distinctive in several ways. One was simply the immense size of that system and its centrality to the economies of colonial America, which featured a great deal of plantation agriculture. Furthermore, slave status throughout the Americas was inherited across generations, and there was little hope of eventual freedom for the vast majority. Nowhere else, with the possible exception of ancient Greece, was the contradiction between slavery and social values affirming human freedom and equality quite so sharp. Perhaps most distinctive was the racial dimension: Atlantic slavery came to be identified wholly with Africa and with "blackness."

The origins of Atlantic slavery clearly lie in the Mediterranean world and with that now-common sweetener known as sugar. Until the Crusades, Europeans knew nothing of sugar and relied on honey and fruits to sweeten their bland diets. However, as they learned from the Arabs about sugarcane and the laborious techniques for producing usable sugar, Europeans established sugar-producing plantations within the Mediterranean and later on various islands off the coast of West Africa. It was a "modern" industry, perhaps the first one, in that it required huge capital investment, substantial technology, an almost factory-like discipline among workers, and a mass market of consumers. The immense difficulty and danger of the work, the limitations attached

to serf labor, and the general absence of wageworkers all pointed to slavery as a source of labor for sugar plantations.

AP* Causation

What explains the rise of the Atlantic slave trade?

AP® EXAM TIP

Note the characteristics of slavery in the Mediterranean before the Atlantic slave trade began.

Initially, Slavic-speaking peoples from the Black Sea region furnished the bulk of the slaves for Mediterranean plantations, so much so that “Slav” became the basis for the word “slave” in many European languages. In 1453, however, when the Ottoman Turks seized Constantinople, the supply of Slavic slaves was effectively cut off. At the same time, Portuguese mariners were exploring the coast of West Africa; they were looking primarily for gold, but they also found there an alternative source of enslaved people available for sale. Thus, when sugar, and later tobacco and cotton, plantations took hold in the Americas, Europeans had already established links to a West African source of supply. They also now had religious justification for their actions, for in 1452 the pope formally granted to the kings of Spain and Portugal “full and free permission to invade, search out, capture, and subjugate the Saracens [Muslims] and pagans and any other unbelievers ... and to reduce their persons into perpetual slavery.”²⁷ Largely through a process of elimination, Africa became the primary source of

slave labor for the plantation economies of the Americas. Slavic peoples were no longer available; Native Americans quickly perished from European diseases; even marginal Europeans such as the poor and criminals were Christians and therefore supposedly exempt from slavery; and European indentured servants, who agreed to work for a fixed period in return for transportation, food, and shelter, were expensive and temporary. Africans, on the other hand, were skilled farmers; they had some immunity to both tropical and European diseases; they were not Christians; they were, relatively speaking, close at hand; and they were readily available in substantial numbers through African-operated commercial networks.

Moreover, Africans were black. The precise relationship between slavery and European racism has long been a much-debated subject. Historian David Brion Davis has suggested the controversial view that “racial stereotypes were transmitted, along with black slavery itself, from Muslims to Christians.”²⁸ For many centuries, Muslims had drawn on sub-Saharan Africa as one source of slaves and in the process had developed a form of racism. The fourteenth-century Tunisian scholar Ibn Khaldun wrote that black people were “submissive to slavery, because Negroes have little that is essentially human and have attributes that are quite similar to those of dumb animals.”²⁹

Other scholars find the origins of racism within European culture itself. For the English, argues historian Audrey Smedley, the process of conquering Ireland had generated by the sixteenth century a view of the Irish as “rude, beastly, ignorant, cruel, and

unruly infidels,” perceptions that were then transferred to Africans enslaved on English sugar plantations of the West Indies.³⁰

Whether Europeans borrowed such images of Africans from their Muslim neighbors or developed them independently, slavery and racism soon went hand in hand. “Europeans were better able to tolerate their brutal exploitation of Africans,” writes a prominent world historian, “by imagining that these Africans were an inferior race, or better still, not even human.”³¹

The Slave Trade in Practice

AP® EXAM TIP

Pay attention to this discussion of important factors in the development of the Atlantic slave trade.

The European demand for slaves was clearly the chief cause of this tragic commerce, and from the point of sale on the African coast to the massive use of slave labor on American plantations, the entire enterprise was in European hands. Within Africa itself, however, a different picture emerges, for over the four centuries of the Atlantic slave trade, European demand elicited an African supply. The slave trade quickly came to operate largely with Europeans waiting on the coast, either on their ships or in fortified settlements, to purchase slaves from African merchants and political elites. Certainly, Europeans tried to exploit African rivalries to obtain slaves at the lowest possible cost, and the firearms they funneled into West Africa may well have increased the warfare from which so many slaves were derived. But from the point of

initial capture to sale on the coast, the entire enterprise was normally in African hands. Almost nowhere did Europeans attempt outright military conquest; instead they generally dealt as equals with local African authorities.

AP* Contextualization

What roles did Europeans and Africans play in the unfolding of the Atlantic slave trade?

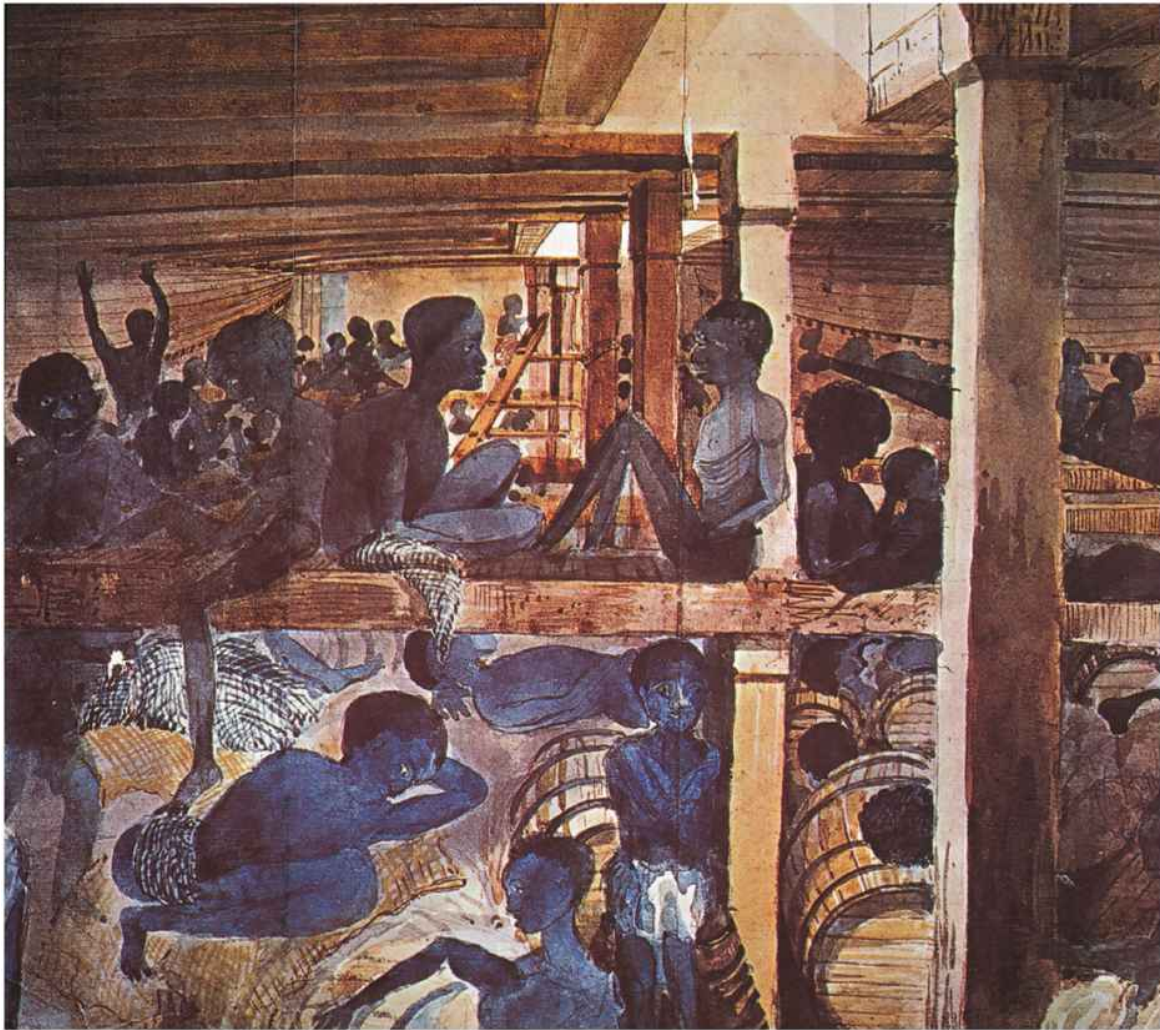
An arrogant agent of the British Royal Africa Company in the 1680s learned the hard way who was in control when he spoke improperly to the king of Niumi, a small state in what is now Gambia. The company's records describe what happened next:

[O]ne of the grandees [of the king], by name Sambalama, taught him better manners by reaching him a box on the ears, which beat off his hat, and a few thumps on the back, and seizing him ... and several others, who together with the agent were taken and put into the king's pound and stayed there three or four days till their ransom was brought, value five hundred bars.³²

In exchange for slaves, African sellers sought both European and Indian textiles, cowrie shells (widely used as money in West Africa), European metal goods, firearms and gunpowder, tobacco and alcohol, and various decorative items such as beads. Europeans purchased some of these items — cowrie shells and Indian textiles, for example — with silver mined in the Americas. Thus the transatlantic slave system connected with commerce in silver and textiles as it became part of an emerging worldwide

network of exchange. Issues about the precise mix of goods African authorities desired, about the number and quality of slaves to be purchased, and always about the price of everything were settled in endless negotiation. Most of the time, a leading historian concluded, the slave trade took place “not unlike international trade anywhere in the world of the period.”³³

For the slaves themselves — seized in the interior, often sold several times on the harrowing journey to the coast, sometimes branded, and held in squalid slave dungeons while awaiting transportation to the New World — it was anything but a normal commercial transaction. One European engaged in the trade noted that “the negroes are so willful and loath to leave their own country, that they have often leap’d out of the canoes, boat, and ship, into the sea, and kept under water till they were drowned, to avoid being taken up and saved by our boats.”³⁴



Watercolor by Lt. Francis Meinell, British Royal Navy, 1846/Granger, NYC — All rights reserved

The Middle Passage

This mid-nineteenth-century painting of slaves held below decks on a Spanish slave ship illustrates the horrendous conditions of the transatlantic voyage, a journey experienced by many millions of captured Africans.

AP* Analyzing Evidence

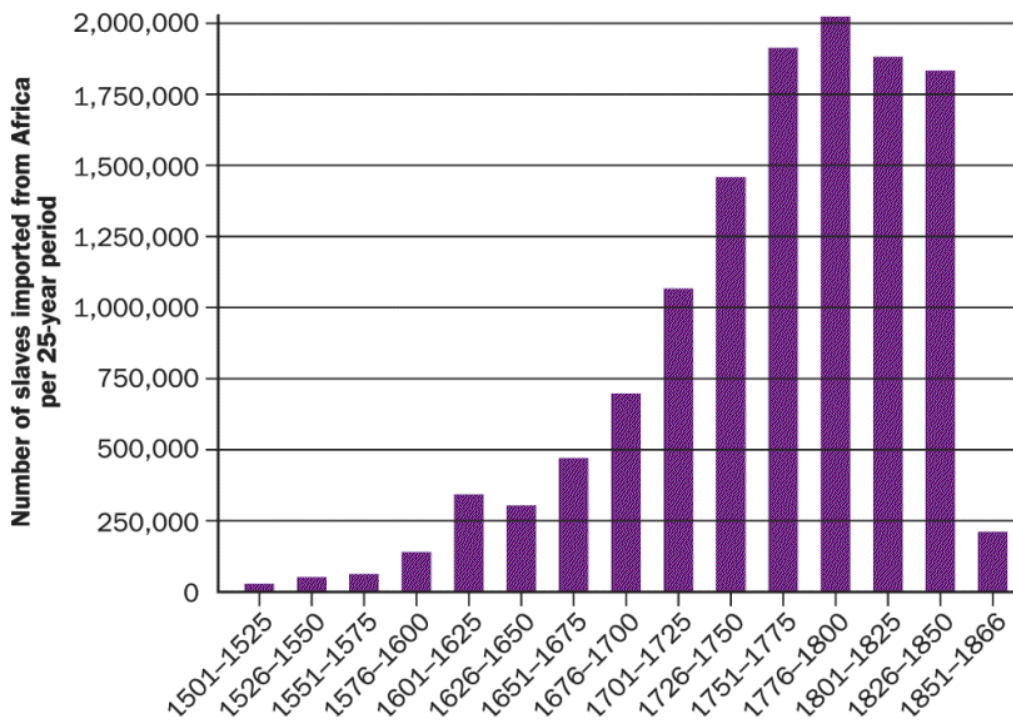
How would a historian use this image to describe the conditions on slave ships sailing on the Middle Passage?

Over the four centuries of the slave trade, millions of Africans underwent such experiences, but their numbers varied

considerably over time. During the sixteenth century, slave exports from Africa averaged fewer than 3,000 annually. In those years, the Portuguese were at least as much interested in African gold, spices, and textiles. Furthermore, as in Asia, they became involved in transporting African goods, including slaves, from one African port to another, thus becoming the “truck drivers” of coastal West African commerce.³⁵ In the seventeenth century, the pace picked up as the slave trade became highly competitive, with the British, Dutch, and French contesting the earlier Portuguese monopoly. The century and a half between 1700 and 1850 marked the high point of the slave trade as the plantation economies of the Americas boomed. (See [Snapshot: The Slave Trade in Numbers](#).)

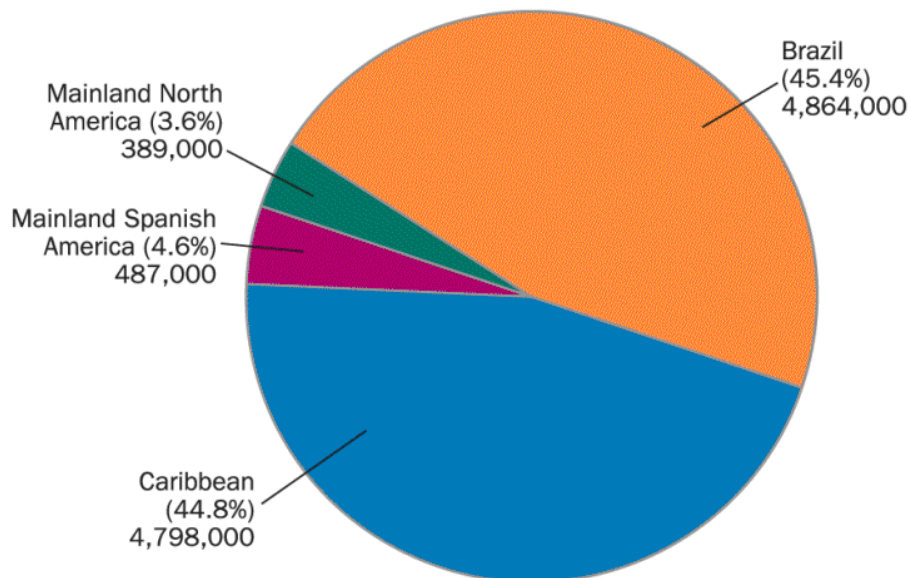
SNAPSHOT The Slave Trade in Numbers (1501–1866)

The Rise and Decline of the Slave Trade



The Destination of Slaves

Figures indicate numbers of slaves disembarked



Data from Trans-Atlantic Slave Trade Database, accessed December 26, 2017, <http://www.slavevoyages.org/assessment/estimates>.

Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The bar graph plotting years along the horizontal axis and Number of slaves imported from Africa per 25- year period shows the rise and decline of slave trade. The data are as follows. 1501 to 1525, 25,000; 1526 to 1550, 50,000; 1551 to 1575, 60,000; 1576-1600, 125,000; 1601 to 1625, 350,000; 1626 to 1650, 300,000; 1651 to 1675, 450,000; 1676 to 1700,

700,000; 1701 to 1725, 1,500,000; 1726 to 1750, 1,000,000; 1751 to 1775, 1,900,000; 1776 to 1800, 2,150,000; 1801 to 1825, 1,875,000; 1826 to 1850, 1,850,000; 1851 to 1866, 210,000.

The pie chart shows the different destination of slaves. The data are as follows. Brazil (45.4 percent), 4,864,000; Mainland North America (3.6 percent), 389,000; Mainland Spanish America (4.6 percent), 487,000; Caribbean (44.8), 4,798,000.

AP[®] Analyzing Evidence

What best explains the rapid growth in the slave trade leading up to 1800? What explains the steep drop in the slave trade after 1850? According to the pie chart, where did a majority of African slaves end up? What best explains this trend?

AP[®] EXAM TIP

Charts and graphs frequently show up on the AP[®] exam, so develop your skills in “reading” all parts of these documents for information such as trends over time.

Geographically, the slave system drew mainly on the societies of West and South-Central Africa, from present-day Mauritania in the north to Angola in the south. Initially focused on the coastal regions, the slave raiding progressively penetrated into the interior as the demand for slaves picked up. Socially, these enslaved people were mostly drawn from various marginal groups in African societies — prisoners of war, criminals, debtors, people who had been “pawned” during times of difficulty. Thus Africans did not generally sell “their own people” into slavery. Divided into hundreds of separate, usually small-scale, and often rival communities — cities, kingdoms, microstates, clans, and villages

— the various peoples of West Africa had no concept of an “African” identity. Those whom they captured and sold were normally outsiders, vulnerable people who lacked the protection of membership in an established community. When short-term economic or political advantage could be gained, such people were sold. In this respect, the transatlantic slave system was little different from the experience of enslavement elsewhere in the world.

The destination of enslaved Africans, half a world away in the Americas, however, made the transatlantic system very different. The vast majority wound up in Brazil or the Caribbean, where the labor demands of the plantation economy were most intense. Smaller numbers found themselves in North America, mainland Spanish America, or in Europe. Their journey across the Atlantic was horrendous, with the Middle Passage having an overall mortality rate of more than 14 percent.

Enslaved Africans frequently resisted their fates in a variety of ways. About 10 percent of the transatlantic voyages experienced a major rebellion by desperate captives, and resistance continued in the Americas, taking a range of forms from surreptitious slowdowns of work to outright rebellion. One common act was to flee. Many who escaped joined free communities of former slaves known as [maroon societies](#), which were founded in remote regions, especially in South America and the Caribbean. The largest such settlement was **Palmares** in Brazil, which endured for most of the seventeenth century, housing 10,000 or more people, mostly of African descent but also including Native

Americans, mestizos, and renegade whites. While slave owners feared wide-scale slave rebellions, these were rare, and even small-scale rebellions were usually crushed with great brutality. It was only with the Haitian Revolution of the 1790s that a full-scale slave revolt brought lasting freedom for its participants.

Consequences: The Impact of the Slave Trade in Africa

From the viewpoint of world history, the chief outcome of the transatlantic slave system lay in the new global linkages that it generated as Africa became a permanent part of an interacting Atlantic world. Millions of its people were now compelled to make their lives in the Americas, where they made an enormous impact both demographically and economically. Until the nineteenth century, they outnumbered European immigrants to the Americas by three or four to one, and West African societies were increasingly connected to an emerging European-centered world economy. These vast processes set in motion a chain of consequences that have transformed the lives and societies of people on both sides of the Atlantic.

Although the slave trade did not produce in Africa the kind of population collapse that occurred in the Americas, it certainly slowed Africa's growth at a time when Europe, China, and other regions were expanding demographically. Beyond the loss of millions of people over four centuries, the demand for African slaves produced economic stagnation and social disruption. Economically, the slave trade stimulated little positive change in

Africa because those Africans who benefited most from the traffic in people were not investing in the productive capacities of their societies. Although European imports generally did not displace traditional artisan manufacturing, no technological breakthroughs in agriculture or industry increased the wealth available to these societies. Maize and manioc (cassava), introduced from the Americas, added a new source of calories to African diets, but the international demand was for Africa's people, not its agricultural products.

AP* Continuity and Change

In what ways did the Atlantic slave trade transform African societies?

Socially too, the slave trade shaped African societies. It surely fostered moral corruption, particularly as judicial proceedings were manipulated to generate victims for export. A West African legend tells of cowrie shells, a major currency of the slave trade, growing on corpses of decomposing slaves, a symbolic recognition of the corrupting effects of this commerce in human beings.

African women felt the impact of the slave trade in various ways, beyond those who numbered among its transatlantic victims. Since far more men than women were shipped to the Americas, the labor demands on those women who remained increased substantially, compounded by the growing use of cassava, a labor-intensive import from the New World. Unbalanced sex ratios also meant that far more men than before could marry multiple women. Furthermore, the use of female slaves within West African

societies grew as the export trade in male slaves expanded. Retaining female slaves for their own use allowed warriors and nobles in the Senegambia region to distinguish themselves more clearly from ordinary peasants. In the Kongo, female slaves provided a source of dependent laborers for the plantations that sustained the lifestyle of urban elites. A European merchant on the Gold Coast in the late eighteenth century observed that every free man had at least one or two slaves.



Colored engraving from *Encyclopédie des Voyages*, 1796/Bibliothèque des Arts Decoratifs, Paris, France/Archives Charmet/Bridgeman Images

A Signare of Senegal

While many women suffered greatly because of the Atlantic slave trade, a few grew quite wealthy and powerful. Known as *signares*, they married European merchants and built their own trading networks employing female slaves. The woman in this eighteenth-century French image was likely a signare. Depicted at the European slave port of St. Louis Island in Senegal, she is dressed in fashionable and expensive imported textiles and is accompanied by her slave.

AP* Analyzing Evidence

Use evidence from this image to explain how *signares* expressed their wealth and power.

For much smaller numbers of women, the slave trade provided an opportunity to exercise power and accumulate wealth. In the Senegambia region, where women had long been involved in politics and commerce, marriage to European traders offered advantage to both partners. For European male merchants, as for fur traders in North America, such marriages afforded access to African-operated commercial networks as well as the comforts of domestic life. Some of the women involved in these cross-cultural marriages, known as *signares*, became quite wealthy, operating their own trading empires, employing large numbers of female slaves, and acquiring elaborate houses, jewelry, and fashionable clothing.

Furthermore, the state-building enterprises that often accompanied the sale of slaves in West Africa offered yet other opportunities to a few women. As the Kingdom of Dahomey (deh-HOH-mee) expanded during the eighteenth century, the royal palace, housing thousands of women and presided over by a

powerful Queen Mother, served to integrate the diverse regions of the state. Each lineage was required to send a daughter to the palace even as well-to-do families sent additional girls to increase their influence at court. In the Kingdom of Kongo, women held lower-level administrative positions, the head wife of a nobleman exercised authority over hundreds of junior wives and slaves, and women served on the council that advised the monarch. The neighboring region of Matamba was known for its female rulers, most notably the powerful Queen Nzinga (1626–1663), who guided the state amid the complexities and intrigues of various European and African rivalries and gained a reputation for her resistance to Portuguese imperialism.

Within particular African societies, the impact of the transatlantic slave system differed considerably from place to place and over time. Many small-scale kinship-based societies, lacking the protection of a strong state, were thoroughly disrupted by raids from more powerful neighbors, and insecurity was pervasive. Oral traditions in southern Ghana, for example, reported that “there was no rest in the land,” that people went about in groups rather than alone, and that mothers kept their children inside when European ships appeared.³⁶ Some larger kingdoms such as Kongo and Oyo slowly disintegrated as access to trading opportunities and firearms enabled outlying regions to establish their independence. (For an account of one young man’s journey to slavery and back, see [Zooming In: Ayuba Suleiman Diallo](#).)

However, African authorities also sought to take advantage of the new commercial opportunities and to manage the slave trade in

their own interests. The kingdom of [Benin](#), in the forest area of present-day Nigeria, successfully avoided a deep involvement in the trade while diversifying the exports with which it purchased European firearms and other goods. As early as 1516, its ruler began to restrict the slave trade and soon forbade the export of male slaves altogether, a ban that lasted until the early eighteenth century. By then, the ruler's authority over outlying areas had declined, and the country's major exports of pepper and cotton cloth had lost out to Asian and then European competition. In these circumstances, Benin felt compelled to resume limited participation in the slave trade. The neighboring kingdom of [Dahomey](#), on the other hand, turned to a vigorous involvement in the slave trade in the early eighteenth century under strict royal control. The army conducted annual slave raids, and the government soon came to depend on the trade for its essential revenues. The slave trade in Dahomey became the chief business of the state and remained so until well into the nineteenth century.

ZOOMING IN 

Ayuba Suleiman Diallo: To Slavery and Back



photo: Oil on canvas by William Hoare, of Bath (1707–1792)/Private Collection/Photo © Christie's Images/Bridgeman Images

Ayuba Suleiman Diallo.

February 1730 found Ayuba Suleiman Diallo, less than thirty years of age, living between the Gambia and Senegal rivers in West Africa among the Fulbe-speaking people.³⁷ Like his father, a prominent Islamic scholar and teacher, Ayuba was a Muslim who was literate in Arabic, a prayer leader in

the local mosque, and a *hafiz*, someone who had memorized the entire Quran. He was also husband to two wives and father to four children. Now his father sent the young man on an errand. He was to take several of their many slaves to a location some 200 miles away, where an English trading ship had anchored, and exchange them for paper and other goods. The paper was especially important, for his father's income depended on inscribing passages from the Quran on small slips of paper and selling them as protective charms.

To put it mildly, things did not go as planned. Unable to reach an agreement with the English merchant Captain Stephen Pike, Ayuba traveled farther south and traded his slaves for a number of cows in the land of the Mandinka people. Well beyond the safety of his own country, he was in dangerous territory. As he and his companions stopped to rest on the journey home, they were seized, their heads were shaved, and they were sold as slaves to the very same Captain Pike. Although Ayuba was able to send a message to his father asking to be ransomed in exchange for some of their slaves, the ship sailed before a reply was received. And so Ayuba, along with 168 other slaves, both men and women, headed for the British American colony of Maryland, where 150 of them arrived alive.

Sold to a local planter, Ayuba was immediately sent to the tobacco fields, but when he became ill from this heavy and unaccustomed work, his owner assigned him the less arduous and more familiar task of tending cattle. Alone with the cattle, Ayuba was able to withdraw into a nearby forest to pray, but he was spotted by a young white boy who mocked him and threw dirt in his face. Sometime later, no doubt in despair, Ayuba ran away, but he was soon captured and housed in the county jail, located in the back room of a tavern. There he became something of a local curiosity and attracted the attention of a lawyer named Thomas Bluett. When Ayuba refused wine, wrote a few lines in Arabic, and mentioned "Allah" and "Muhammad," Bluett realized that he was "no common slave." After locating an old slave who could translate for him, Bluett became fascinated by Ayuba's story, and he initiated a process that took both of them to England in 1733, where philanthropists purchased Ayuba's freedom.

Ayuba's reception in England was amazing. Now fluent in English, Ayuba was received by the English royal family and various members of the nobility, hosted by leading scholars, and entertained by wealthy merchants, eager to tap his knowledge of economic conditions in West Africa. The prominent artist William Hoare painted his portrait, complete with a small Quran hanging from his neck.

In 1734, he finally set off for home, loaded with gifts from his English friends. There he encountered, quite by chance, the same Mandinka men who had sold him only a few years before. Francis Moore, a European trader accompanying Ayuba, wrote that he "fell into a most terrible passion and was for killing them" and was restrained from doing so only with difficulty. He arrived in his hometown to find that his father had recently died. His wives and children, however, were all alive and welcomed him warmly. One of his wives had remarried, believing him gone forever, but her new husband readily gave way, and Ayuba resumed his place of prominence in his own community until his death in 1773.

He also resumed his life as a slave owner. Selling some of the gifts he had acquired in England, he purchased a woman slave and two horses soon after his arrival back in West Africa. According to Moore, he "spoke always very handsomely of the English," and he continued his association with the Royal African Company, the primary English trading firm in West Africa, in their rivalry with French traders.³⁸ The last mention of Ayuba in the records of that company noted that he was seeking compensation for the loss of two slaves and a watch, probably the one given him in England by Queen Caroline.

QUESTIONS

How might a historian understand Ayuba's own view of slavery and the slave trade? How does Ayuba's story differ from more traditional histories of slavery?

REFLECTIONS

Economic Globalization — Then and Now

AP® EXAM TIP

Make a brief list of continuities and changes in global commerce from this era to the early twenty-first century.

The study of history reminds us of two quite contradictory truths. One is that our lives in the present bear remarkable similarities to those of people long ago. We are perhaps not so unique as we might think. The other is that our lives are very different from theirs and that things have changed substantially. This chapter about global commerce — long-distance trade in spices and textiles, silver and gold, beaver pelts and deerskins, slaves and sugar — provides both perspectives.

AP® EXAM TIP

Remember that merchants in the Atlantic slave trade consisted of three groups: Europeans, European colonists in the Americas, and Africans.

If we are accustomed to thinking about globalization as a product of the late twentieth century, early modern world history provides a corrective. Those three centuries reveal much that is familiar to people of the twenty-first century — the global circulation of

goods; an international currency; production for a world market; the growing economic role of the West on the global stage; private enterprise, such as the British and Dutch East India companies, operating on a world scale; and national governments eager to support their merchants in a highly competitive environment. By the eighteenth century, many Europeans dined from Chinese porcelain dishes called china, wore Indian-made cotton textiles, and drank chocolate from Mexico, tea from China, and coffee from Yemen while sweetening these beverages with sugar from the Caribbean or Brazil. The millions who worked to produce these goods, whether slave or free, were operating in a world economy. Some industries were thoroughly international. New England rum producers, for example, depended on molasses imported from the Caribbean, where the West Indian sugar industry used African labor and European equipment to produce for a global market.

Nonetheless, early modern economic globalization was a far cry from that of the twentieth century. The most obvious differences, perhaps, were scale and speed. By 2000, immensely more goods circulated internationally, and far more people produced for and depended on the world market than was the case even in 1750. Back-and-forth communications between England and India that took eighteen months in the eighteenth century could be accomplished in an hour by telegraph in the late nineteenth century and almost instantaneously via the Internet in the late twentieth century. Moreover, by 1900 globalization was firmly centered in the economies of Europe and North America. In the early modern era, by contrast, Asia in general and China in particular remained major engines of the world economy, despite

the emerging presence of Europeans around the world. By the end of the twentieth century, the booming economies of Turkey, Brazil, India, and China suggested at least a partial return to that earlier pattern.

Early modern globalization differed in still other ways from that of the contemporary world. Economic life then was primarily preindustrial: it was still powered by human and animal muscles, wind, and water and lacked the enormous productive capacity that accompanied the later technological breakthroughs of the steam engine and the Industrial Revolution. Finally, the dawning of a genuinely global economy in the early modern era was tied unapologetically to empire building and to slavery, both of which had been discredited by the late twentieth century. Slavery lost its legitimacy during the nineteenth century, and formal territorial empires largely disappeared in the twentieth. Most people during the early modern era would have been surprised to learn that a global economy, as it turned out, could function effectively without either of these long-standing practices.

Chapter Review

AP[®] Key Terms

Indian Ocean commercial network

trading post empire

Philippines (Spanish)

Manila

British East India Company

Dutch East India Company

“silver drain”

piece of eight

Potosí

fur trade

“soft gold”

transatlantic slave system

African diaspora

maroon societies / Palmares

signares

Benin

Dahomey

Big Picture Questions

1. To what extent did Europeans transform earlier patterns of commerce in the Eastern Hemisphere, and in what ways did they assimilate into those older patterns?

2. How should moral responsibility be distributed for the transatlantic slave trade among the groups who participated in it? What problems might historians run into while doing this?
3. What lasting legacies of early modern globalization are evident today?
4. **AP® Making Connections:** Asians, Africans, and Native Americans experienced early modern European expansion in quite different ways. Based on [Chapters 5](#) and [6](#), how might you describe and explain those differences? In what respects were they active agents in the historical process rather than simply victims of European actions?

Next Steps: For Further Study

Glenn J. Ames, *The Globe Encompassed: The Age of European Discovery, 1500–1700* (2007). An up-to-date survey of European expansion in the early modern era.

Andre Gunder Frank, *ReOrient: Global Economy in the Asian Age* (1998). An account of the early modern world economy that highlights the centrality of Asia.

Erik Gilbert and Jonathan Reynolds, *Trading Tastes: Commodity and Cultural Exchange to 1750* (2006). A world historical perspective on transcontinental commerce.

David Northrup, ed., *The Atlantic Slave Trade* (2002). A fine collection of essays about the origins, practice, impact, and abolition of Atlantic slavery.

John Richards, *The Endless Frontier* (2003). Explores the ecological consequences of early modern commerce.

John K. Thornton, *A Cultural History of the Atlantic World, 1250–1820* (2012). A recent account of the intersection of European, African, and Native American people.

“Voyages: The Trans-Atlantic Slave Trade Database,” slavevoyages.org. An enormous and searchable collection of information, maps, charts, and graphs on the Atlantic slave system.

“Pepper: the Master Spice,” *The Spice of Life*, British Broadcasting Corporation, 1983, found on YouTube. A BBC film that presents the history of pepper, so central to the spice trade of the early modern era.

AP® SKILLS WORKSHOP

Comparison

Considering the incredible breadth of world history in terms of civilizations, cultures, environments, and traditions, it is no wonder that comparison is a key skill for understanding the history of our world. How better to draw connections, while acknowledging differences? In this workshop, we will learn how to create an effective comparison and work toward creating a specific type of historical argument: the comparative argument.

UNDERSTANDING COMPARISON

You are probably very familiar with the skill of comparison, but let's start by defining it:

Comparison: Identifying similarities and differences in two or more things

Notice that the definition mentions both similarities and differences. In AP® World History, contrasting things is also part of the comparison process. In the AP® World History course, this often means comparing two civilizations or sources, in which case your job will be to discuss how they are similar or different, and why the similarities and differences are significant to our understanding of history.

When encountering a comparison question, students sometimes have a tendency to list the aspects of Thing A in one paragraph

and then list the aspects of Thing B in another. While the commonalities and differences might be obvious based on those two lists, that isn't a comparison. It is your job as the historian to analyze those two sets of information, point out the commonalities and differences for your audience, and talk about why they're interesting or important. If you don't discuss similarities and differences, it's not an effective comparison.

Here is how the authors of this book compare the East India trading companies of the time:

Both the British East India Company and the Dutch East India Company received charters from their respective governments granting them trading monopolies and the power to make war and to govern conquered peoples. Thus they established their own parallel and competing trading post empires, with the Dutch focused on the islands of Indonesia and the English on India. A similar French company also established a presence in the Indian Ocean basin, beginning in 1664.

Claim of Comparison

Operating in a region of fragmented and weak political authority, the Dutch acted to control not only the shipping of cloves, cinnamon, nutmeg, and mace but also their production. With much bloodshed, the Dutch seized control of a number of small spice-producing islands, forcing their people to sell only to the Dutch and destroying the crops of those who refused.

Information as basis for comparison

The British East India Company operated differently than its Dutch counterpart. Less well financed and less commercially sophisticated, the British were largely excluded from the rich Spice Islands by the Dutch monopoly. Thus they fell back on India, where they established three major trading settlements during the seventeenth century: Bombay (now Mumbai), on India's west coast, and Calcutta and Madras, on the east coast. . . .

Evidence supporting comparison — in this case a contrast

Like the Portuguese before them, both the Dutch and English became heavily involved in trade within Asia. The profits from this "carrying trade" enabled them to purchase Asian goods without paying for them in gold or silver from Europe. Dutch and English traders also began to deal in bulk goods for a mass market—pepper, textiles, and later, tea and coffee—rather than just luxury goods for an elite market.

Evidence for comparison

Description

The text reads as follows:

Both the British East India Company and the Dutch East India Company received charters from their respective governments granting them trading monopolies and the power to make war and to govern conquered peoples. Thus they established their own parallel and competing trading post empires, with the Dutch focused on the islands of Indonesia and the English on India. A similar French company also established a presence in the Indian Ocean basin, beginning in 1664. [A corresponding note reads Claim of Comparison.]

The texts are as follows:

Operating in a region of fragmented and weak political authority, the Dutch acted to control not only the shipping of cloves, cinnamon, nutmeg, and mace but also their production. With much bloodshed, the Dutch seized control of a number of small spice-producing islands, forcing their people to sell only to the Dutch and destroying the crops of those who refused. [A corresponding note reads Information as basis for comparison.]

The British East India Company operated differently than its Dutch counterpart. Less well financed and less commercially sophisticated, the British were largely excluded from the rich Spice Islands by the Dutch monopoly. Thus they fell back on India, where they established three major trading settlements during the seventeenth century: Bombay (now Mumbai), on India's west coast, and Calcutta and Madras, on the east coast (ellipsis). [A corresponding note reads Evidence supporting comparison (hyphen) in this case a contrast.]

Like the Portuguese before them, both the Dutch and English became heavily involved in trade within Asia. The profits from this "carrying trade" enabled them to purchase Asian goods without paying for them in gold or silver from Europe. Dutch and English traders also began to deal in bulk goods for a mass market (hyphen) pepper, textiles, and

later, tea and coffee (hyphen) rather than just luxury goods for an elite market. [A corresponding note reads Evidence for comparison.]

As you can see, the point of a comparison is to explain similarities and differences. A list of the aspects of these two trading companies would not have provided the same explanation as these paragraphs that analyze how they are similar and how they differ.

COMPARISON ON THE AP® WORLD HISTORY EXAM

On the AP® exam, the historical thinking skill of comparison will be tested in a variety of ways. A set of Multiple-Choice Questions could ask you to compare two stimulus items (such as maps or artifacts), and you would need to indicate how they are similar or different. For a Short-Answer Question, you could be given a set of data or other information to compare. Last, and most important, you could be asked to create your own comparative argument on the Long-Essay Question or the Document-Based Question.

BUILDING AP® SKILLS

1. **Activity: Identifying a Comparison.** Reread the paragraph below, in the section titled “Silver and Global Commerce.” What are the key words or phrases in these sentences that tell you it is a comparison? (Note that this paragraph is showing a contrast, but that’s a part of comparison!)

Japan, another major source of silver production in the sixteenth century, did better. Its military rulers, the Tokugawa shoguns, used silver-generated profits to defeat hundreds of rival feudal lords and

unify the country. Unlike their Spanish counterparts, the shoguns allied with the country's vigorous domestic merchant class to develop a market-based economy and to invest heavily in agricultural and industrial enterprises. Japanese state and local authorities alike acted vigorously to protect and renew Japan's dwindling forests, while millions of families in the eighteenth century took steps to have fewer children by practicing late marriages, contraception, abortion, and infanticide. The outcome was the dramatic slowing of Japan's population growth, the easing of an impending ecological crisis, and a flourishing, highly commercialized economy. These were the foundations for Japan's remarkable nineteenth-century Industrial Revolution.

2. **Activity: Identifying a Comparison.** Read the paragraphs below, from the section “[‘The World Hunt’: Fur in Global Commerce](#)”. Then, use a chart like the one below to record which words indicate that the authors are using comparison in order to understand the similarities in the fur trade of Russia and the Americas:

Paralleling the North American fur trade was the one simultaneously taking shape within a rapidly expanding Russian Empire, which became a major source of furs for Western Europe, China, and the Ottoman Empire. The profitability of that trade in furs was the chief incentive for Russia's rapid expansion during the sixteenth and seventeenth centuries across Siberia, where the “soft gold” of fur-bearing animals was abundant. The international sale of furs greatly enriched the Russian state as well as many private merchants, trappers, and hunters. Here the silver trade and the fur trade intersected, as Europeans paid for Russian furs largely with American gold and silver.

The consequences for native Siberians were similar to those in North America as disease took its toll, as indigenous people became

dependent on Russian goods, as the settler frontier encroached on native lands, and as many species of fur-bearing mammals were seriously depleted. In several ways, however, the Russian fur trade was unique. Whereas several European nations competed in North America and generally obtained their furs through commercial negotiations with Indian societies, no such competition accompanied Russian expansion across Siberia. Russian authorities imposed a tax or tribute, payable in furs, on every able-bodied Siberian male between eighteen and fifty years of age. To enforce the payment, they took hostages from Siberian societies, with death as a possible outcome if the required furs were not forthcoming. A further difference lay in the large-scale presence of private Russian hunters and trappers, who competed directly with their Siberian counterparts.

Phrases indicating similarities	Phrases indicating differences

3. **Activity: Working with Comparison.** Based on the “[‘The World Hunt’: Fur in Global Commerce](#),” evaluate the extent to which North American and Russian fur trades were similar to each other. How do the words that the authors use help you know?

4. **Activity: Creating a Comparison.** Using the information in the “[‘The World Hunt’: Fur in Global Commerce](#),” write a comparative paragraph in response to the following prompt:

To what extent were the fur trades of Russia and North America similar?

Make sure that you create an evaluative claim that clearly conveys both similarities and differences, while emphasizing which you believe is most significant. In addition, use evidence from the chart you created for Activity 2 to support your claim.

AP® WORKING WITH EVIDENCE

Exchange and Status in the Early Modern World

As global commerce expanded in the early modern era, so too did the exchange of foods, fashions, finery, and more. In the centuries that followed, growing numbers of people all across the world, particularly in elite social circles, had access to luxury goods from far away with which they could display, and perhaps enhance, their status. Some of these goods — sugar, pepper, tobacco, tea, and Indian cotton textiles, for example — gradually dropped in price, becoming more widely available. The sources that follow illustrate this relationship between global trade and the display of status during the several centuries after 1500, using clothing, coffee, and tobacco as examples.

LOOKING AHEAD

DOING HISTORY

As you read the selections, consider the impacts of global trade on elite cultures in various parts of the world.

SOURCE 6.1 Clothing and Status in the Americas

Imported fabrics and garments offered an important means of displaying one's status in public settings. [Source 6.1](#) shows a woman of Native American ancestry (*India*) and a man of African/Indian descent (*Chino combujo*) as well as their child, who

is categorized as a *loba*, or “wolf.” The image comes from a series of paintings created in eighteenth-century Mexico by the well-known Zapotec artist Miguel Cabrera to depict some eighteen or more mixed-race couples and their children, each with a distinct designation. The woman in this image is wearing a *huipil*, a traditional Maya tunic or blouse, while the man is dressed in a European-style waistcoat, vest, and lace shirt, while holding a black tricorne hat, widely popular in Europe during the seventeenth and eighteenth centuries. While this system slotted people into a hierarchical social order defined by race and heritage, it did allow for some social mobility. If individuals managed to acquire some education, land, or money, they might gain in social prestige and even pass as members of a more highly favored category. Adopting the dress and lifestyle of higher-ranking groups could facilitate this process.

MIGUEL CABRERA | *Detail from a Series on Mixed-Race Marriages in Mexico*
| 1763



Museo de America, Madrid, Spain/Index/Bridgeman Images

Questions to Consider

1. What indications of status ambition or upward mobility can you identify in this image? Keep in mind that status here is associated with race and gender as well as the possession of foreign products.
2. Why do you think the woman is shown in more traditional clothing, while the man is portrayed in European dress?

AP® ANALYZING HISTORICAL EVIDENCE

1. Art historians believe that this series of “casta” or “caste” paintings was commissioned by the viceroy of New Spain himself. Using that information, the evidence found in the image, and your knowledge of world history, analyze the artist’s purpose.



SOURCE 6.2 Clothing and Status in Europe

In Europe as well, clothing was used to display wealth and status, and the arrival of rare, exotic fabrics and garments during the early modern period provided new opportunities for the display of social sophistication. [Source 6.2](#), a portrait of the German princess Sophie of the Palatinate in southwest Germany (1630–1714), is remarkable for the period because she is wearing an elaborate red feather headdress and cape originally made by indigenous peoples from Brazil. Such featherworks were worn by their indigenous creators at important rituals, such as those associated with the killing of captives, where feathers symbolically transformed both the killer and victim into birds. But in Europe

these rare and beautiful items were integrated into court pageants, entertainments, and ballets, where they were employed as the identifying symbol of Amerindians. By the seventeenth century, Europeans were associating Amerindians with Amazons — a mythical society of warrior women described by the ancient Greeks — and portraying Amazons in their pageants and entertainments with American featherworks as well.

Portrait of Sophie of the Palatinate | 1645



Oil on canvas by Louise Hollandine of the Palatinate (1622–1709)/Museum Wasserburg Anholt, Isselburg, Germany/akg-images

Questions to Consider

1. How are European and Brazilian elements mixed in this painting? Note the various garments of clothing that Sophie is wearing. What do you make of the European

- clasp securing her Brazilian feather cloak and the background scenery?
2. How is Sophie demonstrating her status in this portrait? What specific messages might she hope to convey by donning the headdress and cape?

AP® ANALYZING HISTORICAL EVIDENCE

1. Consider the historical situation. Analyze the global trends that made this form of cultural mixing possible.



SOURCE 6.3 A Critical View of Coffeehouses in the Ottoman Empire

As coffee entered the Ottoman Empire in the sixteenth century from its place of origin in Ethiopia and Yemen, it encountered considerable opposition, partly because it was consumed in the new social arena of the coffeehouse. Authorities suspected, sometimes quite rightly, that coffeehouses were places of moral decadence and political intrigue. Moralists in the Islamic world labeled the coffeehouse a “refuge of Satan” that drew people away from the mosques even as it brought together all different classes. In [Source 6.3](#), Mustafa bin Ahmed (1541–1600), an Ottoman official and writer better known by his pen name Mustafa Ali, offers a largely negative assessment of Cairo’s coffeehouses in his description of a visit to the city in 1599.

MUSTAFA ALI | *Description of Cairo* | 1599

Also [remarkable] is the multitude of coffee-houses in the city of Cairo, the concentration of coffee-houses at every step, and of perfect places where people can assemble. Early rising worshippers and pious men get up and go [there], drink a cup of coffee adding life to their life. They feel, in a way, that its slight exhilaration strengthens them for their religious observance and worship. From that point of view their coffee-houses are commended and praised. But if one considers the ignorant people that assemble in them it is questionable whether they deserve praise....

To make it short, the coffee-houses of Egypt are filled mostly with dissolute persons and opium-eaters. Many are occupied by veteran soldiers, aged officers. When they arrive early in the morning rags and rush mats are spread out, and they stay until evening.... [These former military men] are a bunch of parasites ... whose work consists of presiding over the coffeehouse, of drinking coffee on credit, talking of frugality, when the matter comes up, and, having told certain matters with all sorts of distortions.... In other words, their talk is mostly lies, their nonsensical speeches are either gossip and backbiting or slander and calumny....

Source: Mustafa Ali, *Mustafa Ali's Description of Cairo of 1599*, translated by Andreas Tietze (Vienna: Verlag der Österreichischen Akademie Der Wissenschaften, 1975), 37.

Questions to Consider

1. What is it about coffeehouses that Ali criticizes? Does he see any positive role for coffeehouses in society?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the author's point of view. Why would Mustafa Ali paint such a negative picture of coffeehouses?



SOURCE 6.4 An Ottoman Coffeehouse

Critics like Ali failed to stop the spread of coffee in the Ottoman Empire, where it came to embody a new “public culture of fun” as it wore away at earlier religious restrictions on the enjoyment of life.³⁹ [Source 6.4](#) depicts the new social space of the Turkish coffeehouse, including the numerous activities that accompanied coffee drinking.

A Gathering of Turkish Men at an Ottoman Coffeehouse | 16th century



© The Trustees of the Chester Beatty Library, Dublin, Ireland/Bridgeman Images

Description

The painting shows the waiters serving coffee to Turkish men wearing elaborate head gear. A few men are playing musical instruments.

Questions to Consider

1. What specific activities can you identify in this painting?
2. Would you read this painting as critical of the coffeehouse, as celebrating it, or as a neutral description? Note that the musicians and those playing board games at the bottom are engaged in activities that were considered rather disreputable. How would you describe the general demeanor of the men in the coffeehouse?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the painter's purpose. Was this image designed to celebrate the coffeehouse or to dissuade viewers from entering one?



SOURCE 6.5 Coffeehouse Culture in England

Coffee spread from the Ottoman Empire to Europe, where authorities worried that coffee and coffeehouses encouraged both laziness and disorder, as King Charles II proclaimed in a short-lived effort to ban coffeehouses in his kingdom: “Many Tradesmen and others, do herein misspend much of their time, which might

and probably would be employed in and about their Lawful Calling and Affairs; but also, for that in such Houses ... divers false, malicious and scandalous reports are devised and spread abroad to the Defamation of His Majestie's Government, and to the Disturbance of the Peace and Quiet of the Realm."⁴⁰ But European authorities had even less success than their Ottoman counterparts in restraining coffee use. "News from the Coffee-house," a song published in 1667 by the actor and poet Thomas Jordan, conveys the types of conversation that one might expect at a coffeehouse in seventeenth-century London.

THOMAS JORDAN | *News from the Coffee-house* | 1667

Section 1

You that delight in Wit and Mirth,
And long to hear such News,
As comes from all parts of the Earth,
Dutch, Danes, and Turks and Jews,
I'll send you a Rendezvous,
Where it is smoking new;
Go hear it at a *Coffee-house*;
It cannot but be true.

There battles and sea-fights are fought,
And bloody plots displayed;
They know more things that ere was thought,
Or ever was betrayed:
No money in the Minting-house
Is half so bright and new;

And coming from the coffee-house,
It cannot but be true....

Questions to Consider

1. In what ways does the final line of each stanza provide clues to the author's attitude toward the coffeehouse?

Section 2

The drinking there of chocolate
Can make a fool a Sophy [wise man];
'Tis thought the Turkish Mahomet [Muhammad]
Was first inspired with coffee,
By which his powers did overflow
The land of Palestine;
Then let us to the coffee-house go,
'Tis cheaper far than wine.

You shall know there what fashions are,
How periwiggs are curl'd,
And for a penny you shall heare
All novells in the world;
Both old and young, and great and small,
And rich and poore, you'll see;
Therefore let's to the coffee all,
Come all away with me.

Source: R. Chambers, ed., *The Book of Days: A Miscellany of Popular Antiquities in Connection with the Calendar* (London: W. & R. Chambers, 1879), 1:172–73.

Questions to Consider

1. According to the author, in what ways does the coffeehouse challenge the social hierarchy?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the author's purpose. Was the poem intended to support or oppose King Charles II's ban? What evidence from the text supports your claim?



SOURCE 6.6 Tobacco Smoking in Eurasia

Tobacco, like coffee, soon found a growing range of consumers all across Eurasia in the sixteenth and seventeenth centuries.

Originating in the Americas, tobacco smoking spread quickly to Europe and Asia. Typically “lower sorts” — sailors, soldiers, laborers — brought tobacco to new regions, and almost everywhere elites criticized smoking upon its first arrival. In the Ottoman Empire, for instance, it provoked strenuous opposition on the grounds that it was an intoxicant, like wine, and was associated with unwholesome and promiscuous behavior. The rulers of England, China, the Ottoman Empire — and with greater effect Russia — published promulgations or laws against the production and consumption of tobacco. In [Source 6.6](#), King

James I of England offers his reasons for opposing tobacco in his treatise *A Counterblaste to Tobacco*, published in 1604. His arguments were designed to counter common reasons for using tobacco at the opening of the seventeenth century, providing a window into the debate raging in Europe just as tobacco was becoming increasingly available.

KING JAMES I | *A Counterblaste to Tobacco* | 1604

Section 1

For *Tobacco* being a common herb, which ... grows almost every where, was first found out by some of the barbarous Indians, to be a Preservative, or Antidote against the Pox.... [S]o from them likewise was brought this use of *Tobacco*.... Why do we not as well imitate them in walking naked as they do? In preferring glasses, feathers and such toys, to gold and precious stones, as they do? yea why do we not deny God and adore the Devil as they do?

Questions to Consider

1. Why do you think James negatively associates tobacco with Amerindian culture?

Section 2

[James then rejects arguments that smoking offers health benefits]

... And so from hand to hand it spreads until it be practiced by all; not for any commodity [usefulness] that is in it, but only because it is come to be the fashion....

Now how you are by this custom disabled in your goods [made poorer], let the Gentry of this land bear witness. Some of them bestowing three, some four hundred pounds [English currency] a year upon this precious stink, which I am sure might be bestowed upon many far better uses....

[H]erein is not only a great vanity but a great contempt for God's good gifts, that the sweetness of man's breath, being a good gift of God, should be willfully corrupted by this stinking smoke.... A custom loathsome to the eye, hateful to the Nose, harmful to the brain, dangerous to the Lungs....

Source: King James I, *A Counterblaste to Tobacco* (London: R. B., 1604), not paginated. Spelling modernized.

Questions to Consider

1. How similar are James's arguments against tobacco to modern warnings about smoking?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze James's point of view. Was James I most concerned about tobacco's health effects, its financial cost, or the influence of Amerindian cultures on British subjects?



SOURCE 6.7 Chinese Poems about Smoking

Laws against the production and consumption of tobacco were largely ineffective, and tobacco use quickly spread to all levels of society across Eurasia. As one seventeenth-century observer in China put it: “Among those throughout the realm who enjoy smoking there is no distinction of high and low, or of male and female.”⁴¹ This enthusiasm for tobacco was expressed in the verses in [Source 6.7](#), written by elite Chinese poets and compiled in Cheng Cong’s *Tobacco Manual* in 1805.

Poems from Cheng Cong’s Tobacco Manual | 17th and 18th centuries

[1]

Soul-summoning fragrance rises from the tobacco
All over the country all the time the plant is being picked.
I laugh to think that in days of yore people had only ordinary
 leaves
As I watch a world of smoke and cloud pour out of you.

[2]

Through my pipe I draw the fiery vapour,
From out of my chest I spew white clouds.
The attendant takes away the ash.
Brings wine to amplify the intoxication.
I apply the flame to know the taste,
Letting it burn in the elephant’s tusk.

[3]

The tobacco box is casually produced for my arriving guest,
A gentleman who has known all the matters of my heart for a
decade.

Poetic blossoms have sprung from his brush since childhood,
And now *The Tobacco Manual* emerges from our clouds of
smoke.

Source: Timothy Brook, *Vermeer's Hat: The Seventeenth Century and the Dawn of the Global World* (London: Bloomsbury, 2008), 144 [1], 143 [2], 144–45 [3].

Questions to Consider

1. How does the author attribute spiritual significance to smoking?
2. Is the author encouraging or discouraging smoking?
3. Based on the evidence in this source, in what ways was tobacco incorporated into elite social interactions?

AP® ANALYZING HISTORICAL EVIDENCE

1. Evaluate the extent to which smoking developed as an elite tradition in seventeenth-century China.

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:**
Evaluate the extent to which global trade transformed elite culture.

2. **AP® Analyzing Historical Evidence:** Based on these sources, in what different ways did the possession of foreign objects convey status in the early modern world?

3. **AP® Comparison:** Compare the impacts of imported items on social status in the period 1450–1750 with the impacts of imported items on social status in the twenty-first century.

AP® HISTORIANS' VOICES

Coffee and Coffeeshops

Coffee's spread across Eurasia sparked debates and controversies over its use even as it created new spaces for consumption and social interaction. In [Voice 6.1](#), historian Tom Standage explores the Muslim debate surrounding the consumption of coffee in the early modern period. In [Voice 6.2](#), scholar Mark Pendergrast describes the relationship between coffeehouse culture and tavern culture in London.

VOICE 6.1

Tom Standage on Muslim Debates over Coffee's Intoxicating Effects | 2005
As coffee percolated throughout the Arab world ... the exact nature of its physical effects became the subject of much controversy.... It was embraced as a legal alternative to alcohol by many Muslims. Coffeehouses, unlike the illicit taverns that sold alcohol, were places where respectable people could afford to be seen. But coffee's legal state was ambiguous. Some Muslim scholars objected that it was intoxicating and therefore subject to the same religious prohibition as wine ... which the prophet Muhammad had prohibited....

But was coffee really an intoxicant? Muslim scholars had already spent much effort debating whether the prophet had meant to ban

intoxicating drinks altogether or merely the act of drinking to intoxication. Everyone agreed on the need for a legal definition of intoxication, and several such definitions were duly devised. An intoxicated person was variously defined as someone who “becomes absent-minded and confused,” “departs from whatever he has in the way of mild virtue and tranquility into foolishness and ignorance,” or “comprehends absolutely nothing at all, and who does not know a man from a woman, or the earth from the heavens.” ...

Yet coffee clearly failed to produce any such effects in the drinker, even when consumed in large quantities. In fact it did quite the opposite....

Source: Tom Standage, *A History of the World in 6 Glasses* (London: Bloomsbury, 2005), 137–39.

VOICE 6.2

Mark Pendergrast on London’s Coffeehouses | 2010

Before the advent of coffee, the British imbibed alcohol, often in Falstaffian proportions [Falstaff was a character in Shakespeare’s plays who regularly drank to excess]. “What immoderate drinking every place!” complained a British commentator in 1624. “How they flock to the tavern! [Here they] drown their wits, seeth their brains in ale.” Fifty years later another observed that “coffee-drinking hath caused a greater sobriety among the nations; for whereas formerly Apprentices and Clerks with others, used to

take their mornings' draught In Ale, Beer or Wine, which by the dizziness they cause in the Brain, make many unfit for business, they use now to play the Good-fellows In this wakeful and civill [sic] drink.”

Not that most coffeehouses were universally uplifting places; rather, they were chaotic, smelly, wildly energetic, and capitalistic. “There was a rabble going hither and thither, reminding me of a swarm of rats in a ruinous cheese-store,” one contemporary noted. “Some came, others went; some were scribbling, others were talking; some were drinking, some smoking, and some arguing; the whole place stank of tobacco like the cabin of a barge.” ...

The *Women's Petition* [a pamphlet published in 1674] revealed that a typical male day involved spending the morning in a tavern “till every one of them is as Drunk as a Drum, and then back again to the Coffee-house to drink themselves sober.” Then they were off to the tavern again, only to “stager back to *Soberize* themselves with Coffee.” ...

Source: Mark Pendergrast, *Uncommon Grounds: The History of Coffee and How It Transformed Our World*, rev. ed. (New York: Basic Books, 2010), 13.

AP® Analyzing Secondary Sources

1. According to Standage, what issues were at stake in the Muslim debate over coffee?

2. According to Pendergrast, how did the arrival of coffee impact the drinking of alcohol in England?

 3. **Integrating Primary and Secondary Sources:** How do these voices enhance your understanding of coffeehouse culture beyond what is contained in [Sources 6.3–6.5](#)? How might you integrate the sources and voices together to create a more complete picture of coffee culture in the early modern period?
-

6 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

The Global Silver Trade

Description

Spanish Territory: Viceroyalty of New Spain, Viceroyalty of Peru, a portion of Viceroyalty of Granada, Philippines, and Spain; **French Territory:** New France and France; **Dutch Territory:** A portion of Viceroyalty of Granada, Java, and Sumatra; **English Territory:** Rupert's land, Netherlands, England, Goa, and Calcutta in India; **Portuguese Territory:** Viceroyalty of Brazil, a portion of Viceroyalty of Granada, and Portugal; **Russian Territory:** Russian Empire

The Silver trade routes are marked by arrows.

Route 1: The route starts from Potosí in Viceroyalty of Peru to Lima and then to Veracruz in the Viceroyalty of New Spain.

Route 2: The route starts from Veracruz in the Viceroyalty of New Spain, travels via the Atlantic Ocean to Spain. From Spain, the route travels along the northern coastline of Africa and branches into two routes. One route goes via the Ottoman Empire, through Baghdad and Hormuz to Bombay in India. The other route travels along the north eastern coastline of Africa, down south to Ethiopia, and then to Bombay.

Route 3: The route travels through the following places in order: Potosí, Lima, Panama City in Viceroyalty of Granada, Spain, England, and finally to St. Petersburg in Russia.

Route 4: The route starts from England, travels along the western coastline of Africa to Cape Town, then eastward to Java. From Cape Town, two routes branch - one route goes to Madras in India, and further north western to Calcutta, and the other route goes to Bombay.

Route 5: The route travels from Madras to Java

Route 6: The route starts in Veracruz in the Viceroyalty of New Spain, travels westward to Philippines in the Pacific Ocean, and further westward to Madras.

Route 7: The route starts from Japan and goes to Guangzhou (Canton) in Qing China.

1. **Which of the following was a significant change in long-distance trade networks in the era ca. 1450–ca. 1750?**
 - a. Trade networks expanded to cover the globe for the first time.

- b. The Indian Ocean became the world's most significant trade network for the first time.
- c. The Silk Roads expanded to connect Asia and Europe for the first time.
- d. Overall commercial activity expanded for the first time.

2. Which of the following statements is most accurate for the era ca. 1450–ca. 1750?

- a. The use of silver as a trading commodity declined.
- b. The Spanish became the only European state with trade markets in the Americas and Asia.
- c. Native American empires began to trade directly with Asian markets.
- d. The amount of trade goods exported from China to Europe and the Americas increased dramatically.

3. What economic effects did the increased flow of silver into Spain have on its economy?

- a. It caused commercial activity within Europe to decline after the discovery of the New World.
- b. It caused significant price inflation in Spain that eventually led to the kingdom's near bankruptcy.
- c. It caused the Spanish government to begin generous social programs for all Spaniards.
- d. It caused Spain's economy to remain stable for over a century.

Questions 4–6 refer to these tables.

TABLE 1 CHANGING PATTERNS OF THE SLAVE TRADE

Century	Total Taken from Africa	Total Landed at	% Died during Middle Passage	Avg. Days in Middle Passage	Avg. % Slaves = Children	Avg. % Slaves = Male
---------	-------------------------	-----------------	------------------------------	-----------------------------	--------------------------	----------------------

	Destination					
1501–1600	227,506	199,285	12.0	—	0	58
1601–1700	1,875,631	1,522,677	23.3	76.1	11.6	58.4
1701–1800	6,494,619	5,609,869	11.9	70	18.4	64.2
1801–1866	3,873,580	3,370,825	10.3	45.9	29.4	67.6
TOTAL or AVERAGE	12,521,336 (Total)	10,702,656 (Total)	11.9 (Avg.)	60 (Avg.)	20.9 (Avg.)	64.7 (Avg.)

Source: Voyages: The Trans-Atlantic Slave Trade Database, 2009, accessed June 8, 2015, <http://www.slavevoyages.org>.

TABLE 2 PERCENTAGE OF SLAVE ARRIVALS BY DESTINATION

Century	Europe	North America	Caribbean	Spanish American Mainland	Brazil	Africa	Other
1502–1600	1.1	—	8	66.7	1.9	0.3	22
1601–1700	0.6	1.5	56.4	22.7	17	0.1	1.6
1701–1800	0.1	5.2	64.4	1.2	29	0.1	0.1
1801–1866	—	2.0	31.9	0.9	60	4.8	0
Average of Total	0.1	3.8	51.9	3.3	38.9	1.8	0.3

Source: Voyages: The Trans-Atlantic Slave Trade Database, 2009, accessed June 8, 2015, <http://www.slavevoyages.org>.

4. A historian could use [Table 1](#) to argue which of the following?

- a. The worsening conditions on ships during the Middle Passage led to an increase in deaths after 1700.

- b. An increase in the forced movement of male slaves from West Africa led to changing gender roles in the region.
- c. The slave trade increased trade of many goods between West Africa and Europe.
- d. The decrease in African slaves after 1800 was a result of the unification of West African societies into one state.

5. Which of the following best explains the percentage of slaves transported to the Caribbean and Brazil as seen in [Table 2](#)?

- a. The high death toll of African slaves due to disease
- b. The high number of runaway slaves
- c. The stabilization of the demand for slaves in North America
- d. The increased need for cheap labor on the sugarcane plantations

6. The transatlantic slave trade developed because

- a. there was a shortage of labor in the Americas because of harsh working conditions on plantations and the spread of disease.
- b. Europeans and indigenous Americans formed partnerships to import Africans to work on the plantations.
- c. competition for slaves from Asia into the Americas lowered the purchase price of African slaves.
- d. European kings forced plantation owners in the Americas to trade exclusively in African slaves.

Short-Answer Questions

Read each question carefully and write a short response.

Use complete sentences.

1. Use this passage and your knowledge of world history to answer all parts of the question that follows.

All of the residents of these United Provinces shall be allowed to participate in this Company and to do so with as little or as great an amount of money as they choose. Should it occur that there are more moneys offered than are needed for the voyage, those who have more than 30,000 guilders in the Company will have to decrease their capital pro rata in order to make place for others....

As soon as 5% of a return cargo has been cashed shall it be distributed to the participants.

— Charter of the Dutch East India Company, granted by the States General of the United Netherlands, 1602

- A. Identify ONE common economic process in the early modern era that is reflected in the passage.
- B. Explain ONE way in which passages such as this one can be seen as examples of how a government could use economic power to establish its authority.
- C. Explain ONE example of another economic system used by governments prior to 1750 to establish their authority.

2. Use this passage and your knowledge of world history to answer all parts of the question that follows.

It is only with the New World that one can explain the European demand for large numbers of slaves. As the Spanish and

Portuguese *conquistadores* strode across the Americas, they expropriated wealth and shipped it home until there was little left to seize. Soon enough, they found that they would have to satisfy their thirst for wealth by going beyond expropriation: they would have to *produce* wealth. But since these *conquistadores* had no intention of performing the work themselves, their desire to produce entailed the creation of a labor force under their control. Such a labor force would have to be both productive and cheap, for otherwise the cost of production and transportation would prevent the resulting goods from being sold on the distant markets of Europe, and no profit would be realized.

— Patrick Manning, *Slavery and African Life: Occidental, Oriental, and African Slave Trades*, 1990

- A. Identify ONE way in which the author supports a commonly held belief about European motivations for exploration prior to 1750.
- B. Explain ONE reason why enslaving the Native American population in the New World was not a continually viable option for the *conquistadores*.
- C. Explain ONE example of a motivation for the transatlantic slave trade that is reflected in the passage above.

3. Answer all parts of the question that follows.

- A. Identify ONE way in which the discovery of silver at Potosí in the sixteenth century changed global trade.
- B. Explain ONE way in which interregional trade systems changed after the inclusion of the Americas in the global economy.
- C. Explain ONE way in which interregional trade systems stayed the same after the inclusion of the Americas in the global economy.





CHAPTER 7 Cultural Transformations

Religion and Science

1450–1750



Gianni Dagli Orti/REX/Shutterstock

The Virgin of Guadalupe

According to Mexican tradition, a dark-skinned Virgin Mary appeared to an indigenous peasant named Juan Diego in 1531, an apparition reflected in this Mexican painting from 1720. Belief in the Virgin of Guadalupe represented the incorporation of European Catholicism into the emerging culture and identity of Mexico.

Description

Two lady guards are holding the blanket. Winged angels in pairs are flying on either ends.

AP* Analyzing Evidence

Explain how this Mexican painting is an example of cultural syncretism. Be sure to identify specific elements in the painting to support your answer.

The Globalization of Christianity

Western Christendom Fragmented: The Protestant Reformation

Christianity Outward Bound

Conversion and Adaptation in Spanish America

An Asian Comparison: China and the Jesuits

Persistence and Change in Afro-Asian Cultural Traditions

Expansion and Renewal in the Islamic World

China: New Directions in an Old Tradition

India: Bridging the Hindu/Muslim Divide

A New Way of Thinking: The Birth of Modern Science

The Question of Origins: Why Europe?


Science as Cultural Revolution

Science and Enlightenment

European Science beyond the West

Looking Ahead: Science in the Nineteenth Century and Beyond

Reflections: Cultural Borrowing and Its Hazards

“We couldn’t just throw up our hands and see these churches turned into nightclubs or mosques.”¹ This was the view expressed in 2006 by Tokunboh Adeyemo, a Nigerian church leader and scholar, referring to a growing movement among African Christian organizations to bring the Gospel back to an “increasingly godless West.” It represented a remarkable shift from earlier efforts by European and North American missionaries to bring Christianity to Africa and Asia, beginning in the early modern era. One reason for the discarded churches in the West lay in another cultural change — the spread of modern scientific and secular thinking, which for some people rendered religion irrelevant. That enormous transformation likewise took shape in the early modern era. 

And so, alongside new empires and new patterns of commerce, the early modern centuries also witnessed novel cultural and religious transformations that likewise connected distant peoples. Riding the currents of European empire building and commercial expansion, Christianity was established solidly in the Americas and the Philippines and, though far more modestly, in Siberia, China, Japan, and India. A cultural tradition largely limited to Europe in 1500 now became a genuine world religion, spawning a multitude of cultural encounters — though it spread hardly at all within the vast and still-growing domains of Islam. While Christianity was spreading, a new understanding of the universe

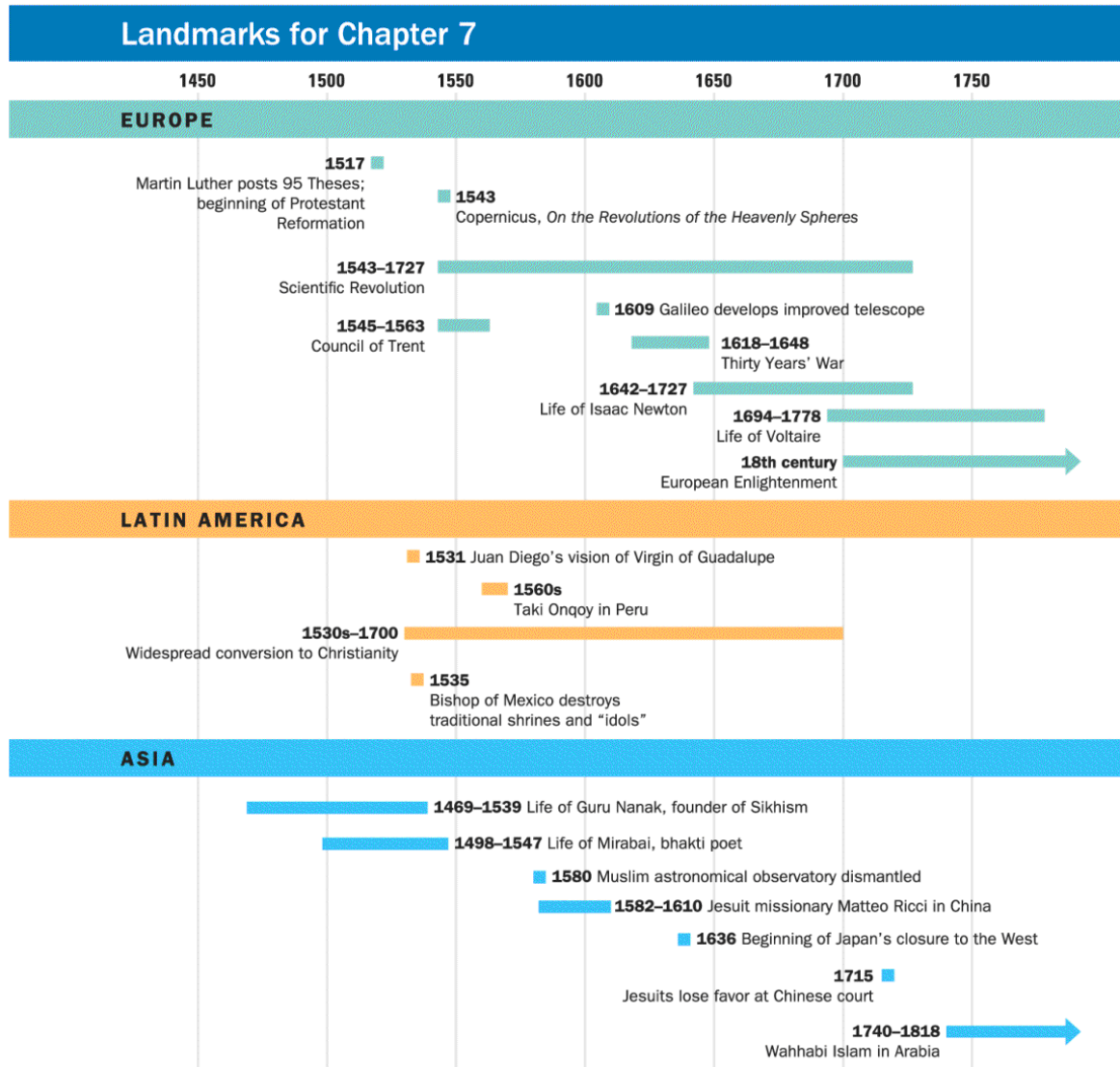
and a new approach to knowledge were taking shape among European thinkers of the Scientific Revolution, giving rise to another kind of cultural encounter — that between science and religion. Science was a new and competing worldview, and for some it became almost a new religion. In time, it grew into a defining feature of global modernity, achieving a worldwide acceptance that exceeded that of Christianity or any other religious tradition.

AP* Causation

To what extent did the cultural changes of the early modern world derive from cross-cultural interaction? And to what extent did they grow from within particular societies?

Although Europeans were central players in the globalization of Christianity and the emergence of modern science, they were not alone in shaping the cultural transformations of the early modern era. Asian, African, and Native American peoples largely determined how Christianity would be accepted, rejected, or transformed as it entered new cultural environments. Science emerged within an international and not simply a European context, and it met varying receptions in different parts of the world. Islam continued a long pattern of religious expansion and renewal, even as Christianity began to compete with it as a world religion. Buddhism maintained its hold in much of East Asia, as did Hinduism in South Asia and numerous smaller-scale religious traditions in Africa. And Europeans themselves were certainly affected by the many “new worlds” that they now encountered.

The cultural interactions of the early modern era, in short, did not take place on a one-way street.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The data are as follows.

Europe: 1517, Martin Luther posts 95 Theses; beginning of Protestant Reformation; 1543 to 1727, Scientific Revolution; 1545 to 1563, Council of Trent; 1543, Copernicus, *On the Revolutions of the Heavenly Spheres* (in italics); 1609, Galileo develops improved telescope; 1618 to 1648, Thirty Years' War; 1642 to 1727, Life of

Isaac Newton; 1694 to 1778, Life of Voltaire; and 18th Century, European Enlightenment.

Latin America: 1531, Juan Diego's vision of Virgin of Guadalupe; 1560s, Taki Onqoy in Peru; 1530s to 1700, Widespread conversion to Christianity; and 1535, Bishop of Mexico destroys traditional shrines and idols.

Asia: 1469 to 1539, Life of Guru Nanak, founder of Sikhism; 1498 to 1547, Life of Mirabai, bhakti poet; 1580, Muslim astronomical observatory dismantled; 1582 to 1610, Jesuit missionary Matteo Ricci in China; 1636, Beginning of Japan's closure to the West; 1715, Jesuits lose favor at Chinese court; and 1740 to 1818, Wahhabi Islam in Arabia.

The Globalization of Christianity

AP® EXAM TIP

Understand the patterns of expansion for major religions. In addition, understand examples of cultural diffusion and syncretism.

Despite its Middle Eastern origins and its earlier presence in many parts of the Afro-Asian world, Christianity was largely limited to Europe at the beginning of the early modern era. In 1500, the world of Christendom stretched from the Iberian Peninsula and British Isles in the west to Russia in the east, with small and beleaguered communities of various kinds in Egypt, Ethiopia, southern India, and Central Asia. Internally, the Christian world was seriously divided between the Roman Catholics of Western and Central Europe and the Eastern Orthodox of Eastern Europe and Russia. Externally, it was very much on the defensive against an expansive Islam. Muslims had ousted Christian Crusaders from their toeholds in the Holy Land by 1300, and with the Ottoman seizure of Constantinople in 1453, they had captured the prestigious capital of Eastern Orthodoxy. The Ottoman siege of Vienna in 1529, and again in 1683, marked a Muslim advance into the heart of Central Europe. Except in Spain and Sicily, which had recently been reclaimed for Christendom after centuries of Muslim rule, the future, it must have seemed, lay with Islam rather than Christianity.

Western Christendom Fragmented: The Protestant Reformation

AP[®] Causation

How were cultural transformations during the early modern period the result of interactions among non-Western cultures and not solely the result of European domination?

As if these were not troubles enough, in the early sixteenth century the [Protestant Reformation](#) shattered the unity of Roman Catholic Christianity, which for the previous 1,000 years had provided the cultural and organizational foundation of an emerging Western European civilization. The Reformation began in 1517 when a German priest, [Martin Luther](#) (1483–1546), publicly invited debate about various abuses within the Roman Catholic Church by issuing a document, known as the Ninety-Five Theses, allegedly nailing it to the door of a church in Wittenberg. In itself, this was nothing new, for many had long been critical of the luxurious life of the popes, the corruption and immorality of some clergy, the Church's selling of indulgences (said to remove the penalties for sin), and other aspects of church life and practice.



Photo © Tarker/Bridgeman Images

The Protestant Reformation

An engraving of Martin Luther nailing his Ninety-Five Theses to the door of the Wittenberg castle church in 1517, thus launching the Protestant Reformation.

Description

Two of his subordinates and several men including a boy are standing beside him.

AP[®] Analyzing Evidence

What does this image suggest about the attitude of the artist toward the Lutheran Reformation?

AP[®] Causation

What were the long-term and short-term causes of the Protestant Reformation?

What made Luther's protest potentially revolutionary, however, was its theological basis. A troubled and brooding man anxious about his relationship with God, Luther had recently come to a new understanding of salvation, which, he believed, came through faith alone. Neither the good works of the sinner nor the sacraments of the Church had any bearing on the eternal destiny of the soul. To Luther, the source of these beliefs, and of religious authority in general, was not the teaching of the Church, but the Bible alone, interpreted according to the individual's conscience. All of this challenged the authority of the Church and called into question the special position of the clerical hierarchy and of the pope in particular. In sixteenth-century Europe, this was the stuff of revolution. (See the [Snapshot: Catholic/Protestant Differences in the Sixteenth Century](#).)

AP* Causation

Using the information from this chart, what might be the causes for the appeal of Martin Luther's ideas among many Europeans?

SNAPSHOT Catholic/Protestant Differences in the Sixteenth Century

	Catholic	Protestant
Religious authority	Pope and church hierarchy	The Bible, as interpreted by individual Christians
Role of the pope	Ultimate authority in faith and doctrine	Authority of the pope denied
Ordination of clergy	Apostolic succession:	Apostolic succession

	direct line between original apostles and all subsequently ordained clergy	denied; ordination by individual congregations or denominations
Salvation	Importance of church sacraments as channels of God's grace	Importance of faith alone; God's grace is freely and directly granted to believers
Status of Mary	Highly prominent, ranking just below Jesus; provides constant intercession for believers	Less prominent; Mary's intercession on behalf of the faithful denied
Prayer	To God, but often through or with Mary and saints	To God alone; no role for Mary and saints
Holy Communion	Transubstantiation: bread and wine become the actual body and blood of Christ	Transubstantiation denied; bread and wine have a spiritual or symbolic significance
Role of clergy	Priests are generally celibate; sharp distinction between priests and laypeople; priests are mediators between God and humankind	Ministers may marry; priesthood of all believers; clergy have different functions (to preach, administer sacraments) but no distinct spiritual status
Role of saints	Prominent spiritual exemplars and intermediaries between God and humankind	Generally disdained as a source of idolatry; saints refer to all Christians

AP[®] Continuity and Change

In what ways did the Protestant Reformation transform European society, culture, and politics?

AP[®] EXAM TIP

Understand the causes of the Protestant Reformation within Christianity.

Contrary to Luther's original intentions, his ideas provoked a massive schism within the world of Catholic Christendom, for they came to express a variety of political, economic, and social tensions as well as religious differences. Some kings and princes, many of whom had long disputed the political authority of the pope, found in these ideas a justification for their own independence and an opportunity to gain the lands and taxes previously held by the Church. In the Protestant idea that all vocations were of equal merit, middle-class urban dwellers found a new religious legitimacy for their growing role in society, since the Roman Catholic Church was associated in their eyes with the rural and feudal world of aristocratic privilege. For common people, who were offended by the corruption and luxurious living of some bishops, abbots, and popes, the new religious ideas served to express their opposition to the entire social order, particularly in a series of German peasant revolts in the 1520s.

AP* Causation

How might Luther's understanding of salvation have challenged the Catholic Church of the sixteenth century?

Although large numbers of women were attracted to Protestantism, Reformation teachings and practices did not offer them a substantially greater role in the Church or society. In Protestant-dominated areas, the veneration of Mary and female saints ended, leaving the male Christ figure as the sole object of worship. Protestant opposition to celibacy and monastic life closed the convents, which had offered some women an alternative to

marriage. Nor were Protestants (except the Quakers) any more willing than Catholics to offer women an official role within their churches. The importance that Protestants gave to reading the Bible for oneself stimulated education and literacy for women, but given the emphasis on women as wives and mothers subject to male supervision, they had little opportunity to use that education outside of the family.

AP® DIGGING DEEPER

John Calvin built on Luther's doctrine of justification by faith alone. He emphasized the doctrine of predestination — salvation is for those chosen by God — which also spread throughout Europe.

Reformation thinking spread quickly both within and beyond Germany, thanks in large measure to the recent invention of the printing press. Luther's many pamphlets and his translation of the New Testament into German were soon widely available. "God has appointed the [printing] Press to preach, whose voice the pope is never able to stop," declared the English Protestant writer John Foxe in 1563.² As the movement spread to France, Switzerland, England, and elsewhere, it also divided, amoeba-like, into a variety of competing Protestant churches — Lutheran, Calvinist, Anglican, Quaker, Anabaptist — many of which subsequently subdivided, producing a bewildering array of Protestant denominations. Each was distinctive, but none gave allegiance to Rome or the pope.

AP® EXAM TIP

Understand the political and social factors that divided Europe for centuries.

Thus to the sharp class divisions and the fractured political system of Europe was now added the potent brew of religious difference, operating both within and between states (see [Map 7.1](#)). For more than thirty years (1562–1598), French society was torn by violence between Catholics and the Protestant minority known as Huguenots (HYOO-guh-naht). The culmination of European religious conflict took shape in the [Thirty Years' War](#) (1618–1648), a Catholic–Protestant struggle that began in the Holy Roman Empire but eventually engulfed most of Europe. It was a horrendously destructive war, during which, scholars estimate, between 15 and 30 percent of the German population perished from violence, famine, or disease. Finally, the Peace of Westphalia (1648) brought the conflict to an end, with some reshuffling of boundaries and an agreement that each state was sovereign, authorized to control religious affairs within its own territory. Whatever religious unity Catholic Europe had once enjoyed was now permanently splintered.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 7.1 Reformation Europe in the Sixteenth Century

The rise of Protestantism added yet another set of religious divisions, both within and between states, to the world of Christendom, which was already sharply divided between the Roman Catholic Church and the Eastern Orthodox Church.

READING THE MAP: What parts of Western Europe were predominantly Protestant by the end of the sixteenth century? Which regions remained predominantly Catholic?

MAKING CONNECTIONS: Compare this map with [Map 5.1](#): European Colonial Empires in the Americas. Did Catholic or Protestant states control the largest American colonies?

Description

The Protestant dominance existed in the countries like Scotland, England, Norway, Sweden, Finland, Estonia, Livonia, Courland, Denmark, and Teutonic Knights. The significant places include the cities of Canterbury, Witterburg, and Worms and the state of Saxony. Some Protestant influence existed in the countries like Poland and Hungary. The significant places include the cities of Cologne, Frankfurt, and Milan and the state of Bohemia. Catholic dominance existed in the countries like Spain, Papal States, Naples, the Swiss Confederation, France, and Ireland. The significant places include the states of Castile, Catalonia, Sicily, Sardinia, and Corsica and the cities of Geneva, Rome, and Paris. The Eastern Orthodox Christians dominated in the Ottoman Empire. The Boundary of the Holy Roman Empire spanned the Swiss Confederation, the states of Saxony and Bohemia, and the cities of Witterburg, Saxony, Cologne, Frankfurt, Worms, Strasbourg, Bohemia, Geneva, Milan, and Vlema.

AP[®] Causation

According to the evidence in this map, what impact did the spread of Protestantism have on European state building?

AP[®] Contextualization

Analyze the impact of the printing press on the spread of Protestantism and the divisions within it.

The Protestant breakaway, combined with reformist tendencies within the Catholic Church itself, provoked a Catholic Reformation, or **Counter-Reformation**. In the Council of Trent (1545–1563), Catholics clarified and reaffirmed their unique doctrines, sacraments, and practices, such as the authority of the pope, priestly celibacy, the veneration of saints and relics, and the importance of church tradition and good works, all of which Protestants had rejected. Moreover, they set about correcting the abuses and corruption that had stimulated the Protestant movement by placing a new emphasis on the education of priests and their supervision by bishops. A crackdown on dissidents included the censorship of books, fines, exile, penitence, and sometimes the burning of heretics. Renewed attention was given to individual spirituality and personal piety. New religious orders, such as the Society of Jesus (Jesuits), provided a dedicated brotherhood of priests committed to the renewal of the Catholic Church and its extension abroad.

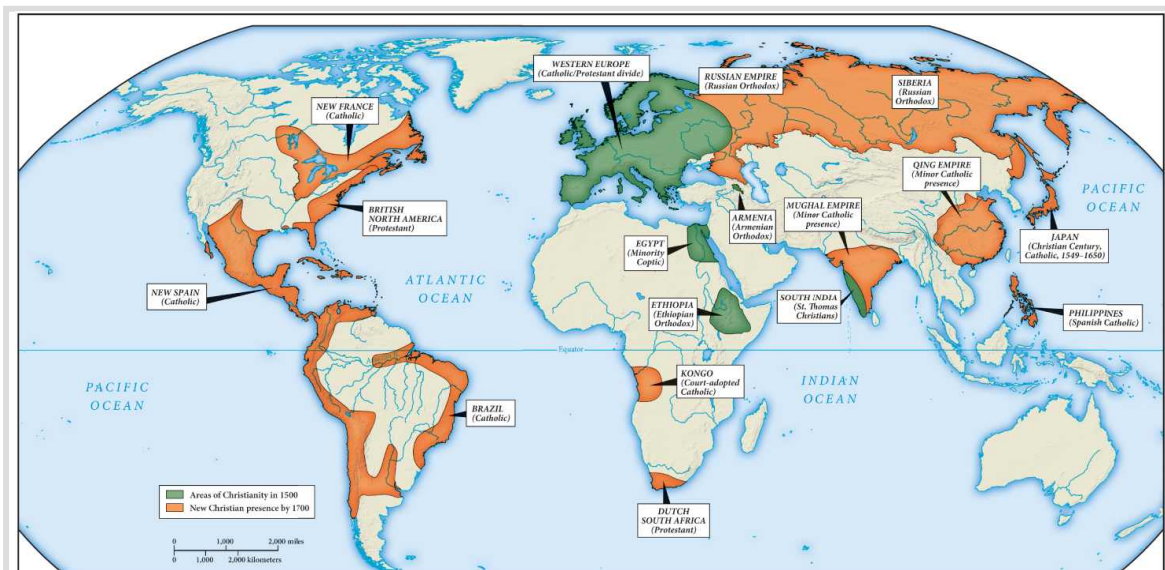
Although the Reformation was profoundly religious, it encouraged a skeptical attitude toward authority and tradition, for it had, after all, successfully challenged the immense prestige and power of the pope and the established Church. Protestant reformers fostered religious individualism, as people now read and interpreted the scriptures for themselves and sought salvation without the mediation of the Church. In the centuries that followed, some people turned that skepticism and the habit of thinking independently against all conventional religion. Thus the

Protestant Reformation opened some space for new directions in European intellectual life.

AP Causation

What motivated European political and economic expansion in the late fifteenth century?

In short, it was a more highly fragmented but also a renewed and revitalized Christianity that established itself around the world in the several centuries after 1500 (see [Map 7.2](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP[®] Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 7.2 The Globalization of Christianity

The growing Christian presence in Asia, Africa, and especially the Americas, combined with older centers of that faith, gave the religion derived from Jesus a global dimension during the early modern era.

READING THE MAP: Where did Protestants establish overseas colonies?

INTERPRETING THE MAP: Did the Catholic, Protestant, or Russian Orthodox Church have the most success in establishing itself as a global faith during the

early modern period? How might you explain the variations among them?

Description

The data are as follows:

Area of Christianity in 1500: No region is marked.

New Christian Presence by 1700: the middle west coast of Brazil, Brazil (Catholic); the west coast of the United States, British North America (Protestant); the west coast of Canada, New France (Catholic); and the south east coast of New Spain (Catholic).

The data are as follows:

Area of Christianity in 1500: Western Europe (Catholic/Protestant divide); Egypt (Minority Coptic); Ethiopia (Ethiopian Orthodox); and South India (St. Thomas Christians).

New Christian Presence: Russian Empire (Russian Orthodox); Kongo (Court-adopted Catholic); Siberia (Russian Orthodox); Mughal Empire (Minor Catholic presence); Qing Empire (Minor Catholic presence); Japan (Christian Century Catholic, 1549 to 1650); Dutch South Africa (Protestant); and Philippines (Spanish Catholic).

AP® EXAM TIP

Keep track of the global changes over time in the size of Christianity's influence.

AP® Contextualization

Examine the areas on this map that had not converted to Christianity by 1700. Why would these areas not have adopted Christianity?

Christianity Outward Bound

Christianity motivated European political and economic expansion and also benefited from it. The resolutely Catholic Spanish and Portuguese both viewed their movement overseas as a continuation of a long crusading tradition that only recently had completed the liberation of their countries from Muslim control. When Vasco da Gama's small fleet landed in India in 1498, local authorities understandably asked, "What brought you hither?" The reply: they had come "in search of Christians and of spices."³ No sense of any contradiction or hypocrisy in this blending of religious and material concerns attended the reply.

AP[®] Causation

How did European imperial expansion help spread Christianity?

If religion drove and justified European ventures abroad, it is difficult to imagine the globalization of Christianity (see [Map 7.2](#)) without the support of empire. Colonial settlers and traders, of course, brought their faith with them and sought to replicate it in their newly conquered homelands. New England Puritans, for example, planted a distinctive Protestant version of Christianity in North America, with an emphasis on education, moral purity, personal conversion, civic responsibility, and little tolerance for competing expressions of the faith. They did not show much interest in converting native peoples but sought rather to push them out of their ancestral territories. It was missionaries, mostly Catholic, who actively spread the Christian message beyond

European communities. Organized in missionary orders such as the Dominicans, Franciscans, and Jesuits, Portuguese missionaries took the lead in Africa and Asia, while Spanish and French missionaries were most prominent in the Americas. Missionaries of the Russian Orthodox Church likewise accompanied the expansion of the Russian Empire across Siberia, where priests and monks ministered to Russian settlers and trappers, who often donated their first sable furs to a church or monastery.

AP* Comparison

Compare and contrast the spread of Christianity in the Americas to the spread of Christianity in Asia and Africa.

Missionaries had their greatest success in Spanish America and in the Philippines, areas that shared two critical elements beyond their colonization by Spain. Most important, perhaps, was an overwhelming European presence, experienced variously as military conquest, colonial settlement, missionary activity, forced labor, social disruption, and disease. Surely it must have seemed as if the old gods had been bested and that any possible future lay with the powerful religion of the European invaders. A second common factor was the absence of a literate world religion in these two regions. Throughout the modern era, peoples solidly rooted in Confucian, Buddhist, Hindu, or Islamic traditions proved far more resistant to the Christian message than those who practiced more localized, small-scale, orally based religions. (See [Working with Evidence for sources illustrating the global spread of](#)

[Christianity](#).) Spanish America and China illustrate the difference between those societies in which Christianity became widely practiced and those that largely rejected it.

Conversion and Adaptation in Spanish America

AP* Causation

What was the effect of European Christianity on the Native American cultures of Latin America?

AP® EXAM TIP

Past AP® exams have asked questions about methods of conversion to Christianity in Latin America.

The decisive conquest of the Aztec and Inca empires and all that followed from it — disease, population collapse, loss of land to Europeans, forced labor, resettlement—created a setting in which the religion of the victors took hold in Spanish American colonies. Europeans saw their political and military success as a demonstration of the power of the Christian God. Native American peoples generally agreed, and by 1700 or earlier the vast majority had been baptized and saw themselves in some respects as Christians. After all, other conquerors such as the Aztecs and the Incas had always imposed their gods in some fashion on defeated peoples. So it made sense, both practically and spiritually, to affiliate with the Europeans' god, saints, rites, and rituals. Many

millions accepted baptism, contributed to the construction of village churches, attended services, and embraced images of saints. Despite the prominence of the Virgin Mary as a religious figure across Latin America, the cost of conversion was high, especially for women. Many women who had long served as priests, shamans, or ritual specialists had no corresponding role in a Catholic church, led by an all-male clergy. And, with a few exceptions, convent life, which had provided some outlet for female authority and education in Catholic Europe, was reserved largely for Spanish women in the Americas.

AP* Causation

What factors led to greater success for European missionaries in Spanish America and the Philippines than in Africa and Asia?

Earlier conquerors had made no attempt to eradicate local deities and religious practices. The flexibility and inclusiveness of Mesoamerican and Andean religions had made it possible for subject people to accommodate the gods of their new rulers while maintaining their own traditions. But Europeans were different. They claimed an exclusive religious truth and sought the utter destruction of local gods and everything associated with them. Operating within a Spanish colonial regime that actively encouraged conversion, missionaries often proceeded by persuasion and patient teaching. At times, though, their frustration with the persistence of “idolatry, superstition, and error” boiled over into violent campaigns designed to uproot old religions once and for all. In 1535, the bishop of Mexico proudly claimed that he

had destroyed 500 pagan shrines and 20,000 idols. During the seventeenth and early eighteenth centuries, church authorities in the Andean region periodically launched movements of “extirpation,” designed to fatally undermine native religion. They destroyed religious images and ritual objects, publicly urinated on native “idols,” desecrated the remains of ancestors, flogged “idolaters,” and held religious trials and “processions of shame” aimed at humiliating offenders.



Barcroft Images/Getty Images

Andean Christianity

Religious syncretism in the Andes emerged during the early modern era but continues to play an important role in the religious life of the region today. This 2016 image shows Peruvians participating in a religious procession that combines Incan mountain worship with Catholic traditions in a vibrant festival that attracts thousands of celebrants each year.

How does this image display a difference between European Christianity and Christianity in South America?

AP[®] EXAM TIP

You should know examples of resistance to forced cultural conversions.

It is hardly surprising that such aggressive action generated resistance. Writing around 1600, the native Peruvian nobleman Guaman Poma de Ayala commented on the posture of native women toward Christianity: “They do not confess; they do not attend catechism classes ... nor do they go to mass.... And resuming their ancient customs and idolatry, they do not want to serve God or the crown.”⁴ Occasionally, overt resistance erupted. One such example was the religious revivalist movement in central Peru in the 1560s, known as **Taki Ongoy** (dancing sickness). Possessed by the spirits of local gods, or *huacas*, traveling dancers and teachers predicted that an alliance of Andean deities would soon overcome the Christian God, inflict the intruding Europeans with the same diseases that they had brought to the Americas, and restore the world of the Andes to an imagined earlier harmony. “The world has turned about,” one member declared, “and this time God and the Spaniards [will be] defeated and all the Spaniards killed and their cities drowned; and the sea will rise and overwhelm them, so that there will remain no memory of them.”⁵

It is important to note that some Spanish missionaries opposed the atrocities committed against Native Americans. Most notably, Bartolomé de las Casas argued at the Spanish court for better treatment of Native Americans.

More common than such frontal attacks on Christianity, which colonial authorities quickly smashed, were efforts at blending two religious traditions, reinterpreting Christian practices within an Andean framework, and incorporating local elements into an emerging Andean Christianity. Even female dancers in the Taki Onqoy movement sometimes took the names of Christian saints, seeking to appropriate for themselves the religious power of Christian figures. Within Andean Christian communities, women might offer the blood of a llama to strengthen a village church or make a cloth covering for the Virgin Mary and a shirt for an image of a huaca with the same material. Although the state cults of the Incas faded away, missionary attacks did not succeed in eliminating the influence of local huacas. Images and holy sites might be destroyed, but the souls of the huacas remained, and their representatives gained prestige. One resilient Andean resident inquired of a Jesuit missionary: “Father, are you tired of taking our idols from us? Take away that mountain if you can, since that is the God I worship.”⁶

In Mexico as well, an immigrant Christianity was assimilated into patterns of local culture. Churches built on or near the sites of old temples became the focus of community identity. *Cofradias*,

church-based associations of laypeople, organized community processions and festivals and made provisions for proper funerals and burials for their members. Central to an emerging Mexican Christianity were the saints who closely paralleled the functions of precolonial gods. Saints were imagined as parents of the local community and the true owners of its land, and their images were paraded through the streets on the occasion of great feasts and were collected by individual households. Mexico's Virgin of Guadalupe neatly combined both Mesoamerican and Spanish notions of Divine Motherhood (see the chapter-opening photo and [Historians' Voice 15.1](#)). Although parish priests were almost always Spanish, the *fiscal*, or leader of the church staff, was a native Christian of great local prestige who carried on the traditions and role of earlier religious specialists.

Throughout the colonial period and beyond, many Mexican Christians also took part in rituals derived from the past, with little sense of incompatibility with Christian practice. Incantations to various gods for good fortune in hunting, farming, or healing; sacrifices of self-bleeding; offerings to the sun; divination; the use of hallucinogenic drugs — all of these practices provided spiritual assistance in those areas of everyday life not directly addressed by Christian rites. Conversely, these practices also showed signs of Christian influence. Wax candles, normally used in Christian services, might now appear in front of a stone image of a precolonial god. The anger of a neglected saint, rather than that of a traditional god, might explain someone's illness and require offerings, celebration, or a new covering to regain his or her favor. In such ways did Christianity take root in the new cultural

environments of Spanish America, but it was a distinctly Andean or Mexican Christianity, not merely a copy of the Spanish version.

An Asian Comparison: China and the Jesuits

The Chinese encounter with Christianity was very different from that of Native Americans in Spain's New World empire. The most obvious difference was the political context. The peoples of Spanish America had been defeated, their societies thoroughly disrupted, and their cultural confidence sorely shaken. China, on the other hand, encountered European Christianity between the sixteenth and eighteenth centuries during the powerful and prosperous Ming (1368–1644) and Qing (1644–1912) dynasties. Although the transition between these two dynasties occasioned several decades of internal conflict, at no point was China's political independence or cultural integrity threatened by the handful of European missionaries and traders working there.

AP^{*} Comparison

Why were missionary efforts to spread Christianity less successful in China than in Latin America?

The reality of a strong, independent, confident China required a different missionary strategy, for Europeans needed the permission of Chinese authorities to operate in the country. Whereas Spanish missionaries working in a colonial setting sought primarily to convert the masses, the [Jesuits in China](#), the

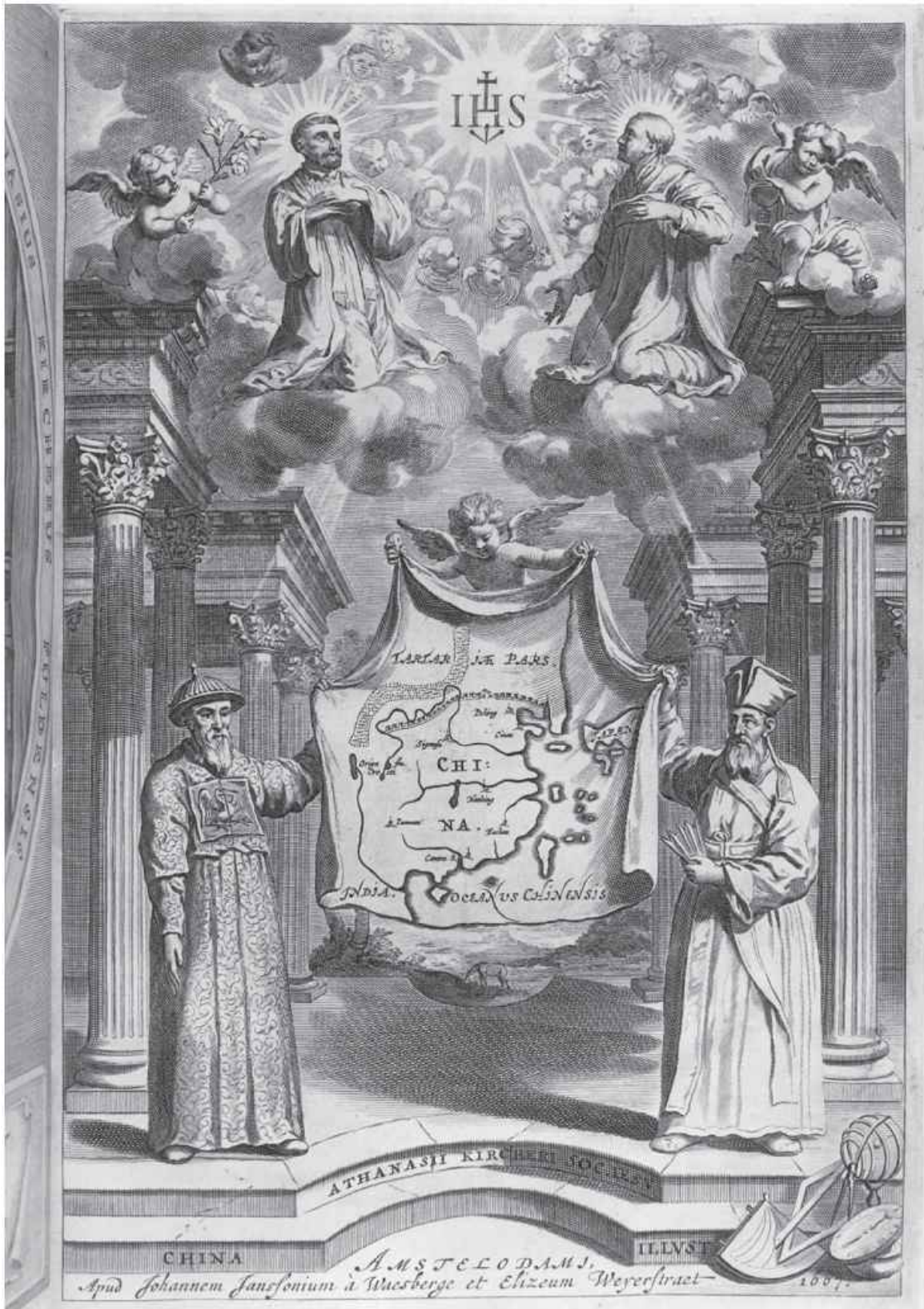
leading missionary order there, took deliberate aim at the official Chinese elite. Following the example of their most famous missionary, Matteo Ricci (in China 1582–1610), many Jesuits learned Chinese, became thoroughly acquainted with classical Confucian texts, and dressed like Chinese scholars. Initially, they downplayed their mission to convert and instead emphasized their interest in exchanging ideas and learning from China’s ancient culture. As highly educated men, the Jesuits carried the recent secular knowledge of Europe — science, technology, geography, mapmaking — to an audience of curious Chinese scholars. In presenting Christian teachings, Jesuits were at pains to be respectful of Chinese culture, pointing out parallels between Confucianism and Christianity rather than portraying Christianity as something new and foreign. They chose to define Chinese rituals honoring the emperor or venerating ancestors as secular or civil observances rather than as religious practices that had to be abandoned. Such efforts to accommodate Chinese culture contrast sharply with the frontal attacks on Native American religions in the Spanish Empire.

AP® EXAM TIP

You should know about some of the scientific and religious contributions of Jesuit missionaries in China.

The religious and cultural outcomes of the missionary enterprise likewise differed greatly in the two regions. Nothing approaching mass conversion to Christianity took place in China, as it had in Latin America. During the sixteenth and seventeenth centuries, a

modest number of Chinese scholars and officials did become Christians, attracted by the personal lives of the missionaries, by their interest in Western science, and by the moral certainty that Christianity offered. Jesuit missionaries found favor for a time at the Chinese imperial court, where their mathematical, astronomical, technological, and mapmaking skills rendered them useful. For more than a century, they were appointed to head the Chinese Bureau of Astronomy. Among ordinary people, Christianity spread very modestly amid tales of miracles attributed to the Christian God, while missionary teachings about “eternal life” sounded to some like Daoist prescriptions for immortality. At most, though, missionary efforts over the course of some 250 years (1550–1800) resulted in 200,000 to 300,000 converts, a minuscule number in a Chinese population approaching 300 million by 1800. What explains the very limited acceptance of Christianity in early modern China?



Frontispiece to *China Monumentis* by Athanasius Kircher, 1667/Private Collection/Bridgeman Images

Jesuits in China

In this seventeenth-century Dutch engraving, two Jesuit missionaries hold a map of China. Their mapmaking skills were among the reasons that the Jesuits were initially welcomed among the educated elite of that country.

Description

Lord Jesus and a Chinese god on clouds appear before the Jesuits. Two winged angels are behind them. A source of light appears from above. Text in the source of light reads, IHS with a cross at the top of the letter H.

AP* Analyzing Evidence

Identify the aspects of the painting that demonstrate a European point of view.

Fundamentally, the missionaries offered little that the Chinese really wanted. Confucianism for the elites and Buddhism, Daoism, and a multitude of Chinese gods and spirits at the local level adequately supplied the spiritual needs of most Chinese. Furthermore, it became increasingly clear that Christianity was an all-or-nothing faith that required converts to abandon much of traditional Chinese culture. Christian monogamy, for example, seemed to require Chinese men to put away their concubines. What would happen to these deserted women?

By the early eighteenth century, the papacy and competing missionary orders came to oppose the Jesuit policy of accommodation. The pope claimed authority over Chinese Christians and declared that sacrifices to Confucius and the veneration of ancestors were “idolatry” and thus forbidden to

Christians. The pope's pronouncements represented an unacceptable challenge to the authority of the emperor and an affront to Chinese culture. In 1715, an outraged Emperor Kangxi prohibited Westerners from spreading Christian doctrine in his kingdom (see [Working with Evidence, Source 7.4B](#)). This represented a major turning point in the relationship between Christian missionaries and Chinese society. Many were subsequently expelled, and missionaries lost favor at court.

In other ways as well, missionaries played into the hands of their Chinese opponents. Their willingness to work under the Manchurian Qing dynasty, which came to power in 1644, discredited them with those Chinese scholars who viewed the Qing as uncivilized foreigners and their rule in China as disgraceful and illegitimate. Missionaries' reputation as miracle workers further damaged their standing as men of science and rationality, for elite Chinese often regarded miracles and supernatural religion as superstitions, fit only for the uneducated masses. Some viewed the Christian ritual of Holy Communion as a kind of cannibalism. Others came to see missionaries as potentially subversive, for various Christian groups met in secret, and such religious sects had often provided the basis for peasant rebellion. Nor did it escape Chinese notice that European Christians had taken over the Philippines and that their warships were active in the Indian Ocean. Perhaps the missionaries, with their great interest in maps, were spies for these aggressive foreigners. All of this contributed to the general failure of Christianity to secure a prominent presence in China.

Persistence and Change in Afro-Asian Cultural Traditions

AP® EXAM TIP

Compare these “blended” forms of Afro-Asian Christianity with those developed by native believers in Latin America.

Although Europeans were central players in the globalization of Christianity, theirs was not the only expanding or transformed culture of the early modern era. African religious ideas and practices, for example, accompanied slaves to the Americas. Common African forms of religious revelation — divination, dream interpretation, visions, spirit possession — found a place in the Africanized versions of Christianity that emerged in the New World. Europeans frequently perceived these practices as evidence of sorcery, witchcraft, or even devil worship and tried to suppress them. Nonetheless, syncretic (blended) religions such as Vodou in Haiti, Santería in Cuba, and Candomblé and Macumba in Brazil persisted. They derived from various West African traditions and featured drumming, ritual dancing, animal sacrifice, and spirit possession. Over time, they incorporated Christian beliefs and practices such as church attendance, the search for salvation, and the use of candles and crucifixes and often identified their various spirits or deities with Catholic saints.

Expansion and Renewal in the Islamic World

The early modern era likewise witnessed the continuation of the “long march of Islam” across the Afro-Asian world. In sub-Saharan Africa, in the eastern and western wings of India, and in Central and Southeast Asia, the expansion of the Islamic frontier, a process already a thousand years in the making, extended farther still. Conversion to Islam generally did not mean a sudden abandonment of old religious practices in favor of the new. Rather, it was more often a matter of “assimilating Islamic rituals, cosmologies, and literatures into ... local religious systems.”²

AP[®] Continuity and Change

What accounts for the continued spread of Islam in the early modern era and for the emergence of reform or renewal movements within the Islamic world?

Continued Islamization was not usually the product of conquering armies and expanding empires. It depended instead on wandering Muslim holy men or Sufis, Islamic scholars, and itinerant traders, none of whom posed a threat to local rulers. In fact, such people often were useful to those rulers and their village communities. They offered literacy in Arabic, established informal schools, provided protective charms containing passages from the Quran, served as advisers to local authorities and healers to the sick, often intermarried with local people, and generally did not insist that new converts give up their older practices. What they offered,

in short, was connection to the wider, prestigious, prosperous world of Islam. Islamization extended modestly even to the Americas, particularly in Brazil, where Muslims led a number of slave revolts in the early nineteenth century.

AP* Continuity and Change

Explain how Islam changed as it spread.

The islands of Southeast Asia illustrate the diversity of belief and practice that accompanied the spread of Islam in the early modern era. During the seventeenth century in Aceh, a Muslim sultanate on the northern tip of Sumatra, authorities sought to enforce the dietary codes and almsgiving practices of Islamic law. After four successive women ruled the area in the late seventeenth century, women were forbidden from exercising political power. On Muslim Java, however, numerous women served in royal courts, and women throughout Indonesia continued their longtime role as buyers and sellers in local markets. Among ordinary Javanese, traditional animistic practices of spirit worship coexisted easily with a tolerant and accommodating Islam, while merchants often embraced a more orthodox version of the religion in line with Middle Eastern traditions.

To such orthodox Muslims, religious syncretism, which accompanied Islamization almost everywhere, became increasingly offensive, even heretical. Such sentiments played an important role in movements of religious renewal and reform that emerged throughout the vast Islamic world of the eighteenth

century. The leaders of such movements sharply criticized those practices that departed from earlier patterns established by Muhammad and from the authority of the Quran. For example, in India, governed by the Muslim Mughal Empire, religious resistance to official policies that accommodated Hindus found concrete expression during the reign of the emperor Aurangzeb (r. 1658–1707) (see [“Muslims and Hindus in the Mughal Empire” in Chapter 5](#)). A series of religious wars in West Africa during the eighteenth and early nineteenth centuries took aim at corrupt Islamic practices and the rulers, Muslim and non-Muslim alike, who permitted them. In Southeast and Central Asia, tension grew between practitioners of localized and blended versions of Islam and those who sought to purify such practices in the name of a more authentic and universal faith.

AP® EXAM TIP

Understand the main elements of the Wahhabi movement within Islam.

The most well known and widely visible of these Islamic renewal movements took place during the mid-eighteenth century in Arabia itself, where they found expression in the teachings of the Islamic scholar Muhammad Ibn Abd al-Wahhab (1703–1792). The growing difficulties of the Islamic world, such as the weakening of the Ottoman Empire, were directly related, he argued, to deviations from the pure faith of early Islam. Al-Wahhab was particularly upset by common religious practices in central Arabia that seemed to him idolatry — the widespread veneration of Sufi saints and their tombs, the adoration of natural sites, and even the

respect paid to Muhammad's tomb at Medina. All of this was a dilution of the absolute monotheism of authentic Islam.

The Wahhabi movement took a new turn in the 1740s when it received the political backing of Muhammad Ibn Saud, a local ruler who found al-Wahhab's ideas compelling. With Ibn Saud's support, the religious movement became an expansive state in central Arabia. Within that state, offending tombs were razed; "idols" were eliminated; books on logic were destroyed; the use of tobacco, hashish, and musical instruments was forbidden; and certain taxes not authorized by religious teaching were abolished.

Although [Wahhabi Islam](#) has long been identified with sharp restrictions on women, Al-Wahhab himself generally emphasized the rights of women within a patriarchal Islamic framework. These included the right to consent to and stipulate conditions for a marriage, to control her dowry, to divorce, and to engage in commerce. Such rights, long embedded in Islamic law, had apparently been forgotten or ignored in eighteenth-century Arabia. Furthermore, he did not insist on head-to-toe covering of women in public and allowed for the mixing of unrelated men and women for business or medical purposes.

By the early nineteenth century, this new reformist state encompassed much of central Arabia, with Mecca itself coming under Wahhabi control in 1803 (see [Map 7.3](#)). Although an Egyptian army broke the power of the Wahhabis in 1818, the movement's influence continued to spread across the Islamic world. Together with the ongoing expansion of the religion, these

movements of reform and renewal signaled the continuing cultural vitality of the Islamic world even as the European presence on the world stage assumed larger dimensions.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition,
© 2020 Bedford/St. Martin's

Map 7.3 The Expansion of Wahhabi Islam

From its base in central Arabia, the Wahhabi movement represented a challenge to the Ottoman Empire, while its ideas subsequently spread widely within the Islamic world.

Description

The Ottoman Empire included the countries like Egypt, Nubia, Yemen, and Mesopotamia and the cities like Cairo, Damascus, Beirut, Baghdad, and Basra. The Core Wahhabi territory included the city of Riyadh. Wahhabi incursions in the early nineteenth century from the center of the Core Wahhabi territory spread across Mecca, Wejh, Syria, and Basra.

AP^{*} Causation

How did the spread of the Wahhabi movement displayed in the map influence the practice of Islam in Arabia?

China: New Directions in an Old Tradition

Neither China nor India experienced cultural or religious change as dramatic as that of the Reformation in Europe or the Wahhabi movement in Arabia. Nor did Confucian or Hindu cultures during the early modern era spread widely, as did Christianity and Islam. Nonetheless, neither of these traditions remained static. As in Christian Europe, challenges to established orthodoxies in China and India emerged as commercial and urban life, as well as political change, fostered new thinking.

AP^{*} Continuity and Change

What kinds of cultural changes occurred in China and India during the early modern era?

China during the Ming and Qing dynasties continued to operate broadly within a Confucian framework, enriched now by the insights of Buddhism and Daoism to generate a system of thought called Neo-Confucianism. Chinese Ming dynasty rulers, in their aversion to the despised Mongols, embraced and actively supported this native Confucian tradition, whereas the foreign Manchu or Qing rulers did so to woo Chinese intellectuals to support the new dynasty. Within this context, a considerable amount of controversy, debate, and new thinking emerged during the early modern era.

AP® DIGGING DEEPER

The Ming dynasty retained and expanded the civil service system to include Neo-Confucian interpretations and orthodoxy.

During late Ming times, for example, the influential thinker **Wang Yangming** (1472–1529) argued that “intuitive moral knowledge exists in people ... even robbers know that they should not rob.”⁸ Thus anyone could achieve a virtuous life by introspection and contemplation, without the extended education, study of classical texts, and constant striving for improvement that traditional Confucianism prescribed for an elite class of “gentlemen.” Such ideas figured prominently among Confucian scholars of the sixteenth century, although critics contended that such thinking promoted an excessive individualism. They also argued that Wang

Yangming's ideas had undermined the Ming dynasty and contributed to China's conquest by the foreign Manchus. Some Chinese Buddhists as well sought to make their religion more accessible to ordinary people by suggesting that laypeople at home could undertake practices similar to those performed by monks in monasteries. Withdrawal from the world was not necessary for enlightenment. This kind of moral or religious individualism bore some similarity to the thinking of Martin Luther, who argued that individuals could seek salvation by "faith alone," without the assistance of a priestly hierarchy.

Another new direction in Chinese elite culture took shape in a movement known as *kaozheng*, or "research based on evidence." Intended to "seek truth from facts," kaozheng was critical of the unfounded speculation of conventional Confucian philosophy and instead emphasized the importance of verification, precision, accuracy, and rigorous analysis in all fields of inquiry. During the late Ming years, this emphasis generated works dealing with agriculture, medicine, pharmacology, botany, craft techniques, and more. In the Qing era, kaozheng was associated with the recovery and critical analysis of ancient historical documents, which sometimes led to sharp criticism of Neo-Confucian orthodoxy. It was a genuinely scientific approach to knowledge, but it was applied more to the study of the past than to the natural world of astronomy, physics, or anatomy, which was the focus in the West.



Pictures from History/Bridgeman Images

Dream of the Red Chamber

This mid-eighteenth-century image depicts a garden scene from *Dream of the Red Chamber*, a wildly popular epic novel that found a wide readership in Qing China and is now considered one of China's "Four Great Classical Novels."

AP* Continuity and Change

What continuity and change does this image display regarding the role of Chinese women in society?

How did Neo-Confucianism differ from traditional Confucianism?

While such matters occupied the intellectual elite of China, in the cities a lively popular culture emerged among the less educated. For city-dwellers, plays, paintings, short stories, and especially novels provided diversion and entertainment that were a step up from what could be found in teahouses and wineshops. Numerous “how-to” painting manuals allowed a larger public to participate in this favorite Chinese art form. Even though Confucian scholars disdained popular fiction, a vigorous printing industry responded to the growing demand for exciting novels. The most famous was Cao Xueqin’s mid-eighteenth-century novel [*The Dream of the Red Chamber*](#), a huge book that contained 120 chapters and some 400 characters, most of them women. It explored the social life of an eighteenth-century elite family with connections to the Chinese court.

India: Bridging the Hindu/Muslim Divide

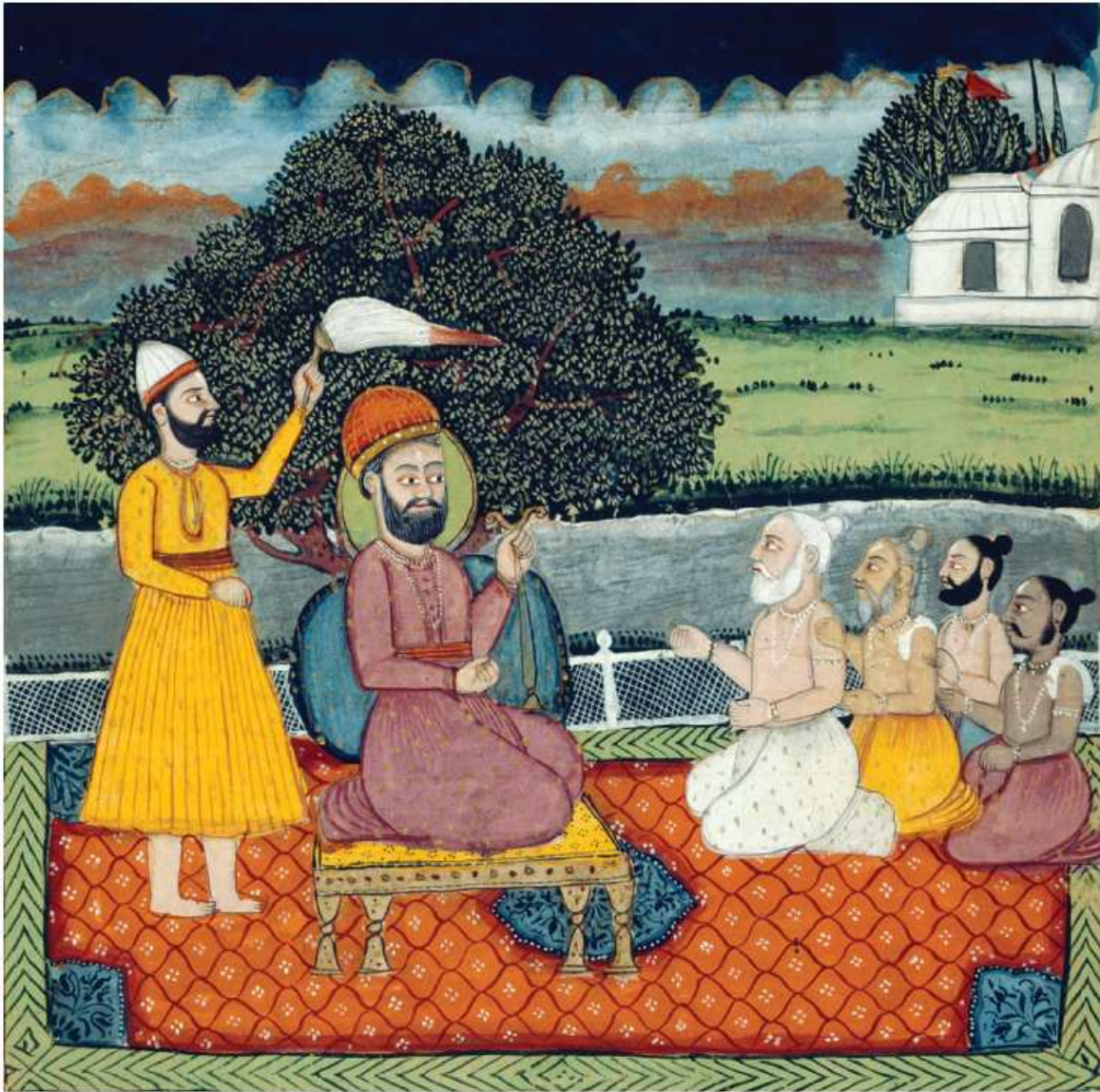
AP[®] EXAM TIP

Understand the attempts to connect Hindu and Muslim beliefs in South Asia in this era.

In a largely Hindu India, ruled by the Muslim Mughal Empire, several significant cultural departures took shape in the early

modern era that brought Hindus and Muslims together in new forms of religious expression. At the level of elite culture, the Mughal ruler Akbar formulated a state cult that combined elements of Islam, Hinduism, and Zoroastrianism (see [Chapter 5](#), “Muslims and Hindus in the Mughal Empire”). The Mughal court also embraced Renaissance Christian art, and soon murals featuring Jesus, Mary, and Christian saints appeared on the walls of palaces, garden pavilions, and harems. The court also commissioned a prominent Sufi spiritual master to compose an illustrated book describing various Hindu yoga postures. Intended to bring this Hindu tradition into Islamic Sufi practice, the book, known as the *Ocean of Life*, portrayed some of the yogis in a Christ-like fashion.

Within popular culture, the flourishing of a devotional form of Hinduism known as *bhakti* also bridged the gulf separating Hindu and Muslim. Through songs, prayers, dances, poetry, and rituals, devotees sought to achieve union with one or another of India’s many deities. Appealing especially to women, the bhakti movement provided an avenue for social criticism. Its practitioners often set aside caste distinctions and disregarded the detailed rituals of the Brahmin priests in favor of personal religious experience. The mystical dimension of the bhakti movement had much in common with Sufi forms of Islam, which also emphasized direct experience of the Divine. Such similarities helped blur the distinction between Hinduism and Islam in India, as both *bhaktis* and Sufis honored spiritual sages and all those seeking after God.



The British Library, London, UK/© British Library Board.
All Rights Reserved/Bridgeman Images

Guru Nanak

This painting shows a seated Guru Nanak, the founder of Sikhism, disputing with four kneeling Hindu holy men.

AP[®] Comparison

How was the role of Guru Nanak, as depicted in this painting, similar to the role Martin Luther played in the Reformation?

AP* Causation

What caused the cultural changes that took place in India during the early modern period?

Among the most beloved of bhakti poets was **Mirabai** (1498–1547), a high-caste woman from northern India who abandoned her upper-class family and conventional Hindu practice. Upon her husband's death, tradition asserts, she declined to burn herself on his funeral pyre (a practice known as *sati*). She further offended caste restrictions by taking as her guru (religious teacher) an old untouchable shoemaker. To visit him, she apparently tied her saris together and climbed down the castle walls at night. Then she would wash his aged feet and drink the water from these ablutions. Much of her poetry deals with her yearning for union with Krishna, a Hindu deity she regarded as her husband, lover, and lord. She wrote:

What I paid was my social body, my town body, my family body, and all my inherited jewels. Mirabai says: The Dark One [Krishna] is my husband now.⁹

AP* Contextualization

What features of Sikhism created a distinct religious community?

AP* Comparison

In what ways did religious changes in Asia and the Middle East parallel those in Europe, and in what ways were they different?

Yet another major cultural change that blended Islam and Hinduism emerged with the growth of [Sikhism](#) as a new and distinctive religious tradition in the Punjab region of northern India. Its founder, Guru Nanak (1469–1539), had been involved in the bhakti movement but came to believe that “there is no Hindu; there is no Muslim; only God.” His teachings and those of subsequent gurus also generally ignored caste distinctions and untouchability and ended the seclusion of women, while proclaiming the “brotherhood of all mankind” as well as the essential equality of men and women. Drawing converts from Punjabi peasants and merchants, both Muslim and Hindu, the Sikhs gradually became a separate religious community. They developed their own sacred book, known as the Guru Granth (teacher book); created a central place of worship and pilgrimage in the Golden Temple of Amritsar; and prescribed certain dress requirements for men, including keeping hair and beards uncut, wearing a turban, and carrying a short sword. During the seventeenth century, Sikhs encountered hostility from both the Mughal Empire and some of their Hindu neighbors. In response, Sikhism evolved from a peaceful religious movement, blending Hindu and Muslim elements, into a militant community whose military skills were highly valued by the British when they took over India in the late eighteenth century.

A New Way of Thinking: The Birth of Modern Science

AP® EXAM TIP

Understand the causes, as well as the consequences, of the Scientific Revolution.

While some Europeans were actively attempting to spread the Christian faith to distant corners of the world, others were nurturing an understanding of the cosmos at least partially at odds with traditional Christian teaching. These were the makers of Europe's **Scientific Revolution**, a vast intellectual and cultural transformation that took place between the mid-sixteenth and early eighteenth centuries. These men of science no longer relied on the external authority of the Bible, the Church, the speculations of ancient philosophers, or the received wisdom of cultural tradition. For them, knowledge was acquired through rational inquiry based on evidence, the product of human minds alone. Those who created this revolution — Copernicus from Poland, Galileo from Italy, Descartes from France, Newton from England, and many others — saw themselves as departing radically from older ways of thinking. “The old rubbish must be thrown away,” wrote a seventeenth-century English scientist. “These are the days that must lay a new Foundation of a more magnificent Philosophy.”¹⁰

What conflicts did the Scientific Revolution cause in Europe?

The long-term significance of the Scientific Revolution can hardly be overestimated. Within early modern Europe, it fundamentally altered ideas about the place of humankind within the cosmos and sharply challenged both the teachings and the authority of the Church. Over the past several centuries, it has substantially eroded religious belief and practice in the West, particularly among the well educated. When applied to the affairs of human society, scientific ways of thinking challenged ancient social hierarchies and political systems and played a role in the revolutionary upheavals of the modern era. But science was also used to legitimize gender and racial inequalities, giving new support to old ideas about the natural inferiority of women and enslaved people. When married to the technological innovations of the Industrial Revolution, science fostered both the marvels of modern production and the horrors of modern means of destruction. By the twentieth century, science had become so widespread that it largely lost its association with European culture and became the chief marker of global modernity. Like Buddhism, Christianity, and Islam, modern science became a universal worldview, open to all who could accept its premises and its techniques.

The Question of Origins: Why Europe?

Why did the breakthrough of the Scientific Revolution occur first in Europe and during the early modern era? The realm of Islam, after all, had generated the most advanced science in the world during the centuries between 800 and 1400. Arab scholars could boast of remarkable achievements in mathematics, astronomy, optics, and medicine, and their libraries far exceeded those of Europe.¹¹ And China's elite culture of Confucianism was both sophisticated and secular, less burdened by religious dogma than that of the Christian or Islamic worlds; its technological accomplishments and economic growth were unmatched anywhere in the several centuries after 1000. In neither civilization, however, did these achievements lead to the kind of intellectual innovation that occurred in Europe.

AP* Causation

Explain how the rise of universities contributed to the Scientific Revolution.

Europe's historical development as a reinvigorated and fragmented civilization arguably gave rise to conditions particularly favorable to the scientific enterprise. By the twelfth and thirteenth centuries, Europeans had evolved a legal system that guaranteed a measure of independence for a variety of institutions — the Church, towns and cities, guilds, professional associations, and universities. This legal revolution was based on the idea of a “corporation,” a collective group of people that was treated as a unit, a legal person, with certain rights to regulate and control its own members.

AP Comparison

Why did the Scientific Revolution occur in Europe rather than in China or the Islamic world?

AP® EXAM TIP

Here's another example of the roles played by cities in world history: the rise of universities in major European towns.

Most important for the development of science in the West was the autonomy of its emerging universities. By 1215, the University of Paris was recognized as a “corporation of masters and scholars,” which could admit and expel students, establish courses of instruction, and grant a “license to teach” to its faculty. Such universities — for example, in Paris, Bologna, Oxford, Cambridge, and Salamanca — became “neutral zones of intellectual autonomy” in which scholars could pursue their studies in relative freedom from the dictates of church or state authorities. Within them, the study of the natural order began to slowly separate itself from philosophy and theology and to gain a distinct identity. Their curricula featured “a core of readings and lectures that were basically scientific,” drawing heavily on the writings of the Greek thinker Aristotle, which had only recently become available to Western Europeans.¹² Most of the major figures in the Scientific Revolution had been trained in and were affiliated with these universities.

By contrast, in Islamic colleges known as madrassas, Quranic studies and religious law held the central place, whereas

philosophy and natural science were viewed with considerable suspicion. To religious scholars, the Quran held all wisdom, and scientific thinking might well challenge it. An earlier openness to free inquiry and religious toleration was increasingly replaced by a disdain for scientific and philosophical inquiry, for it seemed to lead only to uncertainty and confusion. “May God protect us from useless knowledge” was a saying that reflected this outlook. Nor did Chinese authorities permit independent institutions of higher learning in which scholars could conduct their studies in relative freedom. Instead, Chinese education focused on preparing for a rigidly defined set of civil service examinations and emphasized the humanistic and moral texts of classical Confucianism. “The pursuit of scientific subjects,” one recent historian concluded, “was thereby relegated to the margins of Chinese society.”¹³

AP® EXAM TIP

This paragraph is a good example of how cross-cultural interactions create change.

Beyond its distinctive institutional development, Western Europe was in a position to draw extensively on the knowledge of other cultures, especially that of the Islamic world. Arab medical texts, astronomical research, and translations of Greek classics played a major role in the birth of European natural philosophy (as science was then called) between 1000 and 1500. Then, in the sixteenth through the eighteenth centuries, Europeans found themselves at the center of a massive new exchange of information as they became aware of lands, peoples, plants,

animals, societies, and religions from around the world. This tidal wave of new knowledge, uniquely available to Europeans, shook up older ways of thinking and opened the way to new conceptions of the world. The sixteenth-century Italian doctor, mathematician, and writer Girolamo Cardano (1501–1576) clearly expressed this sense of wonderment: “The most unusual [circumstance of my life] is that I was born in this century in which the whole world became known; whereas the ancients were familiar with but a little more than a third part of it.” He worried, however, that amid this explosion of knowledge, “certainties will be exchanged for uncertainties.”¹⁴ It was precisely those uncertainties — skepticism about established views — that provided such a fertile cultural ground for the emergence of modern science. The Reformation too contributed to that cultural climate in its challenge to authority, its encouragement of mass literacy, and its affirmation of secular professions.

Science as Cultural Revolution

AP® EXAM TIP

The Scientific Revolution marked a major turning point in the way Westerners saw the world around them.

Before the Scientific Revolution, educated Europeans held to an ancient view of the world in which the earth was stationary and at the center of the universe, and around it revolved the sun, moon, and stars embedded in ten spheres of transparent crystal. This understanding coincided well with the religious outlook of the

Catholic Church because the attention of the entire universe was centered on the earth and its human inhabitants, among whom God's plan for salvation unfolded. It was a universe of divine purpose, with angels guiding the hierarchically arranged heavenly bodies along their way while God watched over the whole from his realm beyond the spheres. The Scientific Revolution was revolutionary because it fundamentally challenged this understanding of the universe.

The initial breakthrough in the Scientific Revolution came from the Polish mathematician and astronomer Nicolaus [Copernicus](#), whose famous book *On the Revolutions of the Heavenly Spheres* was published in the year of his death, 1543. Its essential argument was that “at the middle of all things lies the sun” and that the earth, like the other planets, revolved around it. Thus the earth was no longer unique or at the obvious center of God's attention.

AP* Comparison

How was Kepler's idea that “the machine of the universe is not similar to a divine animated being but similar to a clock” different from the Catholic Church's understanding of the universe?

Other European scientists built on Copernicus's central insight. In the early seventeenth century Johannes Kepler, a German mathematician, showed that the planets followed elliptical orbits, undermining the ancient belief that they moved in perfect circles. In 1609 the Italian [Galileo](#) (gal-uh-LAY-oh) developed an

improved telescope, with which he made many observations that undermined established understandings of the cosmos. (See [Zooming In: Galileo and the Telescope](#).) Some thinkers began to discuss the notion of an unlimited universe in which humankind occupied a mere speck of dust in an unimaginable vastness. The seventeenth-century French mathematician and philosopher Blaise Pascal perhaps spoke for many when he wrote, “The eternal silence of infinite space frightens me.”¹⁵

AP* Continuity and Change

What was revolutionary about the Scientific Revolution?

The culmination of the Scientific Revolution came in the work of Sir Isaac [Newton](#) (1642–1727), the Englishman who formulated the modern laws of motion and mechanics, which remained unchallenged until the twentieth century. At the core of Newton’s thinking was the concept of universal gravitation. “All bodies whatsoever,” Newton declared, “are endowed with a principle of mutual gravitation.”¹⁶ Here was the grand unifying idea of early modern science. The radical implication of this view was that the heavens and the earth, long regarded as separate and distinct spheres, were not so different after all, for the motion of a cannonball or the falling of an apple obeyed the same natural laws that governed the orbiting planets.

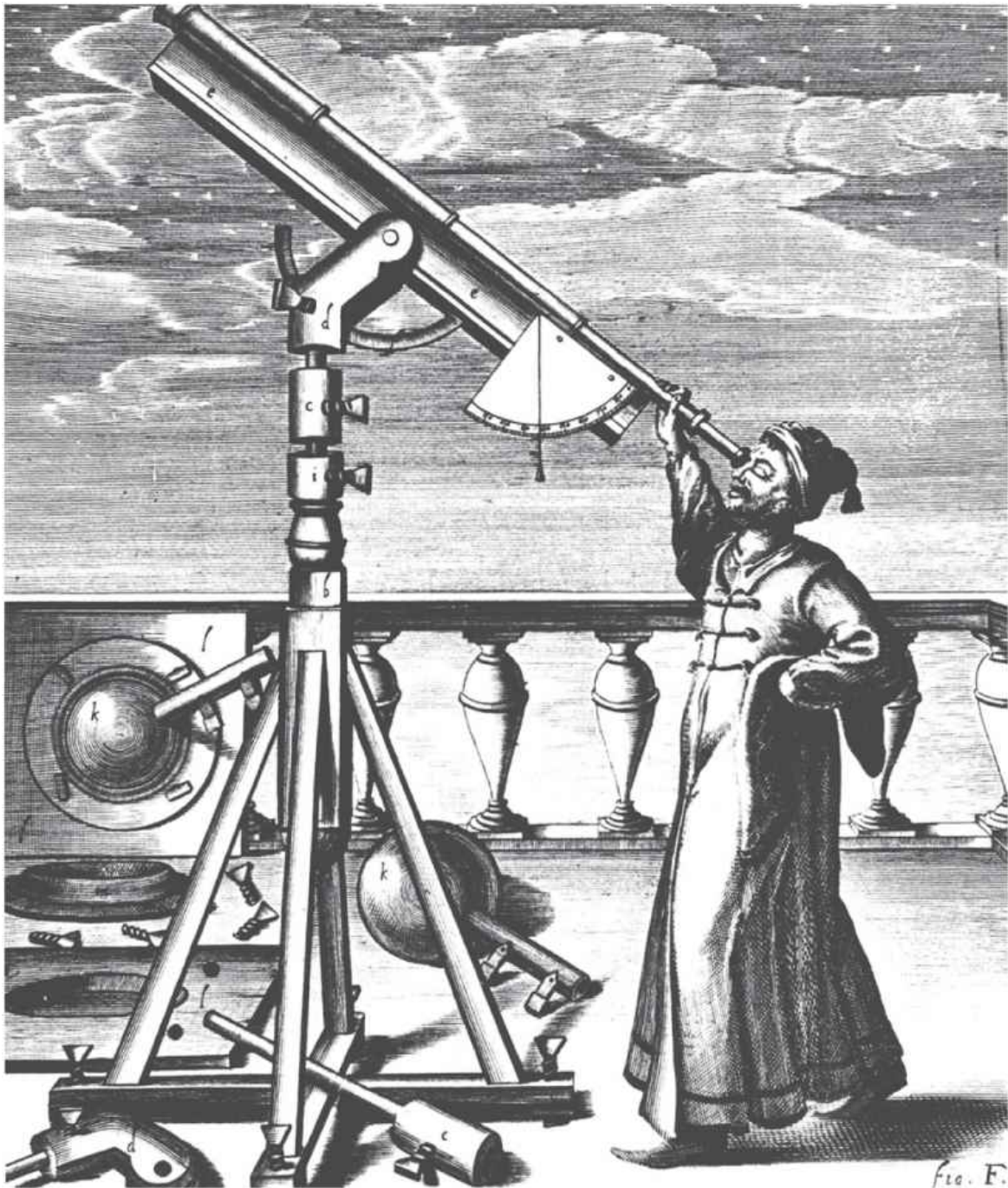
By the time Newton died, a revolutionary new understanding of the physical universe had emerged among educated Europeans: the universe was no longer propelled by supernatural forces but

functioned on its own according to scientific principles that could be described mathematically. Articulating this view, Kepler wrote, “The machine of the universe is not similar to a divine animated being but similar to a clock.”¹⁸ Furthermore, it was a machine that regulated itself, requiring neither God nor angels to account for its normal operation. Knowledge of that universe could be obtained through human reason alone — by observation, deduction, and experimentation — without the aid of ancient authorities or divine revelation. The French philosopher René Descartes (day-KAHRT) resolved “to seek no other knowledge than that which I might find within myself, or perhaps in the book of nature.”¹⁹

Like the physical universe, the human body also lost some of its mystery. The careful dissections of cadavers and animals enabled doctors and scientists to describe the human body with much greater accuracy and to understand the circulation of the blood throughout the body. The heart was no longer the mysterious center of the body’s heat and the seat of its passions; instead it was just another machine, a complex muscle that functioned as a pump.

The movers and shakers of this enormous cultural transformation were almost entirely male. European women, after all, had been largely excluded from the universities where much of the new science was discussed. A few aristocratic women, however, had the leisure and connections to participate informally in the scientific networks of their male relatives. Through her marriage to the Duke of Newcastle, Margaret Cavendish (1623–1673) joined in conversations with a circle of “natural philosophers,” wrote six

scientific texts, and was the only seventeenth-century Englishwoman to attend a session of the Royal Society of London, created to foster scientific learning. In Germany, a number of women took part in astronomical work as assistants to their husbands or brothers. Maria Winkelman, for example, discovered a previously unknown comet, though her husband took credit for it. After his death, she sought to continue his work in the Berlin Academy of Sciences but was refused on the grounds that “mouths would gape” if a woman held such a position.



World History Archive/Alamy

The Telescope

Johannes Hevelius, an astronomer of German Lutheran background living in what is now Poland, constructed extraordinarily long telescopes in the mid-seventeenth century with which he observed sunspots, charted the surface of the moon, and discovered several comets. Such telescopes played a central role in transforming understandings of the universe during the Scientific Revolution.

What does the development of the telescope show about European cultural and economic development?

Much of this scientific thinking developed in the face of strenuous opposition from the Catholic Church, for both its teachings and its authority were under attack. The Italian philosopher Giordano Bruno, proclaiming an infinite universe and many worlds, was burned at the stake in 1600, and Galileo was compelled by the Church to publicly renounce his belief that the earth moved around an orbit and rotated on its axis.

AP[®] EXAM TIP

Compare the cooperation and conflict between science and religion in Christian Europe to the cooperation and conflict between science and religion in the Islamic world.

But scholars have sometimes exaggerated the conflict of science and religion, casting it in military terms as an almost unbroken war. None of the early scientists, however, rejected Christianity. Copernicus, in fact, published his famous book with the support of several leading Catholic churchmen and dedicated it to the pope. Galileo himself proclaimed the compatibility of science and faith, and his lack of diplomacy in dealing with church leaders was at least in part responsible for his quarrel with the Church.²³ Newton was a serious biblical scholar and saw no inherent contradiction between his ideas and belief in God. “This most beautiful system of the sun, planets, and comets,” he declared, “could only proceed

from the counsel and dominion of an intelligent Being.”²⁴ In such ways the scientists sought to accommodate religion. Over time, scientists and Church leaders learned to coexist through a kind of compartmentalization. Science might prevail in its limited sphere of describing the physical universe, but religion was still the arbiter of truth about those ultimate questions concerning human salvation, righteous behavior, and the larger purposes of life.

ZOOMING IN 

Galileo and the Telescope: Reflecting on Science and Religion

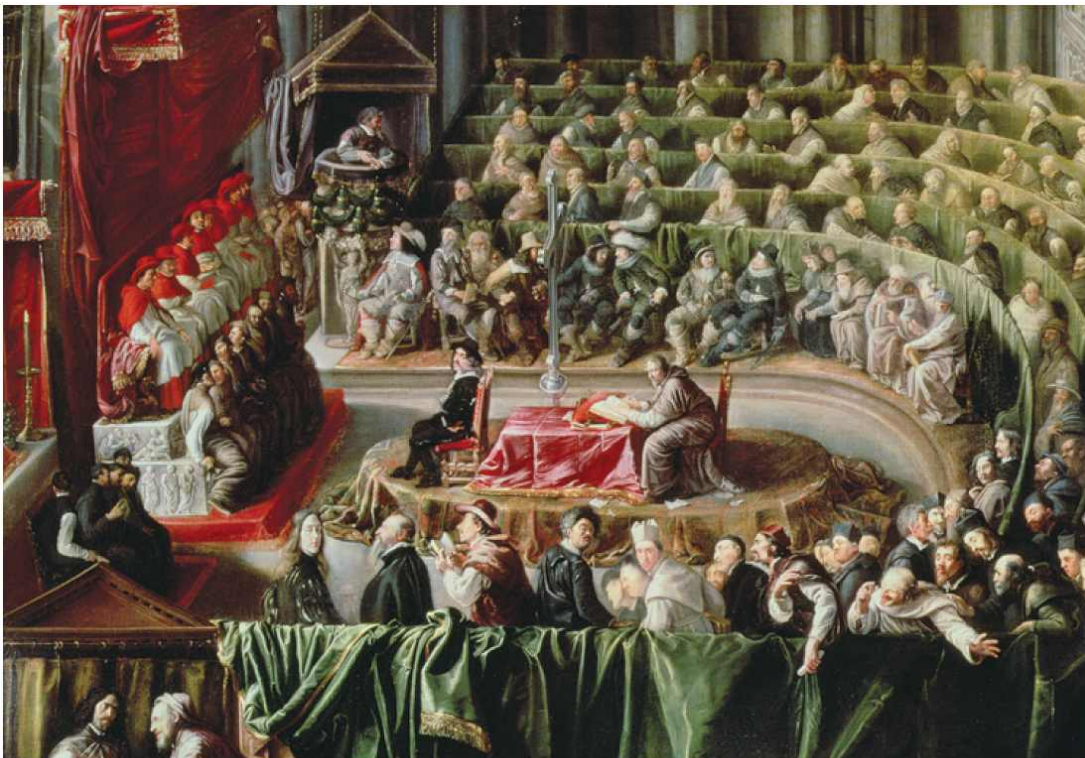


photo: Detail, from *Trial of Galileo*, 1633/Private Collection/Bridgeman Images

Galileo on trial.

The Scientific Revolution was predicated on the idea that knowledge of how the universe worked was acquired through a combination of careful observations, controlled experiments, and the formulation of general laws, expressed in mathematical terms. New scientific instruments capable of making precise empirical observations underpinned some of the most important breakthroughs of the period. Perhaps no single invention produced more dramatic discoveries than the telescope, the first of which were produced in the early seventeenth century by Dutch eyeglass makers.

The impact of new instruments depended on how scientists employed them. In the case of the telescope, it was the brilliant Italian mathematician and astronomer Galileo Galilei (1564–1642) who unlocked its potential when he used it to observe the night sky. Within months of creating his own telescope, which improved on earlier designs, Galileo made a series of discoveries that called into question well-established understandings of the cosmos. He observed craters on the moon and sunspots, or blemishes, moving across the face of the sun, which challenged the traditional notion that no imperfection or change marred the heavenly bodies. Moreover, his discovery of the moons of Jupiter and many new stars suggested a cosmos far larger than the finite universe of traditional astronomy. In 1610, Galileo published his remarkable findings in a book titled *The Starry Messenger*, where he emphasized time and again that his precise observations provided irrefutable evidence of a cosmos unlike that described by traditional authorities. “With the aid of the telescope,” he argued, “this has been scrutinized so directly and with such ocular certainty that all the disputes which have vexed the philosophers through so many ages have been resolved, and we are at last freed from wordy debates about it.”¹⁷

Galileo’s empirical evidence transformed the debate over the nature of the cosmos. His dramatic and unexpected discoveries were readily grasped, and with the aid of a telescope anyone could confirm their veracity. His initial findings were heralded by many in the scientific community, including Christoph Clavius, the Church’s leading astronomer in Rome. Galileo’s findings led him to conclude that Copernicus (1473–1543), an

earlier astronomer and mathematician, had been correct when he had advanced the theory that the sun rather than the earth was at the center of the solar system. But Galileo's evidence could not definitively prove Copernicus's theory to the satisfaction of critics, leading Galileo to study other phenomena, such as the tides, that could provide further evidence that the earth was in motion.

When the Church condemned Copernicus's theory in 1616, it remained silent on Galileo's astronomical observations, instead warning him to refrain from teaching or promoting Copernicus's ideas. Ultimately, though, Galileo came into conflict with church authorities when in 1629 he published, with what he thought was the consent of the Church, the *Dialogue Concerning the Two Chief World Systems*, a work sympathetic to Copernicus's sun-centric system. In 1632, Galileo was tried by the Roman Inquisition, an ecclesiastical court charged with maintaining orthodoxy, and convicted of teaching doctrines against the express orders of the Church. He recanted his beliefs and at the age of sixty-nine was sentenced to house arrest.

Although Galileo was formally convicted of disobeying the Church's order to remain silent on the issue of Copernicus's theory, the question most fundamentally at stake in the trial was "What does it mean, 'to know something'?"²⁰ This question of the relationship between scientific knowledge, primarily concerned with how the universe works, and other forms of "knowledge," derived from divine revelation or mystical experience, has persisted in the West. Over 350 years after the trial, Pope John Paul II spoke of Galileo's conviction in a public speech in 1992, declaring it a "sad misunderstanding" that belongs to the past, but one with ongoing resonance because "the underlying problems of this case concern both the nature of science and the message of faith." Then the pope declared scientific and religious knowledge to be compatible: "There exist two realms of knowledge, one which has its source in Revelation and one which reason can discover by its own power.... The distinction between the two realms of knowledge ought not to be understood as opposition.... The methodologies proper to each make it possible to bring out different aspects of reality."²¹

Strangely enough, Galileo himself had expressed something similar centuries earlier. “Nor is God,” he wrote, “any less excellently revealed in Nature’s actions than in the sacred statements of the Bible.”²² Finding the place of new scientific knowledge in a constellation of older wisdom traditions proved a fraught but highly significant development in the emergence of the modern world.

QUESTION

What can Galileo’s discoveries with his telescope and his conviction by the Inquisition tell us about the Scientific Revolution?

Science and Enlightenment

AP® EXAM TIP

Understand how Europe’s new views of science led to new ideas about human government and new philosophies.

Initially limited to a small handful of scholars, the ideas of the Scientific Revolution spread to a wider European public during the eighteenth century, aided by novel techniques of printing and bookmaking, by a popular press, by growing literacy, and by a host of scientific societies. Moreover, the new approach to knowledge — rooted in human reason, skeptical of authority, expressed in natural laws — was now applied to human affairs, not just to the physical universe. The Scottish professor Adam Smith (1723–1790), for example, formulated laws that accounted for the operation of the economy and that, if followed, he believed,

would generate inevitably favorable results for society. Growing numbers of people believed that the long-term outcome of scientific development would be “enlightenment,” a term that has come to define the eighteenth century in European history. If human reason could discover the laws that governed the universe, surely it could uncover ways in which humankind might govern itself more effectively.

AP* Continuity and Change

In what ways did the Enlightenment challenge older patterns of European thinking?

“What is Enlightenment?” asked the prominent German intellectual Immanuel Kant (1724–1804). “It is man’s emergence from his self-imposed ... inability to use one’s own understanding without another’s guidance.... Dare to know! ‘Have the courage to use your own understanding’ is therefore the motto of the enlightenment.”²⁵ Although they often disagreed sharply with one another, [European Enlightenment](#) thinkers shared this belief in the power of knowledge to transform human society. They also shared a satirical, critical style, a commitment to open-mindedness and inquiry, and in various degrees a hostility to established political and religious authority. Many took aim at arbitrary governments, the “divine right of kings,” and the aristocratic privileges of European society. The English philosopher John Locke (1632–1704) offered principles for constructing a constitutional government, a contract between rulers and ruled that was created by human ingenuity rather than

divinely prescribed. Much of Enlightenment thinking was directed against the superstition, ignorance, and corruption of established religion. In his *Treatise on Toleration*, the French writer [Voltaire](#) (1694–1778) reflected the outlook of the Scientific Revolution as he commented sarcastically on religious intolerance:

This little globe, nothing more than a point, rolls in space like so many other globes; we are lost in its immensity. Man, some five feet tall, is surely a very small part of the universe. One of these imperceptible beings says to some of his neighbors in Arabia or Africa: “Listen to me, for the God of all these worlds has enlightened me; there are nine hundred million little ants like us on the earth, but only my anthill is beloved of God; He will hold all others in horror through all eternity; only mine will be blessed, the others will be eternally wretched.”²⁶

Voltaire’s own faith, like that of many others among the “enlightened,” was deism. Deists believed in a rather abstract and remote Deity, sometimes compared to a clockmaker, who had created the world, but not in a personal God who intervened in history or tampered with natural law. Others became *pantheists*, who believed that God and nature were identical. Here were conceptions of religion shaped by the outlook of science. Sometimes called “natural religion,” it was devoid of mystery, revelation, ritual, and spiritual practice, while proclaiming a God that could be “proven” by human rationality, logic, and the techniques of scientific inquiry. In this view, all else was superstition. Among the most radical of such thinkers were the several Dutchmen who wrote the *Treatise of Three Imposters*, which claimed that Moses, Jesus, and Muhammad were fraudulent deceivers who based their teachings on “the ignorance of Peoples [and] resolved to keep them in it.”²⁷



akg-images/ The Image Works

The Philosophers of the Enlightenment

This painting shows the French philosopher Voltaire with a group of intellectual luminaries at the summer palace of the Prussian king Frederick II. Such literary gatherings, sometimes called salons, were places of lively conversation among mostly male participants and came to be seen as emblematic of the European Enlightenment.

AP* Analyzing Evidence

According to this painting, what social class did Enlightenment thinkers belong to? How can you tell?

AP® EXAM TIP

Understand how the Enlightenment led to new ideas about women's roles in Western society.

Prominent among the debates spawned by the Enlightenment was the question of women's nature, their role in society, and the education most appropriate for them. Although well-to-do Parisian women hosted in their elegant salons many gatherings of the largely male Enlightenment figures, most of those men were anything but ardent feminists. The male editors of the famous *Encyclopédie*, a vast compendium of Enlightenment thought, included very few essays by women. One of the male authors expressed a common view: “[Women] constitute the principal ornament of the world.... May they, through submissive discretion and ... artless cleverness, spur us [men] on to virtue.” In his treatise *Emile*, Jean-Jacques Rousseau described women as fundamentally different from and inferior to men and urged that “the whole education of women ought to be relative to men.”

Such views were sharply contested by any number of other Enlightenment figures — men and women alike. The *Journal des Dames* (Ladies Journal), founded in Paris in 1759, aggressively defended women. “If we have not been raised up in the sciences as you have,” declared Madame Beaulmer, the *Journal's* first editor, “it is you [men] who are the guilty ones; for have you not always abused ... the bodily strength that nature has given you?”²⁸ The philosopher Marquis de [Condorcet](#) (1743–1794) looked forward to the “complete destruction of those prejudices that have established an inequality of rights between the sexes.”

And in 1792, the British writer Mary Wollstonecraft directly confronted Rousseau's view of women and their education: "What nonsense! ... Til women are more rationally educated, the progress of human virtue and improvement in knowledge must receive continual checks." Thus was initiated a debate that echoed throughout the centuries that followed.

Though solidly rooted in Europe, Enlightenment thought was influenced by the growing global awareness of its major thinkers. Voltaire, for example, idealized China as an empire governed by an elite of secular scholars selected for their talent, which stood in sharp contrast to continental Europe, where aristocratic birth and military prowess were far more important. The example of Confucianism — supposedly secular, moral, rational, and tolerant — encouraged Enlightenment thinkers to imagine a future for European civilization without the kind of supernatural religion that they found so offensive in the Christian West.

AP® DIGGING DEEPER

French Enlightenment philosopher Montesquieu advocated for the separation of powers in a central government. His philosophy became known as "checks and balances."

The central theme of the Enlightenment — and what made it potentially revolutionary — was the idea of progress. Human society was not fixed by tradition or divine command but could be changed, and improved, by human action guided by reason. No one expressed this soaring confidence in human possibility more

clearly than the French thinker Condorcet, who boldly declared that “the perfectibility of humanity is indefinite.” Belief in progress was a sharp departure from much of premodern social thinking, and it inspired those who later made the great revolutions of the modern era in the Americas, France, Russia, China, and elsewhere. Born of the Scientific Revolution, that was the faith of the Enlightenment. For some, it was virtually a new religion.

AP® EXAM TIP

It’s important to note that the Scientific Revolution led to the Enlightenment (“age of reason”), which led to major political and social reforms during the eighteenth and nineteenth centuries.

The age of the Enlightenment, however, also witnessed a reaction against too much reliance on human reason. Jean-Jacques Rousseau (1712–1778) minimized the importance of book learning for the education of children and prescribed instead an immersion in nature, which taught self-reliance and generosity rather than the greed and envy fostered by “civilization.” The Romantic movement in art and literature appealed to emotion, intuition, passion, and imagination rather than cold reason and scientific learning. Religious awakenings — complete with fiery sermons, public repentance, and intense personal experience of sin and redemption — shook Protestant Europe and North America in the eighteenth and early nineteenth centuries. The Methodist movement — with its emphasis on Bible study, confession of sins, fasting, enthusiastic preaching, and resistance to worldly pleasures — was a case in point.

Various forms of “enlightened religion” also arose in the early modern centuries, reflecting the influence of Enlightenment thinking. Quakers, for example, emphasized tolerance, an absence of hierarchy and ostentation, a benevolent God, and an “inner light” available to all people. Unitarians denied the Trinity, original sin, predestination, and the divinity of Jesus, but honored him as a great teacher and a moral prophet. Later, in the nineteenth century, proponents of the “social gospel” saw the essence of Christianity not in personal salvation but in ethical behavior. Science and the Enlightenment surely challenged religion, and for some they eroded religious belief and practice. Just as surely, though, religion persisted, adapted, and revived for many others.

European Science beyond the West

In the long run, the achievements of the Scientific Revolution spread globally, becoming the most widely sought-after product of European culture and far more desired than Christianity, democracy, socialism, or Western literature. In the early modern era, however, interest in European scientific thinking within major Asian societies was both modest and selective. The telescope provides an example. Invented in early seventeenth-century Europe and endlessly improved in the centuries that followed, the telescope provoked enormous excitement in European scientific circles. “We are here ... on fire with these things,” wrote an English astronomer in 1610.²⁹ Soon the telescope was available in China, Mughal India, and the Ottoman Empire. But in none of

these places did it evoke much interest or evolve into the kind of “discovery machine” that it was rapidly becoming in Europe.

AP* Causation

In what ways did European science affect major civilizations of Asia in the early modern era?

In China, Qing dynasty emperors and scholars were most interested in European techniques for predicting eclipses, reforming the calendar, and making accurate maps of the empire. European mathematics was also of particular interest to Chinese scholars who were exploring the history of Chinese mathematics. To convince their skeptical colleagues that the barbarian Europeans had something to offer in this field, some Chinese scholars argued that European mathematics had in fact grown out of much earlier Chinese ideas and could therefore be adopted with comfort.³⁰ European medicine, however, was of little importance for Chinese physicians before the nineteenth century. In such ways, early modern Chinese thinkers selectively assimilated Western science very much on their own terms.³¹

AP® EXAM TIP

Know that Japan has a greater tradition of cultural borrowing than China. This will become more evident in the nineteenth and twentieth centuries.

AP* Causation

What effect did Dutch learning have on Japan?

Although Japanese authorities largely closed their country off from the West in the early seventeenth century (see [Chapter 6](#)), one window remained open. Alone among Europeans, the Dutch were permitted to trade in Japan at a single location near Nagasaki, but not until 1720 did the Japanese lift the ban on importing Western books. Then a number of European texts in medicine, astronomy, geography, mathematics, and other disciplines were translated and studied by a small group of Japanese scholars. They were especially impressed with Western anatomical studies, for in Japan dissection was work fit only for outcasts. Returning from an autopsy conducted by Dutch physicians in the mid-eighteenth century, several Japanese observers reflected on their experience: “We remarked to each other how amazing the autopsy had been, and how inexcusable it had been for us to be ignorant of the anatomical structure of the human body.”³² Nonetheless, this small center of “Dutch learning,” as it was called, remained isolated amid a pervasive Confucian-based culture. Not until the mid-nineteenth century, when Japan was forcibly opened to Western penetration, would European-style science assume a prominent place in Japanese culture.

Like China and Japan, the Ottoman Empire in the sixteenth and seventeenth centuries was an independent, powerful, successful society whose intellectual elites saw no need for a wholesale embrace of things European. Ottoman scholars were conscious of the rich tradition of Muslim astronomy and chose not to translate

the works of major European scientists such as Copernicus, Kepler, or Newton, although they were broadly aware of European scientific achievements by 1650. Insofar as they were interested in these developments, it was for their practical usefulness in making maps and calendars rather than for their larger philosophical implications. In any event, the notion of a sun-centered solar system did not cause the kind of upset that it did in Europe.

More broadly, theoretical science of any kind — Muslim or European — faced an uphill struggle in the face of a conservative Islamic educational system. In 1580, for example, a highly sophisticated astronomical observatory in Constantinople was dismantled under pressure from conservative religious scholars and teachers, who interpreted an outbreak of the plague as God's disapproval of those who sought to understand his secrets. As in Japan, the systematic embrace of Western science would have to await the nineteenth century, when the Ottoman Empire was under far more intense European pressure and reform seemed more necessary.

Looking Ahead: Science in the Nineteenth Century and Beyond

In Europe itself, the impetus of the Scientific Revolution continued to unfold. Modern science, it turned out, was a cumulative and self-critical enterprise, which in the nineteenth century and later was applied to new domains of human inquiry in ways that undermined some of the assumptions of the Enlightenment. This

remarkable phenomenon justifies a brief look ahead at several scientific developments in the nineteenth and twentieth centuries.

AP* Continuity and Change

How did nineteenth-century developments in the sciences challenge Enlightenment ideas and principles?

In the realm of biology, for example, Charles Darwin (1809–1882) laid out a complex argument that all life was in constant change, that an endless and competitive struggle for survival over millions of years constantly generated new species of plants and animals, while casting others into extinction. Human beings were not excluded from this vast process, for they too were the work of evolution operating through natural selection. Darwin's famous books *The Origin of Species* (1859) and *The Descent of Man* (1871) were threatening to many traditional Christian believers, perhaps more so than Copernicus's ideas about a sun-centered universe had been several centuries earlier.

At the same time, Karl Marx (1818–1883) articulated a view of human history that likewise emphasized change and struggle. Conflicting social classes — slave owners and slaves, nobles and peasants, capitalists and workers — successively drove the process of historical transformation. Although he was describing the evolution of human civilization, Marx saw himself as a scientist. He based his theories on extensive historical research; like Newton and Darwin, he sought to formulate general laws that would explain events in a rational way. Nor did he believe in

heavenly intervention, chance, or the divinely endowed powers of kings. In Marx's view the coming of socialism — a society without classes or class conflict — was not simply a good idea; it was inevitable, inscribed in the laws of historical development. (See [“Social Protest” in Chapter 9.](#)) Like the intellectuals of the Enlightenment, Darwin and Marx believed strongly in progress, but in their thinking, conflict and struggle rather than reason and education were the motors of progress. The Enlightenment image of the thoughtful, rational, and independent individual was fading. Individuals — plant, animal, and human alike — were now viewed as enmeshed in vast systems of biological, economic, or social conflict.

The work of the Viennese doctor Sigmund Freud (1856–1939) applied scientific techniques to the operation of the human mind and emotions and in doing so cast further doubt on Enlightenment conceptions of human rationality. At the core of each person, Freud argued, lay primal impulses toward sexuality and aggression, which were only barely held in check by the thin veneer of social conscience derived from civilization. Our neuroses arose from the ceaseless struggle between our irrational drives and the claims of conscience and society. This too was a far cry from the Enlightenment conception of the human condition.

And in the twentieth century, developments in physics, such as relativity and quantum theory, called into question some of the established verities of the Newtonian view of the world, particularly at the subatomic level and at speeds approaching that of light. In this new physics, time is relative to the position of the

observer; space can warp and light can bend; matter and energy are equivalent; black holes and dark matter abound; and probability, not certain prediction, is the best that scientists can hope for. None of this was even on the horizon of those who made the original Scientific Revolution in the early modern era.

REFLECTIONS

Cultural Borrowing and Its Hazards

Accompanying the cultural transformations of the early modern era was a great deal of cultural borrowing. Filipinos, Siberians, and many Native American peoples borrowed elements of Christianity from Europeans. Numerous Asian and African peoples borrowed Islam from the Arabs. North Indian Sikhs drew on both Hindu and Muslim teachings. Europeans borrowed scientific and medical ideas from the Islamic world and subsequently contributed their own rich scientific thinking to the entire planet.

In virtually every case, though, borrowing was selective rather than wholesale, even when it took place under conditions of foreign domination or colonial rule. Many peoples who appropriated Christianity or Islam certainly did not accept the rigid exclusivity and ardent monotheism of more orthodox versions of those faiths. Elite Chinese were far more interested in European mapmaking and mathematics than in Western medicine, while Japanese scholars became fascinated with the anatomical work of the Dutch. Neither, however, adopted Christianity in a widespread manner.

Borrowing was frequently the occasion for serious conflict. Some objected to much borrowing at all, particularly when it occurred

under conditions of foreign domination or foreign threat. Thus members of the Taki Onqoy movement in Peru sought to wipe out Spanish influence and control, while Chinese and Japanese authorities clamped down firmly on European missionaries, even as they maintained some interest in European technological and scientific skills. Another kind of conflict derived from the efforts to control the terms of cultural borrowing. For example, European missionaries and Muslim reformers alike sought to root out “idolatry” among native converts.

To ease the tensions of cultural borrowing, efforts to “domesticate” foreign ideas and practices proliferated. Thus the Jesuits in China tried to point out similarities between Christianity and Confucianism, and Native American converts identified Christian saints with their own gods and spirits. By the late seventeenth century, some local churches in central Mexico had come to associate Catholicism less with the Spanish than with ancient pre-Aztec communities and beliefs that were now, supposedly, restored to their rightful position.

The pace of global cultural borrowing and its associated tensions stepped up even more as Europe’s modern transformation unfolded in the nineteenth century and as its imperial reach extended and deepened around the world.

Chapter Review

AP[®] Key Terms

Protestant Reformation

Martin Luther

Thirty Years' War

Counter-Reformation

Taki Ongoy

Jesuits in China

Wahhabi Islam

Wang Yangming

kaozheng

The Dream of the Red Chamber

Mirabai

Sikhism

Scientific Revolution

Copernicus

Galileo

Newton

European Enlightenment

Voltaire

Condorcet

Big Picture Questions

1. Why did Christianity take hold in some places more than in others?
2. In what ways was the missionary message of Christianity reshaped by the cultures of Asian and American peoples?
3. In what ways did the spread of Christianity, Islam, and modern science give rise to culturally based conflicts?
4. **AP® Making Connections:** A hallmark of the early modern era is the rise of Western Europe on the global stage. Based on [Chapters 5](#) through [7](#), how might you challenge a Eurocentric understanding of the early modern era while acknowledging the growing role of Europeans on the global stage?

Next Steps: For Further Study

Natana J. Delong-Bas, *Wahhabi Islam: From Revival and Reform to Global Jihad* (2004). A careful study of the origins of Wahhabi Islam and its subsequent development.

Patricia Buckley Ebrey et al., *East Asia: A Cultural, Social, and Political History* (2005). A broad survey by major scholars in the field.

Geoffrey C. Gunn, *First Globalization: The Eurasian Exchange, 1500–1800* (2003). Explores the two-way exchange of ideas between Europe and Asia in the early modern era.

Toby E. Huff, *The Rise of Early Modern Science* (2003). A fascinating and controversial explanation as to why modern science arose in the West rather than in China or the Islamic world.

Diarmaid MacCulloch, *The Reformation: A History* (2005). A readable and wide-ranging survey of the European Reformation and Counter-

Reformation.

Deva Sobel, *A More Perfect Heaven: How Copernicus Revolutionized the Cosmos* (2011). A fascinating account of a major breakthrough in the Scientific Revolution.

Mari Aguayo Tabor, "The Scientific Revolution in Europe," created for the Liberal Arts and Science Academy, Austin, Texas, 2014, found on YouTube. A brief and well-illustrated video with a focus on astronomy and anatomy in the early modern era.

"Sikhism, Religion of the Sikh People," found on Sikhs.org, 2011. A highly informative website that covers the history, philosophy, and ways of life of the Sikh people.

AP® SKILLS WORKSHOP

Short-Answer Questions

The Short-Answer Question is an open-ended series of three related questions, organized from least complex to most complex, that tests both a skill and a topic covered in the AP® World History course.

UNDERSTANDING SHORT-ANSWER QUESTIONS

Let's start with the basics: What is a Short-Answer Question?

Short-Answer Questions: Questions intended to be answered in complete sentences, but without the formal structure of a paragraph or essay

Short-Answer Questions on the AP® exam are essentially multiple-choice questions without the ABCD answer choices to choose from. Each question contains three sub-questions that are designed for you to answer in complete sentences. These parts are organized, in general, from least complex to most complex. Sub-question A generally asks you to *identify* something, while sub-questions B and C generally expect you to *explain* something or do both: *identify* and *explain*.

Let's examine the difference between those two verbs, "identify" and "explain":

Identify: To name something, either by its proper name (the Holocaust) or by a description (a preplanned extermination of the

Jewish members of German society just before and during World War II)

Explain: To make something clear by describing it in detail, usually with evidence that proves your claim

In other courses, the verb “identify” implies naming something with a proper noun. In world history, giving a good description that clearly indicates accurate information is also acceptable as identification. Generally, this answer requires a single sentence.

“Explain” questions require more sentences; a good rule of thumb is three. The first sentence is an answer to the question asked: the claim. The second sentence is where you cite evidence to support that claim. The third sentence explains how the evidence proves the claim. This three-sentence pattern is often referred to as the ACE pattern:

A: Answer the question

C: Cite specific evidence

E: Explain how the evidence proves the claim

Modeling Short-Answer Questions

Let’s walk through this series of skills using the Short-Answer Question below. The questions are based on a primary source image found in your text:

Use this image and your knowledge of world history to answer all parts of the question that follows.



Photo © Tarker/Bridgeman Images

Description

Two of his subordinates and several men including a boy are standing beside him.

Engraving of Martin Luther nailing his Ninety-Five Theses to the door of the Wittenberg castle church in 1517.

- A. Identify the cause of the event shown in the image above.
- B. Explain one immediate effect of the event in the image above.
- C. Explain one long-term social effect of the Protestant Reformation on Europe.

Part A is asking you to identify the cause of the event shown in the picture. You might respond by saying:

Martin Luther nailed the Ninety-Five Theses to the door because of what he viewed as the corruption and immorality of the church.

Part B asks for an explanation of an effect of the image. This is where the ACE model comes into play. A good response might be:

One immediate effect of the nailing of the Ninety-Five Theses was that the Catholic Church felt its authority was challenged. To Luther, the source of these beliefs, and of religious authority in general, was not the teaching of the Church, but the Bible alone, interpreted according to the individual's conscience. All of this challenged the authority of the Church and called into question the special position of the clerical hierarchy and of the pope in particular. This eventually caused a great schism within the Catholic Church.

Answers the question

Cites Evidence

Explains

Description

The texts are as follows:

One immediate effect of the nailing of the Ninety-Five Theses was that the Catholic Church felt its authority was challenged. [This sentence is highlighted and a corresponding note reads Answers the question.] To Luther, the source of these beliefs and of religious authority in general, was not the teaching of the Church, but the Bible alone, interpreted according to the individual's conscience. All of this challenged the authority of the Church and called into question the special position of the clerical hierarchy and of the pope in particular. [A corresponding note reads Cites Evidence.] This eventually caused a great schism within the Catholic Church. [A corresponding text reads Explains.]

Part C asks for a long-term social effect of Protestant Reformation on Europe. An appropriate answer could be the religious wars that resulted from the Protestant Reformation. Using ACE, and the information in this chapter, write an answer for Part C.

Answer the question:

Cite specific evidence:

Explain how the evidence proves the claim:

SHORT-ANSWER QUESTIONS ON THE AP® WORLD HISTORY EXAM

The Short-Answer Questions are located in [Part I](#) of the AP® exam, right after the Multiple-Choice Questions are over and before the break. Together, these questions are worth 20 percent of the exam. Since the Short-Answer Question is designed to be answered quickly, you are only allotted a short time (40 minutes) to answer all three questions. That works out to about 13 minutes per question. One of the Short-Answer Questions will be based on a secondary source and another on a primary source. The last question will test the same theme, but in two different time periods. As mentioned above, each question has three sub-questions that are answered individually.

According to the AP® World History scoring rubric, each of these sub-questions is worth 1 point. That means you either answer the question correctly, or you don't. There are no half points. Although you want to earn your points, you need to do so within the one-question-per-page constraint. That is why it is important that you

answer the question appropriately but not as though it were an essay.

BUILDING AP® SKILLS

1. Activity: Responding to “Identify” Questions.

Using this quote from a secondary source, respond to the two “identify” questions that follow.

[T]he Virgin of Guadalupe can serve as a good example [of syncretism].... In the seventeenth century, published texts in Spanish and Nahuatl [an indigenous Mexican language] told of the appearance of the Virgin Mary in 1531 to Juan Diego Cuauhtlatoatzin, an indigenous farmer and Christian convert, on a hill near Tenochtitlan (now within Mexico City). Speaking in Nahuatl, the apparition told Juan Diego that a church should be built at the site, and her image miraculously appeared on his cloak. Shortly afterward a church dedicated to the Virgin of Guadalupe was begun.... Preachers and teachers interpreted her appearance as a sign of the Virgin’s special protection of indigenous people and those of mixed ancestry ... , and pilgrims from all over Mexico began to make the trek to her shrine.

—Merry Wiesner-Hanks, *A Concise History of the World*, 2015

- A. Identify one other historical example of the blending between native religious practice and Christianity in the early modern era.
- B. Identify a location where the long march of Islam continued across the Afro-Asian world in the early modern period (1450–1750).

2. Activity: Responding to “Explain” Questions.

Using your prior knowledge and the information from the chapter, use the ACE method to answer the three “explain” questions below.

- A. Explain one continuity in the spread of Islam in the early modern era.
- B. Explain one change that Wahhabi Islam created in Arabia during the early modern era.
- C. Explain one way Islam changed as it spread.

AP® WORKING WITH EVIDENCE

Christianity: Becoming a Global Religion

During the early modern centuries, missionaries — mostly Roman Catholic — rode the tide of European expansion to establish Christianity in the Americas and parts of Africa and Asia. In those places, native converts sometimes imitated European patterns and at other times adapted the new religion to their own cultural traditions. Thus the Christian world of the early modern era was far more globalized than before 1500. The sources that follow illustrate the variety of receptions that Christianity received in different places and the cultural blending or mixing that occurred when new peoples embraced the faith.

LOOKING AHEAD

DOING HISTORY

As you examine these documents, consider the reasons for syncretism and the various forms it took.

SOURCE 7.1 Cultural Blending in Andean Christianity

Throughout Latin America, Christianity was established in the context of European conquest and colonial rule. As the new faith took hold across the region, it incorporated much that was of European origin, as the construction of many large and ornate churches illustrates. But local communities also sought to blend

this European Catholic Christianity with religious symbols and concepts drawn from their own traditions in a process that historians call syncretism. In the Andes, for example, Inca religion featured a supreme creator god (Viracocha); a sun god (Inti), regarded as the creator of the Inca people; a moon goddess (Killa), who was the wife of Inti and was attended by an order of priestesses; and an earth mother goddess (Pachamama), associated with mountain peaks and fertility. Those religious figures found their way into Andean understanding of Christianity, as [Source 7.1](#) illustrates.

Painted around 1740 by an unknown artist, this striking image shows the Virgin Mary placed within the “rich mountain” of Potosí in Bolivia, from which the Spanish had extracted so much silver (see [“Silver and Global Commerce” in Chapter 6](#)). Thus Christianity was visually expressed in an Andean tradition that viewed mountains as the embodiment of the gods. A number of smaller figures within the mountain represent the native miners whose labor had enriched their colonial rulers. A somewhat larger figure at the bottom of the mountain is an Inca ruler dressed in royal garb receiving tribute from his people. At the bottom left are the pope and a cardinal, while on the right stand the Habsburg emperor Charles V and perhaps his wife.

La Virgen del Cerro (Virgin Mary of the Mountains) | ca. 1740



Museo de la Casa de la Moneda, Potosi, Bolivia/Gilles Mermet/akg-images

Description

Small figures shown within the mountain represent the silver miners whose labor made the rulers rich. Lord Jesus and a Chinese god are

holding the holy crown of Mary and several small winged angels are above the mountain. A dove atop the mountain represents the holy spirit.

Questions to Consider

1. What is Mary's relationship to the heavenly beings standing above her (God the Father on the right; the dove, symbolizing the Holy Spirit, in the center; and Jesus on the left) as well as to the miners at work in the mountain? What is the significance of the crown above her head and her outstretched arms?
2. Why do you think the artist placed Mary actually inside the mountain rather than on it, while depicting her dress in a mountain-like form?
3. What marks this painting as an example of syncretism?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the artist's purpose. What likely motivated the production of a syncretic work like this?



SOURCE 7.2 Christianity through Maya Eyes

European missionaries, clergy, inquisitors, and government officials wrote most of the surviving sources about the conversion of Mesoamerica, but the *Books of the Chilam Balam* offer a rare indigenous perspective. Written in the seventeenth and eighteenth centuries, their Maya authors recorded local rituals, medical

knowledge, history, myths, prophecies, and Christian instruction in the Yucatec Mayan language using the European Latin alphabet. The passages that follow come from the *Chilam Balam of Chumayel*, a town on the Yucatán Peninsula of modern Mexico. They reveal how Christian concepts were integrated into an existing Maya worldview and cosmology.

The Chilam Balam of Chumayel | 18th century

[On the Fate of the Maya Gods]

Nevertheless, the first gods were perishable gods. Their worship came to its inevitable end. They lost their efficacy by the benediction of the Lord of Heaven, after the redemption of the world was accomplished, after the resurrection of the true God, the true Dios, when he blessed heaven and earth. Then was your worship abolished, Maya men. Turn away your hearts from your [old] religion.

Questions to Consider

1. Consider the audience. To whom do you think this section was addressed? What impact did the author hope to have on the audience?

[A Maya Account of Jesus' Birth, Crucifixion, and Resurrection]

In the middle of the town of Tihoo [Mérida] is the cathedral, the fiery house, the mountainous house, the dark house, for the benefit of God the Father, God the Son and God the Holy Spirit.

Who enters into the house of God? Father, it is the one named Ix-Kalem [the Holy One].

What day did the Virgin conceive? Father, 4 Oc [a specific day in the Maya calendar] ... when she conceived.

What day did he come forth [from the womb]? On 3 Oc [a specific day in the Maya calendar] he came forth.

What day did he die? On 1 Cimi [a specific day in the Maya calendar] he died. Then he entered the tomb on 1 Cimi.

What entered his tomb? Father, a coffer of stone entered his tomb.

What entered into his thigh? Father, it was the red arrow-stone. It entered into the precious stone of the world, there in heaven.

And his arm? Father, the arrow-stone; and that it might be commemorated it entered into the red living rock in the east. Then it came to the north and entered into the white living rock. After that it entered the black living rock in the west. Thus also [it entered] the yellow living rock in the south....

Questions to Consider

1. How did the author of this section blend the story of Jesus with indigenous traditions?

[On the Coming of Christianity and Prophecy for Future Divine Intervention]

Then with the true God, the true Dios [God], came the beginning of our misery. It was the beginning of tribute, the beginning of church dues, the beginning of strife with purse-snatching, the beginning of strife with blow-guns, the beginning of strife by trampling on the people, the beginning of robbery with violence, the beginning of forced debts.... This was the origin of service to the Spaniards and priests, of service to the local chiefs.... It was by Antichrist on earth, the kinkajous [a small rainforest mammal] of the towns, the foxes of the towns, the blood-sucking insects of the town, those who drained the poverty of the working people [who made working people poor]. But it shall still come to pass that tears shall come to the eyes of our Lord God. The justice of our Lord God shall descend upon every part of the world, straight from God upon ... the avaricious hagglers of the world.

Questions to Consider

1. What is the historical situation? What historical events does this section refer to?
2. What does the passage reveal about the author's point of view on these events?

[Prophecy on the End Times]

Then, I tell you, justice shall descend to the end that Christianity and salvation may arise. Then the rulers of the towns shall be asked for their proofs and titles of ownership, if they know of them. Then they shall come forth from the forests and from among the rocks and live like men; then towns shall be established [again].

There shall be no fox to bite them.... Five years shall run until the end of my prophecy, and then shall come the time for the tribute to come down. Then there shall be an end to the paying for the wars which our fathers raised [against the Spaniards]. You shall not call the *katun* [a twenty-year period] which is to come a hostile one, when Jesus Christ, the guardian of our souls shall come. Just as [we are saved] here on earth, so shall he bear our souls to his holy heaven also. You are sons of the true God. Amen.

Source: *The Book of Chilam Balam of Chumayel*, translated by Ralph L. Roys (Norman: University of Oklahoma Press, 1967), [79](#), [98](#), [124–27](#).

Questions to Consider

1. What was the author's purpose in using the Christian conception of "end times" to criticize Spanish authority?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the purposes the authors had in syncretizing Maya and Christian themes.



SOURCE 7.3 Making Christianity Chinese

In China, unlike in Latin America, Christian missionaries operated in a setting wholly outside of European political control and with far fewer converts. Nonetheless, in China too the tendency toward syncretism was evident. Jesuit missionaries themselves sought to present the Christian message within a Chinese cultural context to

the intellectual and political elites who were their primary target audience. And Chinese Christians often transposed the new religion into more familiar cultural concepts.

[Source 7.3](#) provides an example of Christianity becoming Chinese.³³ In the early seventeenth century, the Jesuits published several books in the Chinese language describing the life of Christ and illustrated them with a series of woodblock prints created by Chinese artists affiliated with the Jesuits. Although they were clearly modeled on European images, those prints cast Christian figures into an altogether Chinese setting. The print in [Source 7.3](#) portrays the familiar biblical story of the Annunciation, when an angel informs Mary that she will be the mother of Jesus. The house and furniture shown in the print suggest the dwelling of a wealthy Chinese scholar. The reading table in front of Mary was a common item in the homes of the literary elite of the time. The view from the window shows a seascape, mountains in the distance, a lone tree, and a “scholar’s rock” — all of which were common features in Chinese landscape painting. The clouds that appear at the angel’s feet and around the shaft of light shining on Mary are identical to those associated with sacred Buddhist and Daoist figures. To Chinese eyes, the angel might well appear as a Buddhist bodhisattva, while Mary may resemble a Ming dynasty noblewoman or perhaps Kuanyin, the Chinese Buddhist goddess of mercy and compassion.

Illustration of the Annunciation | ca. 17th century



Roma, ARSI, Jap. Sin I 43

Description

Mary in the porch of a castle is kneeling down in front of a reading table. A bird from the top of the roof, representing the holy spirit, approaches her. Mountains and a lone tree are shown at the background.

Questions to Consider

1. What specifically Chinese elements can you identify in this image?
2. The European engraving on which this Chinese print was modeled included in the background the scene of Jesus' crucifixion. Why might the Chinese artist have chosen to omit that scene from his image?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the artist's purpose. Why would Jesuit missionaries have wanted to present a syncretic image of Chinese Christianity in the seventeenth century?

**SOURCE 7.4 The Chinese Rites Controversy**

Religious syncretism on occasion provoked heated debate, as the Chinese Rites Controversy illustrates. European opponents of the Jesuits — especially among the Dominicans, a rival missionary religious order — raised objections to Jesuit acceptance of some Chinese customs, including the honoring of ancestors (what their

critics called ancestor worship) and devotion to Confucius. The Jesuits viewed ancestor reverence as compatible with Christianity and Confucian ceremonies as civil rites rather than religious observances, but many European opponents understood these Chinese practices as religious in nature and therefore incompatible with orthodox Christian teachings. Ultimately the Jesuits lost this debate when Pope Clement XI issued a decree banning these “Chinese rites” in 1715. [Source 7.4A](#) is the pope’s decree, and [Source 7.4B](#) records the Chinese emperor’s response to the pope’s pronouncement.

SOURCE 7.4A *Papal Decree Banning Chinese Rites* | 1715

Section 1

I. The West calls *Deus* [God] the creator of Heaven, Earth, and everything in the universe. Since the word *Deus* does not sound right in the Chinese language, the Westerners in China and Chinese converts to Catholicism have used the term “Heavenly Lord” for many years. From now on such terms as “Heaven” and “Shangti” should not be used: *Deus* should be addressed as the Lord of Heaven, Earth, and everything in the universe. The tablet that bears the Chinese words “Reverence for Heaven” should not be allowed to hang inside a Catholic church and should be immediately taken down if already there.

Questions to Consider

1. Why did the pope insist that only certain terminology be used when discussing God?

Section 2

II. The spring and autumn worship of Confucius, together with the worship of ancestors, is not allowed among Catholic converts. It is not allowed even though the converts appear in the ritual as bystanders, because to be a bystander in this ritual is as pagan as to participate in it actively.

III. Chinese officials and successful candidates in the metropolitan, provincial, or prefectural examinations, if they have been converted to Roman Catholicism, are not allowed to worship in Confucian temples on the first and fifteenth days of each month....

IV. No Chinese Catholics are allowed to worship ancestors in their familial temples.

V. Whether at home, in the cemetery, or during the time of a funeral, a Chinese Catholic is not allowed to perform the ritual of ancestor worship....

Despite the above decisions, I have made it clear that other Chinese customs and traditions that can in no way be interpreted as heathen in nature should be allowed to continue among Chinese converts. The way the Chinese manage their households or govern their country should by no means be interfered with.

Source: Dun J. Li, *China in Transition, 1517–1911* (New York: Van Nostrand Reinhold, 1969), 22–24.

Questions to Consider

1. What specific practices did Clement prohibit, and what reasons did he offer for his ban? How would the pope's prohibitions make it more difficult for a Chinese convert to Christianity to maintain his or her place in Chinese society?
2. Consider the pope's motive. Why did he not try to dictate how the Chinese ran their households or government?

SOURCE 7.4B *Decree of Emperor Kangxi* | 1721

Reading this proclamation, I have concluded that the Westerners are petty indeed. It is impossible to reason with them because they do not understand larger issues as we understand them in China. There is not a single Westerner versed in Chinese works, and their remarks are often incredible and ridiculous. To judge from this proclamation, their religion is no different from other small, bigoted sects of Buddhism or Taoism. I have never seen a document which contains so much nonsense. From now on, Westerners should not be allowed to preach in China, to avoid further trouble.

Source: Dun J. Li, *China in Transition, 1517–1911* (New York: Van Nostrand Reinhold, 1969), 22.

Questions to Consider

1. Why did the emperor ban the teaching of Christianity in his realm? What can his reaction tell us about the Jesuit approach to conversion in China?

AP® ANALYZING HISTORICAL EVIDENCE

1. Had the pope known that the emperor would respond by banning preaching by Westerners, do you think he would have issued the same proclamation? Explain by analyzing the causes and effects at work in these two documents.



SOURCE 7.5 Christian Art in the Mughal Empire

The rulers of Mughal India during the time of Akbar (r. 1556–1605) and Jahangir (r. 1605–1627) also invited Jesuit missionaries to their court. But while Chinese elite circles received the Jesuits for their scientific skills, especially in astronomy, the Mughal court seemed more interested in the religious and artistic achievements of European civilization. Akbar invited the Jesuits to take part in cross-religious discussions that included Muslim, Hindu, Jain, and Zoroastrian scholars. Furthermore, the Mughal emperors eagerly embraced the art of late Renaissance Europe, which the Jesuits provided to them, much of it devotional and distinctly Christian. Mughal artists quickly learned to paint in the European style, and soon murals featuring Jesus, Mary, and Christian saints appeared on the walls of palaces, garden pavilions, and harems of the Mughal court, while miniature paintings adorned books, albums, and jewelry.

In religious terms, however, the Jesuit efforts were “a fantastic and extravagant failure,”³⁴ for these Muslim rulers of India were not in the least interested in abandoning Islam for the Christian faith,

and few conversions of any kind occurred. Akbar and Jahangir, however, were cosmopolitan connoisseurs of art, which they collected, reproduced, and displayed. European religious art also had propaganda value in enhancing their status. Jesus and Mary, after all, had a prominent place within Islam. Jesus was seen both as an earlier prophet and as a mystical figure, similar to the Sufi masters who were so important in Indian Islam. Mughal paintings pairing the adult Jesus and Mary side by side were placed above the imperial throne as well as on the emperor's jewelry and his official seal, suggesting an identification of Jesus and a semi-divine emperor. That the mothers of both Akbar and Jahangir were named Mary only added to the appeal. Thus Akbar and Jahangir sought to incorporate European-style Christian art into their efforts to create a blended and tolerant religious culture for the elites of their vast and diverse realm that drew on Islam, Hinduism, Zoroastrianism, and Christianity.

But as Catholic devotional art was reworked by Mughal artists, it was also subtly changed. [Source 7.5](#) shows an early seventeenth-century depiction of the Holy Family painted by an Indian artist.

The Holy Family | early 17th century



Free Library of Philadelphia/Bridgeman Images

Questions to Consider

1. What similarities can you identify between this Indian image and the Chinese print in [Source 7.3](#)? Pay attention to the setting, the clothing, the class status of the human figures, and the scenes outside the windows.

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the artist's purpose. Why were the members of the Holy Family portrayed as South Asian elites?

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:**
Evaluate the extent to which the spread of Christianity to Asia and the Americas led to cultural consequences.
2. **AP® Comparison:** What common Christian elements can you identify in these sources? What differences in the expression of Christianity can you define?
3. **AP® Comparison:** The Catholic Christian tradition as it developed in Latin America, China, and India as well as Europe assigned a very important role to representations of the Virgin Mary. In what ways does the image of the Holy Mother differ in [Sources 7.1](#), [7.3](#), and [7.5](#)? In what ways were those images adapted to the distinctive cultures in which they were created?

4. **AP® Causation:** Consider the reasons for the development of syncretic forms of Christianity.
5. **AP® Analyzing Historical Evidence:** What are the strengths and limitations of the visual sources in this collection, as opposed to the texts, for historians seeking to understand the globalization of Christianity in the early modern era?

AP® HISTORIANS' VOICES

Missions in Mesoamerica and China

Missionary efforts to win new converts and strengthen the devotion of new Christians took many different forms during the early modern period. These voices examine specific missionary efforts in sixteenth-century Mesoamerica and seventeenth- and eighteenth-century China. In [Voice 7.1](#), Merry Wiesner-Hanks explores two alternative foundation narratives for the Virgin of Guadalupe shrine in Mexico (see the image at the beginning of this chapter). In [Voice 7.2](#), Diarmaid MacCulloch describes Jesuit missionary strategies in China.

VOICE 7.1

Merry Wiesner-Hanks on the Virgin of Guadalupe | 2015

[T]he Virgin of Guadalupe can serve as a good example [of syncretism].... In the seventeenth century, published texts in Spanish and Nahuatl [an indigenous Mexican language] told of the appearance of the Virgin Mary in 1531 to Juan Diego Cuauhtlatoatzin, an indigenous farmer and Christian convert, on a hill near Tenochtitlan (now within Mexico City). Speaking in Nahuatl, the apparition told Juan Diego that a church should be built at the site, and her image miraculously appeared on his cloak. Shortly afterward a church dedicated to the Virgin of Guadalupe was begun.... Preachers and teachers interpreted her

appearance as a sign of the Virgin's special protection of indigenous people and those of mixed ancestry ... , and pilgrims from all over Mexico began to make the trek to her shrine....

In the twentieth century, however, many scholars, including some members of the Mexican clergy, came to doubt whether the apparition had ever happened or Juan Diego himself had even existed. They pointed out that written accounts were not published until over a century later, and that church officials and missionaries active in central Mexico in 1531 made no mention of the event.... Specialists in Nahuatl culture note that the hill where the apparition was reported was originally the site of a shrine to Coatlicue, the mother of the most powerful Aztec God Huitzilopochtli, and that aspects of the veneration of the Virgin of Guadalupe were also part of honoring Coatlicue or other Aztec mother goddesses. In their view, the colonial Catholic Church had simply invented the story as part of its efforts to strip Aztec Holy sites of their original meaning.

Source: Merry E. Wiesner-Hanks, *A Concise History of the World* (Cambridge: Cambridge University Press, 2015), 267.

VOICE 7.2

Diarmaid MacCulloch on Jesuit Missionary Strategies in China | 2009

The Jesuits quickly decided that missionaries must adapt themselves to Chinese customs. This involved much rapid self-education. Their first great missionary, the Italian Matteo Ricci, on

his arrival in 1582 adopted the dress of a Buddhist monk (*bonze*), without realizing that *bonzes* were despised by the people who mattered. When his mistake was pointed out, he and his fellow Jesuits began dressing as Confucian scholars, complete with long beards; they were determined to show that their learning was worthy of respect in a culture with a deep reverence for scholarship.... The Chinese upper class was indeed impressed by the Jesuits' knowledge of mathematics, astronomy and geography, and the Society gained an honoured place at the emperor's court through its specialist use of these skills....

The Jesuit emphasis on their honoured place at Court was always something of a diversion from the real reasons for the growth of adherents, who were very different in their social profile from the exalted figures around the emperor. At the peak of the Chinese mission's success at the end of the seventeenth century, it was serving perhaps around a quarter of a million people.... Yet at that time there were only seventy-five priests to serve this number, laboring under enormous difficulties with language.... What the Jesuits did very effectively in this situation was to inspire a local leadership which was not clerical, both catechists [teachers of the basic tenets of the faith] and a particular Chinese phenomenon ... , "Chinese virgins": laywomen consecrated to singleness but still living with their families, teaching women and children.

Source: Diarmaid MacCulloch, *Christianity: The First Three Thousand Years* (New York: Penguin, 2009), 706–7.

1. How does your understanding of the Virgin of Guadalupe shrine and the way that Mexico was Christianized change depending on which interpretation of its foundation you accept?
 2. What challenges did the Jesuit mission in China face, and how did the Jesuits seek to overcome them?
 3. What strategies for strengthening the devotion of new converts are highlighted in these two voices?
 4. **Integrating Primary and Secondary Sources:** How do these voices help you to better understand the Working with Evidence sources?
-

7 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this passage.

But the more we learn of the Kirishitan (Christian) doctrines the greater becomes our conviction that they are evil. We were taught that, unless a person committing a sin confesses it to a padre and secures his pardon, he shall not be saved in the world beyond. In that way the people were led into believing in padres. All that was for the purpose of taking lands of others. Hereafter we shall not harbor any thought of the Kirishitan in our heart.

— Statement to the Magistrate by former Japanese converts, renouncing the Kirishitan (Christian) faith, 1645

- 1. Which of the following groups had a very similar reaction to the spread of Christianity as the Japanese?**
 - a. The Native Americans in the New World
 - b. The German Lutherans
 - c. The Ming Chinese
 - d. The Catholics in Spain

- 2. Which of the following caused the ideas expressed in the edict?**
 - a. The intensification of connections within hemispheres
 - b. The development of Sikhism

- c. The rejection of Islam in the Middle East
- d. The desire to develop a syncretic belief system in Japan

3. Which of the following serves as the larger context for the source?

- a. The spread of Buddhism into China
- b. The creation of Islam
- c. The creation of Sikhism
- d. The missionary outreach of Christian Europe

Questions 4 and 5 refer to this passage.

Thus they bartered, like idiots, cotton and gold for fragments of bows, glasses, bottles, and jars; which I forbad as being unjust, and myself gave them many beautiful and acceptable articles which I had brought with me, taking nothing from them in return; I did this in order that I might the more easily conciliate them, that they might be led to become Christians.

— Christopher Columbus, letter to Ferdinand and Isabella, 1493

4. Which of the following was one of the effects of the situation described in the letter?

- a. The development of a blended religious culture in the Americas
- b. The widespread violent rejection of the Christian faith among many Native Americans
- c. The rise of Native American women in the Catholic Church in the Americas
- d. Native Americans' rejection of their native culture in favor of European culture

5. Which of the following aided the Europeans in fulfilling the goals described in the letter?

- a. The presence of Muslim Sufis in the Americas
- b. The exchange of domesticated foods and plants
- c. The spread of smallpox to the Native Americans
- d. The failure of the Jesuits

Short-Answer Questions

Read each question carefully and write a short response. Use complete sentences.

1. Use this text and your knowledge of world history to answer all parts of the question that follows.

No religion is static, and over its two millennia of existence the Roman Catholic Church has transformed itself several times. In medieval Europe, ordinary laypeople knew little church doctrine. They received no formal religious instruction, and their pastors rarely preached. Such ignorance did not matter greatly in a world where everyone was by default Catholic.

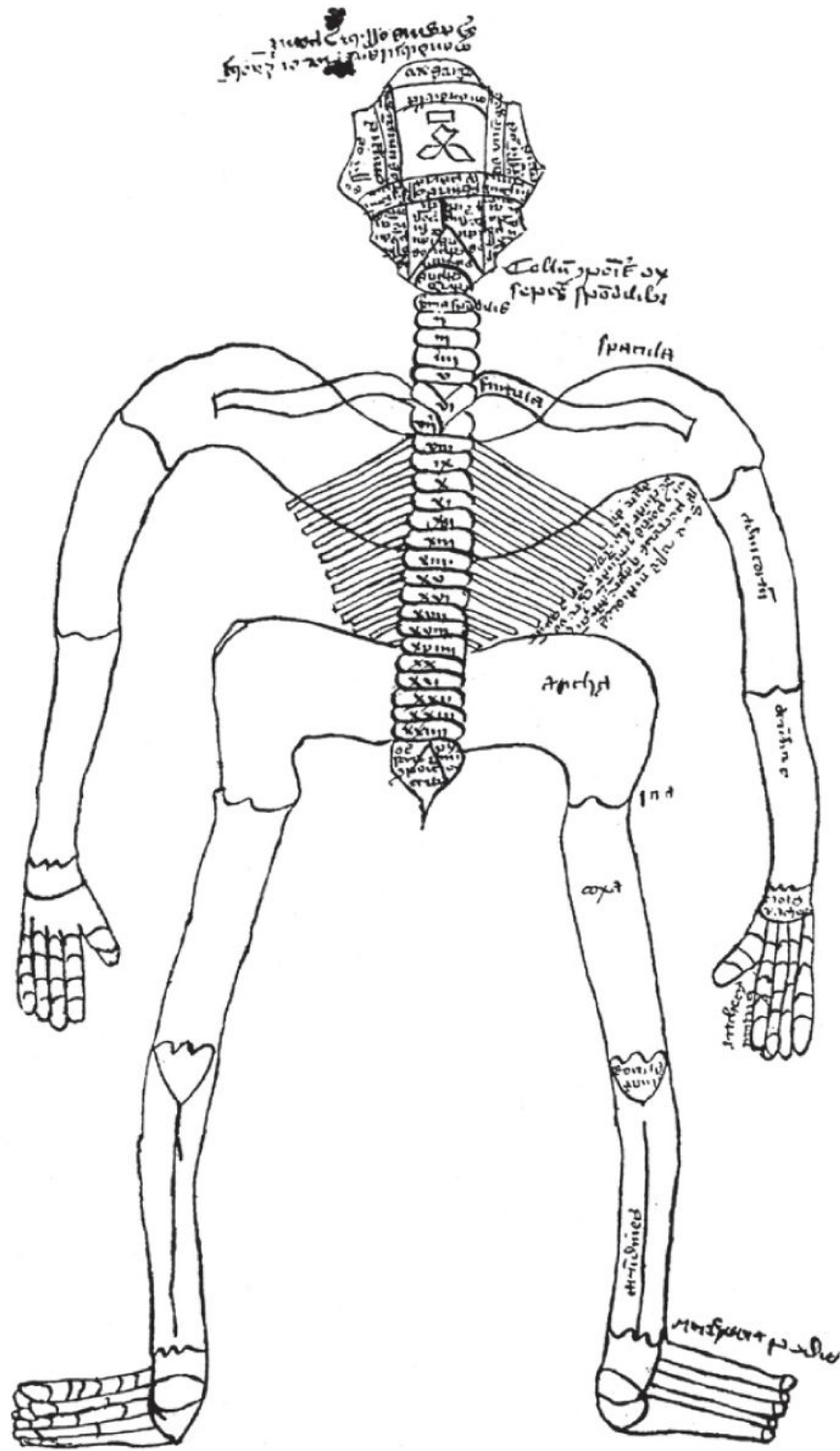
—Benjamin J. Kaplan, *European Faiths and States*, 2017

- A. Explain ONE piece of historical evidence that would support Kaplan’s argument that the Roman Catholic Church transformed itself during the early modern era.
- B. Explain ONE piece of historical evidence that would contradict Kaplan’s argument that the

Roman Catholic Church transformed itself during the early modern era.

C. Explain ONE cause of the transformation described by Kaplan.

2. Use these images and your knowledge of world history to answer all parts of the question that follows.



"Skeleton, 14th century," by Johann Ludwig Choulant. Wellcome Collection (CC-BY)

Figure A: Skeleton drawing, 1300s.



"Vesalius, De humani corporis fabrica, 1543." Wellcome Collection (CC-BY)

Figure B: Woodcut of a skeleton, 1543.

- A. Identify ONE change in Western Europe that accounts for the differences in the above images.

- B. Identify ANOTHER change in Western Europe that accounts for the differences in the above images.
- C. Explain ONE effect of the change depicted in these images.

3. Use your knowledge of world history to answer all parts of the question that follows.

- A. Explain ONE specific similarity between Catholicism and Protestantism.
- B. Explain ONE specific difference between Catholicism and Protestantism.
- C. Explain the role of women in EITHER Catholicism or Protestantism.

PART 2 AP® Exam Practice

Document-Based Question

Using these sources and your knowledge of world history, develop an argument in response to the prompt.

1. **Evaluate the extent to which rulers of the early modern era differed in their methods of establishing authority.**

Document 1

Source: Letter from Ogier Ghiselin de Busbecq, Flemish nobleman and Austrian ambassador to the Ottoman Empire. Austria was under threat of an Ottoman invasion, 1555–1562.

The Sultan's hall was crowded with people, among whom were several officers of high rank. Besides these there were all the troopers of the Imperial guard and a large force of Janissaries; but there was not in all that great assembly a single man who owned his position to aught save his valor and his merit. No distinction is attached to birth among the Turks. . . . In making his appointments the Sultan pays no regard to any pretensions on the score of wealth or rank, nor does he take into consideration recommendations or popularity. . . . It is by merit that men rise in the service, a system which ensures that posts should only be assigned to the competent.

Description

The continuation of textbox, The Sultan's hall was crowded with people, among whom were several officers of high rank. Besides these there were all the troopers of the Imperial guard and a large force of Janissaries; but there was not in all that great assembly a single man who owned his position to aught save his valor and his merit. No distinction is attached to birth among the Turks. ... In making his appointments the Sultan pays no regard to any pretensions on the score of wealth or rank, nor does he

take into consideration recommendations or popularity. ... It is by merit that men rise in the service, a system which ensures that posts should be assigned to the competent.

Document 2

Source: Pedro de Cieza de León's *Chronicles of the Incas*, which described the Inca Empire and the Spanish conquest of the Incas, ca. 1550. De León was a conquistador and descendant of Jewish *conversos* who participated in various expeditions in South America. (*Conversos* were Jews who converted to Roman Catholicism in the 14th and 15th centuries.)

One of the things most to be envied in these rulers is how well they knew to conquer such vast lands. . . . [They] entered many lands without war, and the soldiers who accompanied the Inca were ordered to do no damage or harm, robbery or violence. If there was a shortage of food in the province, he ordered supplies brought in from other regions so that these newly won to his service would not find his rule and acquaintance irksome.

Description

The continuation of textbox, One of the things most to be envied in these rulers is how well they knew to conquer such vast lands. . . . [They] entered many lands without war, and the soldiers who accompanied the Inca were ordered to do no damage or harm, robbery or violence. If there was a shortage of food in the province, he ordered supplies brought in from other regions so that these newly won to his service would not find his rule and acquaintance irksome.

Document 3

Source: *The Memoirs of the Emperor Jahangir*, an account of his reign of the Mughal Empire depicting major political and cultural events in his life, 1605–1627.

[H]aving on one occasion asked my father [Akbar] the reason why he had forbidden any one to prevent or interfere with the building of these haunts of idolatry [Hindu temples], his reply was in the following terms: “. . . Ill should I discharge the duties of my exalted station, were I to withhold my compassion and indulgence from any of those entrusted to my charge. With all of the human race, with all of God’s creatures, I am at peace: why then should I permit myself, under any consideration, to be the cause of molestation or aggression to any one? Besides, are not five parts in six of mankind either Hindus or aliens to the faith; and were I to be governed by motives of the kind suggested to your inquiry, what alternative can I have but to put them all to death! I have thought it therefore my wisest plan to let these men alone.”

Description

The continuation of textbox, [H]aving on one occasion asked my father [Akbar] the reason why he had forbidden any one to prevent or interfere with the building of these haunts of idolatry [Hindu temples], his reply was in the following terms: “. . . Ill should I discharge the duties of my exalted station, were I to withhold my compassion and indulgence from any of those entrusted to my charge. With all of the human race, with all of God's creatures, I am at peace: why then should I permit myself, under any consideration, to be the cause of molestation or aggression to any one? Besides, are not five parts in six of mankind either Hindus or aliens to the faith; and were I to be governed by motives of the kind suggested to your injury, what alternative can I have to put them all to death! I have thought it therefore my wisest plan to let these men alone.”

Document 4

Source: Excerpt from James I's speech to the English Parliament, 1610.

The state of monarchy is the supremest thing upon earth, for kings are not only God’s lieutenants upon earth and sit upon God’s throne, but even by God himself they are called gods. There be three principal [comparisons] that illustrate the state of monarchy: one taken out of the word of God, and the two other out of the grounds of policy and philosophy. In the Scriptures kings are called gods, and so their power after a certain relation compared to the Divine power. Kings are also compared to fathers of families; for a king is truly *parens patriae* [parent of the country], the political father of his people. And lastly, kings are compared to the head of this microcosm of the body of man.

Description

The continuation of textbox, The state of monarchy is the supremest thing upon earth, for kings are not only God's lieutenants upon earth and sit upon God's throne, but even by God himself they are called gods. There be three principal [comparisons] that illustrate the state of monarchy: one taken out of the word of God, and the two other out of the grounds of policy and philosophy. In the Scriptures kings are called gods, and so their power after a certain relation compared to the Divine power. Kings are also compared to fathers of families; for a king is truly *parens patriae* [parent of the country], the political father of his people. And lastly, kings are compared to the head of this microcosm of the body of man.

Document 5

Source: Late-17th-century painting by Flemish artist Frans Geffels depicting the 1683 Ottoman siege of Vienna, the last Ottoman incursion into the Austrian Empire.



Gianni Dagli Orti/REX/Shutterstock

Document 6

Source: Etching of the Palace of Versailles by Israel Silvestre, a French draftsman who worked for the court of Louis XIV, 1682.



The Metropolitan Museum of Art, New York. Brisbane Dick Fund, 1930

Document 7

Source: Excerpt from the “Sacred Edict” of the Qing dynasty, a set of moral and government instructions enacted by imperial authority, beginning with the Kangxi emperor (r. 1662–1722), for use in local rituals conducted throughout the Qing Empire.

1. Esteem most highly filial piety and brotherly submission, in order to give due importance to human moral relations.
3. Cultivate peace and concord in your neighborhoods, in order to prevent quarrels and litigations.
4. Give importance to agriculture and sericulture, in order to ensure a sufficiency of clothing and food.
6. Foster colleges and schools, in order to give the training of scholars a proper start.
7. Do away with errant teachings, in order to exalt the correct doctrine.
8. Expound on the laws, in order to warn the ignorant and obstinate.
11. Instruct sons and younger brothers, in order to prevent them from doing what is wrong.
14. Promptly remit your taxes, in order to avoid being pressed for payment.

Long-Essay Questions

Using your knowledge of world history, develop an argument in response to one of the following questions.

- 2. In the period 1450–1750, transoceanic voyages connected the Eastern and Western hemispheres and had a significant economic, cultural, social, and demographic impact on the world.**

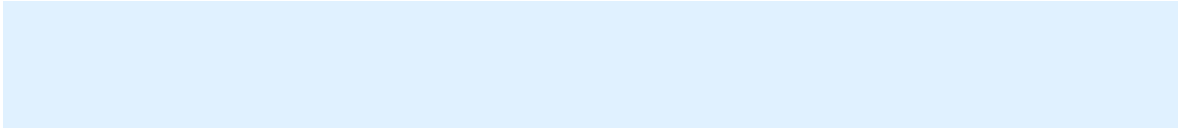
Develop an argument that evaluates how one or more societies were affected by the new global connections created through trade in this time period.

- 3. In the period 1450–1750, agriculture, labor systems, and social structures changed as new states and empires developed around the world.**

Develop an argument that evaluates how labor and/or social systems were transformed in this time period.

- 4. In the period 1450–1750, as empires expanded globally, new challenges emerged in managing and incorporating a diverse population.**

Develop an argument that evaluates the methods rulers used to legitimize and consolidate their power.



PART 3 The European Moment in World History 1750–1900



PHOTOS: left, Gianni Dagli Orti/REX/Shutterstock; center, TopFoto/The Image Works; right, From "Le Petit Journal," 1898, lithograph by Henri Meyer (1844–1899)/Private Collection/Roger-Viollet, Paris, France/Bridgeman Images

Description

A painting shows a copper works in Wales along a riverside. The painting shows the tall chimneys of the factories releasing huge smoke. A painting in the middle shows an enormous parade with long line of British officials and Indian princes on bejeweled elephants, in front of a palace, surrounded by guards. A painting in the right shows a King, Queen, and a soldier holding knives and arguing.

[Chapter 8 Atlantic Revolutions, Global Echoes, 1750–1900](#)

[Chapter 9 Revolutions of Industrialization, 1750–1900](#)

[Chapter 10 Colonial Encounters in Asia, Africa, and Oceania, 1750–1950](#)

[Chapter 11 Empires in Collision: Europe, the Middle East, and East Asia, 1800–1900](#)

THE BIG PICTURE

European Centrality and the Problem of Eurocentrism

During the century and a half between 1750 and 1900, sometimes referred to as the “long nineteenth century,” two new and related phenomena held center stage in the global history of humankind and represent the major themes of the four chapters that follow. The first of these, explored in [Chapters 8](#) and [9](#), was the creation of a new kind of human society, commonly called “modern,” emerging from the intersection of the Scientific, French, and Industrial Revolutions, all of which took shape initially in Western Europe. The second theme of this long nineteenth century, which is addressed in [Chapters 10](#) and [11](#), was the growing ability of these modern societies to exercise enormous power and influence over the rest of humankind through their empires, economic penetration, military intervention, diplomatic pressure, and missionary activity.

These developments marked a major turning point in world history in several ways. Western Europeans and their North American offspring now assumed a new and far more prominent role in the world than ever before. Furthermore, this “European moment” in world history established a new phase of human connectedness or entanglement that later generations labeled as “globalization.” Finally, Europeans were also leading a human intervention in the natural order of unprecedented dimensions, largely the product of industrialization. Thus the long nineteenth century represents the

starting point of the Anthropocene era, or the “age of man,” a concept that points to the many ways in which humankind itself has become an active agent of change in the physical and biological evolution of the planet. It marks an epic transformation in the relationship of humanity to the earth, equivalent perhaps to the early stages of the Agricultural Revolution.

Europe’s global centrality during the nineteenth century generated understandings of both geography and history that centered the entire human story on Europe. Thus flat maps placed Europe at the center of the world, while dividing Asia in half. Europe was granted continental status, even though it was more accurately only the western peninsula of Asia, much as India was its southern peninsula. Other regions of the world, such as the Far East or the Near (Middle) East, were defined in terms of their distance from Europe. History textbooks often portrayed people of European extraction at the center of human progress. Other peoples and civilizations, by contrast, were long believed to be static or stagnant, thus largely lacking any real history. Most Europeans assumed that these “backward” peoples and regions must either imitate the Western model or face further decline and possible extinction. Until the mid-twentieth century, such ideas went largely unchallenged in the Western world.

The rise of the academic discipline of world history in the decades following World War II represented a sharp challenge to such Eurocentric understandings of the human past. But in dealing with recent centuries, historians have confronted a distinct problem:

how to avoid Eurocentrism when dealing with a phase of world history in which Europeans were in fact central.

At least five responses to this dilemma are reflected in the chapters that follow. First, the “European moment” has been recent and perhaps brief. Other peoples too had times of “cultural flowering” that granted them a period of primacy or influence — for example, the Arabs (600–1000), Chinese (1000–1500), Mongols (1200–1350), and Incas and Aztecs (fifteenth century) — but all of these were limited to particular regions of Afro-Eurasia or the Americas.¹ Even though the European moment operated on a genuinely global scale, Western peoples enjoyed their worldwide primacy for two centuries at most. The events of the late twentieth and early twenty-first centuries — the dissolution of colonial empires, the rise of India and especially China, and the assertion of Islam — suggest the end, or at least the erosion, of the age of European predominance.

Second, we need to remember that the rise of Europe occurred within an international context. It was the withdrawal of the Chinese naval fleet that allowed Europeans to enter the Indian Ocean in the sixteenth century, while Native Americans’ lack of immunity to European diseases and their own divisions and conflicts greatly assisted the European takeover of the Western Hemisphere. The Industrial Revolution, explored in [Chapter 9](#), benefited from New World resources and markets and from the stimulus of superior Asian textile and pottery production. [Chapters 10](#) and [11](#) make clear that European control of other regions everywhere depended on the cooperation of local elites.

Europeans, like everyone else, were embedded in a web of relationships that shaped their own histories.

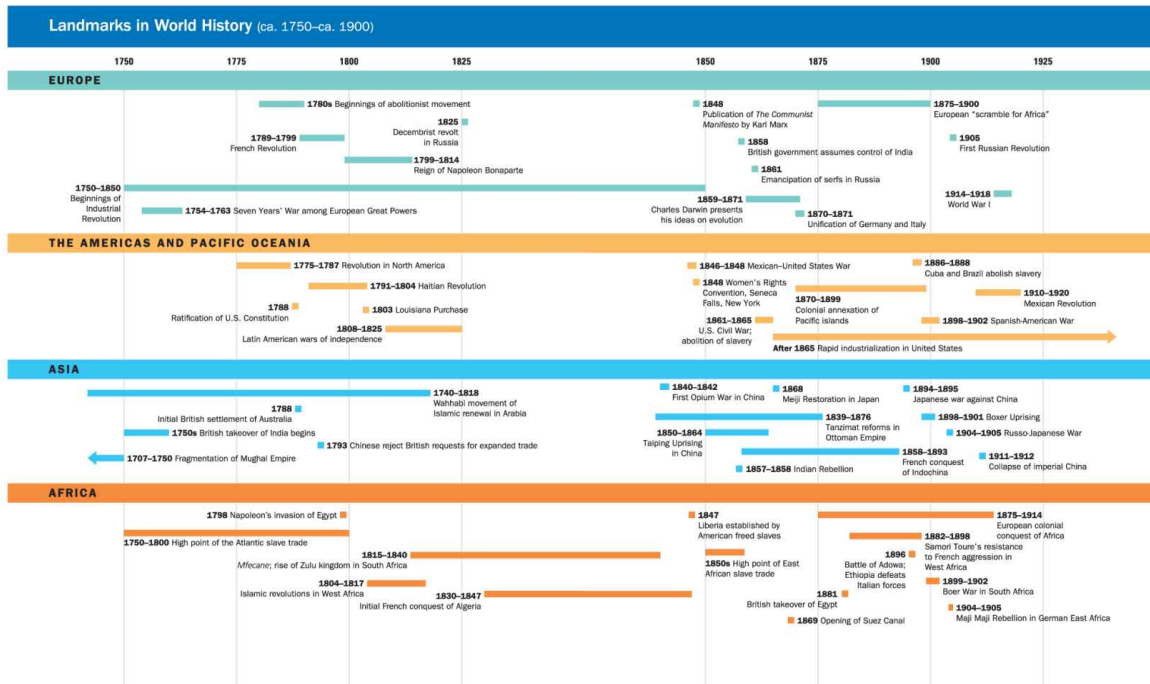
A third reminder is that the rise of Europe to a position of global dominance was not an easy or automatic process. Frequently it occurred in the face of ferocious resistance and rebellion, which often required Europeans to modify their policies and practices. The so-called Indian mutiny in mid-nineteenth-century South Asia, a massive uprising against British colonial rule, did not end British control, but it substantially transformed the character of the colonial experience. Even when Europeans exercised political power, they could not do precisely as they pleased. Empire, formal and informal alike, was always in some ways a negotiated arrangement.

Fourth, peoples the world over made active use of Europeans and European ideas for their own purposes, seeking to gain advantage over local rivals or to benefit themselves in light of new conditions. During the Haitian Revolution, examined in [Chapter 8](#), enslaved Africans made use of radical French ideas about “the rights of man” in ways that most Europeans never intended. Later in Southeast Asia, a number of highland minority groups, long oppressed by the dominant lowland Vietnamese, viewed the French invaders as liberators and assisted in their takeover of Vietnam. Recognizing that Asian and African peoples remained active agents, pursuing their own interests even in oppressive conditions, is another way of countering residual Eurocentrism.

Moreover, what was borrowed from Europe was always adapted to local circumstances. Thus Japanese or Russian industrial development did not wholly follow the pattern of England's Industrial Revolution. The Christianity that took root in the Americas or later in Africa evolved in culturally distinctive ways. Ideas of nationalism, born in Europe, were used to oppose European imperialism throughout Asia and Africa. The most interesting stories of modern world history are not simply those of European triumph or the imposition of Western ideas and practices but those of encounters, though highly unequal, among culturally different peoples.

Finally, despite Europeans' unprecedented prominence on the world stage, they were not the only game in town, nor were they the sole preoccupation of Asian, African, and Middle Eastern peoples. While China confronted Western aggression in the nineteenth century, it was also absorbing a huge population increase and experiencing massive peasant rebellions that grew out of distinctly Chinese conditions. Furthermore, cultural influence moved in many directions as European and American intellectuals began to absorb the spiritual traditions of India and as Japanese art became highly fashionable in the West.

None of this diminishes the significance of the European moment in world history, but it sets that moment in a larger context of continuing patterns of historical development and of interaction and exchange with other peoples.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The texts are as follows:

Europe:

1750 to 1850, Beginnings of Industrial Revolution; 1754 to 1763, Seven Years' War among European Great Powers; 1780s, Beginnings of abolitionist movement; 1789 to 1799, French Revolution; 1799 to 1814, Reign of Napoleon Bonaparte; 1825, Decembrist revolt in Russia.

The Americas and Pacific Oceania:

1775 to 1787, Revolution in North America; 1788, Ratification of U.S. Constitution; 1791 to 1804, Haitian Revolution; 1803, Louisiana Purchase; 1808 to 1825, Latin American wars of independence.

Asia:

1707 to 1750, Fragmentation of Mughal Empire; 1740 to 1818, Wahhabi movement of Islamic renewal in Arabia; 1788, Initial British settlement of Australia; 1750s, British takeover of India begins; 1793, Chinese reject British requests for expanded trade.

Africa:

1750 to 1800, High point of the Atlantic slave trade; 1798 Napoleon's invasion of Egypt; 1804 to 1817, Islamic revolutions in West Africa; 1815 to 1840, Mfecane; rise of Zulu kingdom in South Africa; 1830 to 1847, Initial French conquest of Algeria.

The text reads as follows:

Europe:

1848, Publication of The Communist Manifesto by Karl Marx; 1858, British government assumes control of India; 1859 to 1871, Charles Darwin presents his ideas on evolution; 1861, Emancipation of serfs in Russia; 1870 to 1871, Unification of Germany and Italy; 1875 to 1900, European 'scramble for Africa'; 1905, First Russian Revolution; 1914 to 1918, World War I.

The Americas and Pacific Oceania:

1846 to 1848, Mexican–United States War; 1848, Women's Rights Convention, Seneca Falls, New York; 1861 to 1865, U.S. Civil War; abolition of slavery; After 1865, Rapid industrialization in United States; 1870 to 1899, Colonial annexation of Pacific islands; 1886 to 1888, Cuba and Brazil abolish slavery; 1898 to 1902, Spanish-American War; 1910 to 1920, Mexican Revolution.

Asia:

1839 to 1876, Tanzimat reforms in Ottoman Empire; 1840 to 1842, First Opium War in China; 1850 to 1864, Taiping Uprising in China; 1857 to 1858 Indian Rebellion; 1858 to 1893, French conquest of Indochina; 1868, Meiji Restoration in Japan; 1894 to 1895, Japanese war against China; 1898 to 1901, Boxer Uprising; 1904 to 1905, Russo-Japanese War; 1911 to 1912, Collapse of imperial China.

Africa:

1847, Liberia established by American freed slaves; 1850s, High point of East African slave trade; 1869, Opening of Suez Canal; 1875 to 1914, European colonial conquest of Africa; 1882 to 1898, Samori Toure's resistance to French aggression in West Africa, 1896, Battle of Adowa; Ethiopia defeats Italian forces; 1899 to 1902, Boer War in South Africa; 1904 to 1905, Maji Maji Rebellion in German East Africa.

UNDERSTANDING AP® THEMES IN PART 3

Industrial and Global Integration

The 150 years addressed in these chapters have great historical significance in many ways. Environmentally, they mark the advent of the Anthropocene era, when human activity began to affect the planet in ways that will be apparent for centuries to come. Much of this activity was occasioned by the Industrial Revolution (IR), a thorough transformation of economic life that began in Europe but grew to global dimensions. That economic transformation, in turn, lay at the heart of what we have come to call “modernity,” as new kinds of social life and new cultural outlooks began to take shape. In political terms, all of this led to a growing influence of European peoples and countries, amounting to an unprecedented, albeit temporary, dominance of one part of the world over the entire globe.

	ENVIRONMENT	CULTURES	GOVERNANCE	ECONOMIES	SOCIAL STRUCTURES	TECHNOLOGY
1750-1900	<p>Industrial Revolution (IR) and population growth</p> <p>IR as beginning of the Anthropocene era</p> <p>Environmental effects of IR</p> <p>Ecological windfall from the Americas</p> <p>Disease in the colonial world</p> <p>Changing roles of agriculture in industrial economies</p> <p>American food crops and Chinese population growth</p> <p>Romantic poets and early environmentalism</p> <p>Coal replaces wood as major fuel</p> <p>Environmental effects of cash-crop agriculture: Burma and Vietnam</p> <p>Ecological damage of Bantustan policy in South Africa</p>	<p>Cultural expressions of nationalism</p> <p>Enlightenment ideas and revolution in the Atlantic world</p> <p>Ottoman ideologies: Islamic modernism, secularism, nationalism</p> <p>Ideologies of imperialism</p> <p>Colonial racism and racial identity</p> <p>Colonial education and westernization</p> <p>Hinduism: emergence of a distinct tradition in India and spread to the West</p> <p>Marxist socialism as an idea and a movement</p> <p>Japanese westernization</p> <p>Africanization of Christianity</p> <p>Missionaries and "female circumcision"</p> <p>"Tribalism" and pan-Africanism</p>	<p>Conquest and colonial states in Asia and Africa</p> <p>Contraction and reform in Ottoman Empire</p> <p>Revolutions compared and connected: North American, French, Haitian, Latin American, Decembrist</p> <p>Post-independence state building in U.S., Haiti, Latin America</p> <p>U.S. "informal empire" in Latin America</p> <p>European empires and the IR</p> <p>Opium Wars (1840-1842 and 1856-1858)</p> <p>Taiping Uprising in China (1850-1864)</p> <p>Meiji Restoration in Japan</p> <p>Japan as an imperial power</p> <p>The end of imperial China</p>	<p>Settler economies</p> <p>Colonial economies compared:</p> <ul style="list-style-type: none"> Forced labor systems Cash-crop production Mining economies Settler economies <p>Industrial Revolutions compared: British, French, American, Russian, Japanese, Latin American</p> <p>Scarcity of colonial industrialization</p> <p>Destruction of plantation economy in Haiti</p> <p>Post-slavery labor regimes in the Americas</p> <p>Opium trade and its outcomes</p> <p>Failure of Chinese industrialization</p> <p>"Dependent development": Latin America in the world economy</p> <p>Taiping Uprising and the devastation of China's economy (1850-1864)</p>	<p>Class in colonial North America</p> <p>New and old elites in colonial regimes</p> <p>Patterns of migration: European, Asian, African</p> <p>Women in Atlantic revolutions</p> <p>Class and gender outcomes of French Revolution</p> <p>Class, race, and social upheaval in Haiti</p> <p>Early feminism</p> <p>Abolition of slavery</p> <p>Class and IR: aristocracy, middle classes, artisans, workers</p> <p>Gender and IR: domesticity and return to the workforce</p> <p>Absence of social change in Latin American revolutions</p> <p>Tokugawa society and social change per policies of Taiping rebels</p> <p>End of serfdom in Russia (1861)</p> <p>Women and reform in Meiji Japan</p> <p>African women and colonial economies</p>	<p>Cotton gin</p> <p>Spinning jenny</p> <p>Steam engine</p> <p>Guillotine</p> <p>Indoor plumbing</p> <p>Threshing machine</p> <p>Telegraph</p> <p>Bicycle</p> <p>Battery</p> <p>Luddites and hostility to technology</p> <p>Sewing machine</p> <p>McCormick Reaper</p> <p>Rifle</p> <p>Interchangeable parts and mass production</p> <p>Typewriter</p> <p>Electric light</p> <p>Telephone</p> <p>Washing machine</p> <p>Automobile</p> <p>Maxim gun</p>

Description

The texts are as follows:

ca. 1750 to 1900

Environment: Industrial Revolution (I R) and population growth; I R as beginning of the Anthropocene era; Environmental effects of I R; Ecological windfall from the Americas; Disease in the colonial world; Changing roles of agriculture in industrial economies; American food crops and Chinese population growth; Romantic poets and early environmentalism; Coal replaces wood as major fuel; Environmental effects of cash-crop agriculture: Burma and Vietnam; Ecological damage of Bantustan policy in South Africa.

Cultures: Cultural expressions of nationalism; Enlightenment ideas and revolution in the Atlantic world; Ottoman ideologies: Islamic modernism, secularism, nationalism; Ideologies of imperialism; Colonial racism and racial identity; Colonial education and westernization; Hinduism: emergence of a distinct tradition in India and spread to the West; Marxist socialism as an idea and a movement; Japanese westernization; Africanization of Christianity;

Missionaries and 'female circumcision'; 'Tribalism' and pan-Africanism.

The data are as follows:

Governance: Conquest and colonial states in Asia and Africa; Contraction and reform in Ottoman Empire; Revolutions compared and connected: North American, French, Haitian, Latin American, Decembrist; Post-independence state building in U. S., Haiti, Latin America; U. S. 'informal empire' in Latin America; European empires and the I R; Opium Wars (1840 to 1842 and 1856 to 1858); Taiping Uprising in China (1850 to 1864); Meiji Restoration in Japan; Japan as an imperial power; The end of imperial China.

Economies: Settler economies; Colonial economies compared: Forced labor systems, Cash-crop production, Mining economies, and Settler economies; Industrial Revolutions compared: British, French, American, Russian, Japanese, Latin American; Scarcity of colonial industrialization; Destruction of plantation economy in Haiti; Post-slavery labor regimes in the Americas; Opium trade and its outcomes; Failure of Chinese industrialization; 'Dependent development': Latin America in the world economy; Taiping Uprising and the devastation of China's economy (1850 to 1864).

Social structures: Class in colonial North America; New and old elites in colonial regimes; Patterns of migration: European, Asian, African; Women in Atlantic revolutions; Class and gender outcomes of French Revolution; Class, race, and social upheaval in Haiti; Early feminism; Abolition of slavery; Class and I R: aristocracy, middle classes, artisans, workers; Gender and IR: domesticity and return to the workforce; Absence of social change in Latin American revolutions; Tokugawa society and social change per policies of Taiping rebels; End of serfdom in Russia (1861); Women and reform in Meiji Japan; African women and colonial economies.

Technology: Cotton gin; Spinning Jenny; Steam Engine; Guillotine; Indoor plumbing; Threshing machine; Telegraph; Bicycle; Battery;

Luddites and hostility to technology; Sewing Machine; McCormick
Reaper; Rifle; Interchangeable parts and mass production; Typewriter;
Electric light; Telephone; Washing machine; Automobile; Maxim gun.



CHAPTER 8 Atlantic Revolutions, Global Echoes 1750–1900



Musée de la Ville de Paris, Musée Carnavalet, Paris, France/© RMN-Grand Palais/Art Resource, NY

Revolution and the Reversal of Class Roles

Three French female figures, representing from right to left the clergy, nobility, and commoners (Third Estate), show the reversal of class roles that the revolution generated. Now the commoner rides on the back of the noblewoman and is shown in a dominant position over the nun.

Description

The first woman is wearing a long gown and a hat. She is carrying a baby and a stick. The second woman is tied to her waist with a long piece of cloth. The second woman is leaning on a nun walking in the front.

AP[®] Continuity and Change

How does this image reflect the societal changes that resulted from the French Revolution?

Atlantic Revolutions in a Global Context

Comparing Atlantic Revolutions

[The North American Revolution, 1775–1787](#)

[The French Revolution, 1789–1815](#)

[The Haitian Revolution, 1791–1804](#)

[Latin American Revolutions, 1808–1825](#)


Echoes of Revolution

[The Abolition of Slavery](#)

[Nations and Nationalism](#)

[Feminist Beginnings](#)

Reflections: Revolutions: Pro and Con

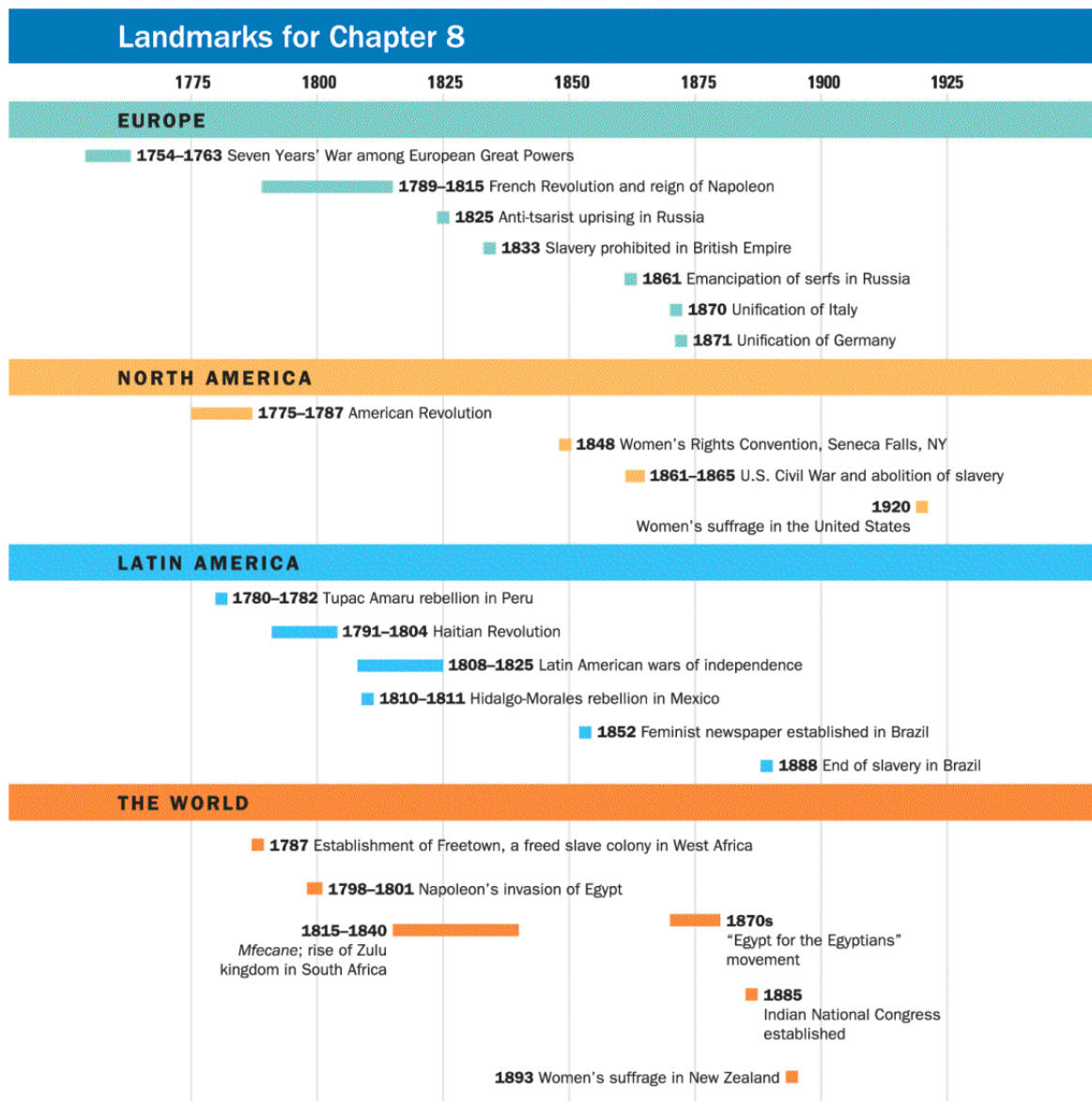
The Haitian earthquake of January 2010 not only devastated an already impoverished country but also reawakened issues deriving from that country's revolution against slavery and French colonial rule, which finally succeeded in 1804. Twenty-one years after its independence, the French government demanded from Haiti a payment of 150 million gold francs in compensation for the loss of its richest colony and its "property" in slaves. With French warships hovering offshore, Haitian authorities agreed. To make the heavy payments, even after they were somewhat reduced, Haiti took out major loans from French, German, and North American banks. Repaying those loans, finally accomplished only in 1947, represented a huge drain on the country's budget. In 2010, with the country in ruins, an international petition signed by over 100 prominent people called on the French government to repay some \$17 billion, effectively returning the "independence debt" extorted from Haiti 185 years earlier. While the French government dismissed those claims, the issue provided a reminder of the continuing echoes of events from an earlier age of revolution. 

AP* Causation

What were the most important short-term and long-term outcomes of the Atlantic revolutions?

The Haitian Revolution was part of and linked to a much larger set of upheavals that shook both sides of the Atlantic world between 1775 and 1825. Haitians had drawn inspiration from the earlier North American and French revolutions, even as their successful

overthrow of French rule helped shape the Latin American independence struggles that followed. These four closely related upheavals reflect the new connections among Europe, Africa, North America, and South America that took shape in the wake of Columbus’s voyages and the subsequent European conquests. Together, they launched a new chapter in the history of the Atlantic world, while the echoes of those revolutions reverberated in the larger world.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

Europe: 1754–1763, Seven Years' War among European Great Powers; 1789 to 1815, French Revolution and reign of Napoleon; 1825, Anti-tsarist uprising in Russia; 1833, Slavery prohibited in British Empire; 1861, Emancipation of serfs in Russia; 1870, Unification of Italy; 1871, Unification of Germany. North America: 1775 to 1787, American Revolution; 1848, Women's Rights Convention, Seneca Falls, NY; 1861 to 1865, U.S. Civil War and abolition of slavery; and 1920, Women's suffrage in the United States.

Latin America: 1780 to 1782, Tupac Amaru rebellion in Peru; 1791 to 1804, Haitian Revolution; 1808 to 1825, Latin American wars of independence; 1810 to 1811, Hidalgo-Morales rebellion in Mexico; 1852, Feminist newspaper established in Brazil; and 1888, End of slavery in Brazil.

The World: 1787, Establishment of Freetown, a freed slave colony in West Africa; 1798 to 1801, Napoleon's invasion of Egypt; 1815 to 1840, Mfecane; rise of Zulu kingdom in South Africa; 1870s, Egypt for the Egyptians movement; 1885, Indian National Congress established; and 1893, Women's suffrage in New Zealand.

Atlantic Revolutions in a Global Context

AP[®] Contextualization

What examples does the text include to explain the broader context for Voltaire’s comment?

Writing to a friend in 1772, before any of the Atlantic revolutions had occurred, the French intellectual Voltaire asked, “My dear philosopher, doesn’t this appear to you to be the century of revolutions?”¹ He was certainly on target, and not only for Europe. From the early eighteenth century to the mid-nineteenth, many parts of the world witnessed political and social upheaval, leading some historians to think in terms of a “world crisis” or “converging revolutions.” By the 1730s, the Safavid dynasty that had ruled Persia (now Iran) for several centuries had completely collapsed, even as the powerful Mughal Empire governing India also fragmented. About the same time, the Wahhabi movement in Arabia seriously threatened the Ottoman Empire, and its religious ideals informed major political upheavals in Central Asia and elsewhere (see [“Expansion and Renewal in the Islamic World” in Chapter 7](#)). The Russian Empire under Catherine the Great experienced a series of peasant uprisings, most notably one led by the Cossack commander Pugachev in 1773–1774 that briefly proclaimed the end of serfdom before that rebellion was crushed. China too in the late eighteenth and early nineteenth centuries

hosted a number of popular though unsuccessful rebellions, a prelude perhaps to the huge Taiping revolution of 1850–1864. Beginning in the early nineteenth century, a new wave of Islamic revolutions shook West Africa, while in southern Africa a series of wars and migrations known as the *mfecane* (the breaking or crushing) involved widespread and violent disruptions as well as the creation of new states and societies.

AP® EXAM TIP

Note that the era ca. 1750–ca. 1900 is full of political, social, and technological revolutions. Understanding these revolutions is vital for the AP® exam.

Thus the Atlantic revolutions in North America, France, Haiti, and Latin America took place within a larger global framework. Like many of the other upheavals, they too occurred in the context of expensive wars, weakening states, and destabilizing processes of commercialization. But compared to upheavals elsewhere, the Atlantic revolutions were distinctive in various ways. The costly wars that strained European imperial states — Britain, France, and Spain in particular — were global rather than regional. In the so-called Seven Years' War (1754–1763), Britain and France joined battle in North America, the Caribbean, West Africa, and South Asia. The expenses of those conflicts prompted the British to levy additional taxes on their North American colonies and the French monarchy to seek new revenue from its landowners. These actions contributed to the launching of the North American and French revolutions, respectively.

Furthermore, the Atlantic revolutions were distinctive in that they were closely connected to one another. The American revolutionary leader Thomas Jefferson was the U.S. ambassador to France on the eve of the French Revolution, providing advice and encouragement to French reformers and revolutionaries. Simón Bolívar, a leading figure in Spanish American struggles for independence, twice visited Haiti, where he received military aid from the first black government in the Americas.

AP® EXAM TIP

Be prepared for AP® exam questions about political revolutions in the Atlantic world.

Beyond such direct connections, the various Atlantic revolutionaries shared a set of common ideas, as the Atlantic basin became a world of intellectual and cultural exchange. The ideas that animated the Atlantic revolutions derived from the European Enlightenment and were shared across the ocean in newspapers, books, and pamphlets. At the heart of these ideas was the radical notion that human political and social arrangements could be engineered, and improved, by human action. Thus conventional and long-established ways of living and thinking — the divine right of kings, state control of trade, aristocratic privilege, the authority of a single church — were no longer sacrosanct and came under repeated attack. New ideas of liberty, equality, free trade, religious tolerance, republicanism, and human rationality were in the air. Politically, the core notion was “popular sovereignty,” which meant that the authority to govern

derived from the people rather than from God or from established tradition. As the Englishman John Locke (1632–1704) had argued, the “social contract” between ruler and ruled should last only as long as it served the people well. In short, it was both possible and desirable to start over in the construction of human communities. In the late eighteenth and early nineteenth centuries, these ideas were largely limited to the Atlantic world. While all of the Atlantic revolutions involved the elimination of monarchs, at least temporarily, across Asia and the Middle East such republican political systems (those operating with elected representatives of the people rather than a monarch) were virtually inconceivable until much later. There the only solution to a bad monarch was a new and better one.

AP* Causation

How did the ideas of the Enlightenment contribute to the Atlantic revolutions?

In the world of the Atlantic revolutions, ideas born of the Enlightenment generated endless controversy. Were liberty and equality compatible? What kind of government — unitary and centralized or federal and decentralized — best ensured freedom? And how far should liberty be extended? Except in Haiti, the chief beneficiaries of these revolutions were propertied white men of the “middling classes.” Although women, slaves, Native Americans, and men without property did not gain much from these revolutions, the ideas that accompanied those upheavals gave them ammunition for the future. Because their overall thrust

was to extend political rights further than ever before, these Atlantic movements have often been referred to as “democratic revolutions.”

AP® EXAM TIP

You can expect to see questions on the AP® exam about the global effects of the revolutions found in this chapter.

A final distinctive feature of the Atlantic revolutions lies in their immense global impact, extending well beyond the Atlantic world. The armies of revolutionary France, for example, invaded Egypt, Germany, Poland, and Russia, carrying seeds of change. The ideals that animated these Atlantic revolutions inspired efforts in many countries to abolish slavery, to extend the right to vote, to develop constitutions, and to secure greater equality for women. Nationalism, perhaps the most potent ideology of the modern era, was nurtured in the Atlantic revolutions and shaped much of nineteenth- and twentieth-century world history. The ideas of human equality articulated in these revolutions later found expression in feminist, socialist, and communist movements. The Universal Declaration of Human Rights, adopted by the United Nations in 1948, echoed and amplified those principles while providing the basis for any number of subsequent protests against oppression, tyranny, and deprivation. In 1989, a number of Chinese students, fleeing the suppression of a democracy movement in their own country, marched at the head of a huge parade in Paris, celebrating the bicentennial of the French Revolution. And in 2011, the Middle Eastern uprisings known as

the Arab Spring initially prompted numerous comparisons with the French Revolution. The Atlantic revolutions had a long reach.

Comparing Atlantic Revolutions

Despite their common political vocabulary and a broadly democratic character, the Atlantic revolutions differed substantially from one another. They were triggered by different circumstances, expressed quite different social and political tensions, and varied considerably in their outcomes. Liberty, noted Simón Bolívar, “is a succulent morsel, but one difficult to digest.”² “Digesting liberty” occurred in quite distinct ways in the various sites of the Atlantic revolutions.

The North American Revolution, 1775–1787

Every schoolchild in the United States learns early that the [American Revolution](#) was a struggle for independence from oppressive British rule. That struggle was launched with the Declaration of Independence in 1776, resulted in an unlikely military victory by 1781, and generated a federal constitution in 1787, joining thirteen formerly separate colonies into a new nation (see [Map 8.1](#)). It was the first in a series of upheavals that rocked the Atlantic world and beyond in the century that followed. But was it a genuine revolution? What, precisely, did it change?



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 8.1 The United States after the American Revolution

The union of the thirteen British colonies in North America created the embryonic United States, shown here in 1788. Over the past two centuries and more of anticolonial struggles, it was the only example of separate colonies joining together after independence to form a larger and enduring nation.

Description

The following states with cities are labeled: Georgia (Savannah), South Carolina (Charleston), Virginia (Norfolk), Delaware, Maryland (Baltimore), Pennsylvania (Pittsburgh), New Jersey (Philadelphia), New York, Connecticut, Massachusetts (Boston), Rhode Island, New Hampshire (Portsmouth), and Maine (Part of Massachusetts). The

Tennessee district lies in the North Carolina state and the Kentucky district lies in Virginia State. The region that lies between New York and New Hampshire is the disputed land.

AP* Causation

How did the organization of the colonies affect the later establishment of the United States?

AP* Continuity and Change

In what ways did the American Revolution transform American society, and in what ways did it not?

By effecting a break with Britain, the American Revolution marked a decisive political change, but in other ways it was, strangely enough, a conservative movement because it originated in an effort to preserve the existing liberties of the colonies rather than to create new ones. For much of the seventeenth and eighteenth centuries, the British colonies in North America enjoyed a considerable degree of local autonomy, as the British government was embroiled in its own internal conflicts and various European wars. Furthermore, Britain's West Indian colonies seemed more profitable and of greater significance than those of North America. In these circumstances, local elected assemblies in North America, dominated by the wealthier property-owning settlers, achieved something close to self-government. Colonists came to regard such autonomy as a birthright and part of their English heritage. Thus, until the mid-eighteenth century, almost no one in

the colonies thought of breaking away from England because participation in the British Empire provided many advantages — protection in war, access to British markets, and confirmation of the settlers' identity as “Englishmen” — and few drawbacks.

There were, however, real differences between Englishmen in England and those in the North American colonies. Within the colonies, English settlers had developed societies described by a leading historian as “the most radical in the contemporary Western world.” Certainly class distinctions were real and visible, and a small class of wealthy “gentlemen” — the Adamses, Washingtons, Jeffersons, and Hancocks — wore powdered wigs, imitated the latest European styles, were prominent in political life, and were generally accorded deference by ordinary people. But the ready availability of land following the dispossession of Native Americans, the scarcity of people, and the absence of both a titled nobility and a single established church meant that social life was far more open than in Europe. No legal distinctions differentiated clergy, aristocracy, and commoners, as they did in France. All free men enjoyed the same status before the law, a situation that excluded black slaves and, in some ways, white women as well. These conditions made for less poverty, more economic opportunity, fewer social differences, and easier relationships among the classes than in Europe. The famous economist Adam Smith observed that British colonists were “republican in their manners ... and their government” well before their independence from England.³



Granger, NYC — All rights reserved

Patriots and Loyalists

This English engraving dating from 1775 depicts a club-wielding mob of “Liberty Men” forcing a Virginian loyalist [someone committed to continued British rule] to sign a document, probably endorsing independence for the colonies. The threat of violence toward the loyalist is apparent in the armed crowd, the barrel of tar being used as a table in the foreground, and the sack of feathers hanging from the gallows

in the background. Patriots frequently tarred and feathered recalcitrant loyalists during the lead-up to the American Revolution.

AP* Analyzing Evidence

Based on the image above, how were the American patriots viewed in England?

Thus the American Revolution grew not from social tensions within the colonies, but from a rather sudden and unexpected effort by the British government to tighten its control over the colonies and to extract more revenue from them. As Britain's global struggle with France drained its treasury and ran up its national debt, British authorities, beginning in the 1760s, looked to America to make good these losses. Abandoning its neglectful oversight of the colonies, Britain began to act like a genuine imperial power, imposing a variety of new taxes and tariffs on the colonies without their consent, for they were not represented in the British Parliament. Many of the colonists were infuriated, because such measures challenged their economic interests, their established traditions of local autonomy, and their identity as true Englishmen. Armed with the ideas of the Enlightenment — popular sovereignty, natural rights, the consent of the governed — they went to war, and by 1781 they had prevailed, with considerable aid from the French, who were only too pleased to harm the interests of their British rivals.

AP® EXAM TIP

Make sure you can connect the American Revolution to broader aspects of global politics.

What was revolutionary about the American experience was not so much the revolution itself but the kind of society that had already emerged within the colonies. Independence from Britain was not accompanied by any wholesale social transformation. Rather, the revolution accelerated the established democratic tendencies of the colonial societies. Political authority remained largely in the hands of the existing elites who had led the revolution, although property requirements for voting were lowered and more white men of modest means, such as small farmers and urban artisans, were elected to state legislatures.

AP® EXAM TIP

Be able to compare the outcomes of the American Revolution with those of later Latin American revolutions.

This widening of political participation gradually eroded the power of traditional gentlemen, but no women or people of color shared in these gains. Land was not seized from its owners, except in the case of pro-British loyalists who had fled the country. Although slavery was gradually abolished in the northern states, where it counted for little, it remained firmly entrenched in the southern states, where it counted for much. Chief Justice John Marshall later gave voice to this conservative understanding of the American Revolution: “All contracts and rights, respecting property, remained unchanged by the Revolution.”⁴ In the century

that followed independence, the United States did become the world's most democratic country, but this development was less the direct product of the revolution and more the gradual working out in a reformist fashion of earlier practices and the principles of equality announced in the Declaration of Independence.

Nonetheless, many American patriots felt passionately that they were creating “a new order for the ages.” James Madison in the *Federalist Papers* made the point clearly: “We pursued a new and more noble course ... and accomplished a revolution that has no parallel in the annals of human society.” Supporters abroad agreed. On the eve of the French Revolution, a Paris newspaper proclaimed that the United States was “the hope and model of the human race.”⁵ In both cases, they were referring primarily to the political ideas and practices of the new country. The American Revolution, after all, initiated the political dismantling of Europe's New World empires. The “right to revolution,” proclaimed in the Declaration of Independence and made effective only in a great struggle, inspired revolutionaries and nationalists from Simón Bolívar in nineteenth-century Latin America to Ho Chi Minh in twentieth-century Vietnam. Moreover, the new U.S. Constitution — with its Bill of Rights, checks and balances, separation of church and state, and federalism — was one of the first sustained efforts to put the political ideas of the Enlightenment into practice. That document, and the ideas that it embraced, echoed repeatedly in the political upheavals of the century that followed.

The French Revolution, 1789–1815

AP® EXAM TIP

Pay attention to these recurring factors in the decline of empires throughout history: government mismanagement and angry lower classes.

Act Two in the drama of the Atlantic revolutions took place in France, beginning in 1789, although it was closely connected to Act One in North America. Thousands of French soldiers had provided assistance to the American colonists and now returned home full of republican enthusiasm. Thomas Jefferson, the U.S. ambassador in Paris, reported that France “has been awakened by our revolution.”⁶ More immediately, the French government, which had generously aided the Americans in an effort to undermine its British rivals, was teetering on the brink of bankruptcy and had long sought reforms that would modernize the tax system and make it more equitable. In a desperate effort to raise taxes against the opposition of the privileged classes, the French king, Louis XVI, had called into session an ancient representative body, the Estates General. It consisted of male representatives of the three “estates,” or legal orders, of prerevolutionary France: the clergy, the nobility, and the commoners. The first two estates comprised about 2 percent of the population, and the Third Estate included everyone else. When that body convened in 1789, representatives of the Third

Estate soon organized themselves as the National Assembly, claiming the sole authority to make laws for the country. A few weeks later, they forthrightly claimed in the [Declaration of the Rights of Man and Citizen](#) that “men are born and remain free and equal in rights,” and this declaration later became the preamble of the 1791 French Constitution. These actions, unprecedented and illegal in the *ancien régime* (the old regime), launched the [French Revolution](#) and radicalized many of the participants in the National Assembly.

AP* Comparison

How did the French Revolution differ from the American Revolution? How were the two revolutions similar?

AP* Causation

How did Louis XVI's desire to keep France solvent contribute to the French Revolution?

The French Revolution was quite different from its North American predecessor. Whereas the American Revolution expressed the tensions of a colonial relationship with a distant imperial power, the French insurrection was driven by sharp conflicts within French society. Members of the titled nobility — privileged, prestigious, and wealthy — resented and resisted the monarchy's efforts to subject them to new taxes. Educated middle-class men such as doctors, lawyers, lower-level officials, and merchants were growing in numbers and sometimes in wealth and were

offended by the remaining privileges of the aristocracy, from which they were excluded. Ordinary urban men and women, many of whose incomes had declined for a generation, were hit particularly hard in the late 1780s by the rapidly rising price of bread and widespread unemployment. Peasants in the countryside, though largely free of serfdom, were subject to hated dues imposed by their landlords, taxes from the state, obligations to the Church, and the requirement to work without pay on public roads. As Enlightenment ideas penetrated French society, more and more people, mostly in the Third Estate but also including some priests and nobles, found a language with which to articulate these grievances. The famous French writer Jean-Jacques Rousseau had told them that it was “manifestly contrary to the law of nature ... that a handful of people should gorge themselves with superfluities while the hungry multitude goes in want of necessities.”⁷

AP® EXAM TIP

Take notes on this violent phase of the French Revolution to compare it with the later Russian and Chinese revolutions of the twentieth century.

These social conflicts gave the French Revolution, especially during its first five years, a much more violent, far-reaching, and radical character than its American counterpart. It was a profound social upheaval, more comparable to the revolutions of Russia and China in the twentieth century than to the earlier American Revolution. Initial efforts to establish a constitutional monarchy and promote harmony among the classes gave way to more

radical measures, as internal resistance and foreign opposition produced a fear that the revolution might be overturned. In the process, urban crowds organized insurrections. Some peasants attacked the residences of their lords, burning the documents that recorded their dues and payments. The National Assembly decreed the end of all legal privileges and eliminated what remained of feudalism in France. Even slavery was abolished, albeit briefly. Church lands were sold to raise revenue, and priests were put under government authority.

In 1793, King Louis XVI and his queen, Marie Antoinette, were executed, an act of regicide that shocked traditionalists all across Europe and marked a new stage in revolutionary violence. What followed was the Terror of 1793–1794. Under the leadership of Maximilien [Robespierre](#) (ROHBS-pee-air) and his Committee of Public Safety, tens of thousands deemed enemies of the revolution lost their lives on the guillotine. Shortly thereafter, Robespierre himself was arrested and guillotined, accused of leading France into tyranny and dictatorship. “The revolution,” remarked one of its victims, “was devouring its own children.”

Accompanying attacks on the old order were efforts to create a wholly new society, symbolized by a new calendar with the Year 1 in 1792, marking a fresh start for France. Unlike the Americans, who sought to restore or build on earlier freedoms, French revolutionaries perceived themselves to be starting from scratch and looked to the future. For the first time in its history, the country became a republic and briefly passed universal male suffrage, although it was never implemented. The old administrative system

was rationalized into eighty-three territorial departments, each with a new name. As revolutionary France prepared for war against its threatened and threatening neighbors, it created the world's largest army, with some 800,000 men, and all adult males were required to serve. Led by officers from the middle and even lower classes, this was an army of citizens representing the nation.



Musée de la Ville de Paris, Musée Carnavalet, Paris, France/Bridgeman Images

The Execution of Robespierre

The beheading of the radical leader Robespierre, who had himself brought thousands of others to the guillotine, marked a decisive turning point in the unfolding of the French Revolution and the end of its most violent phase.

How would the mass executions of the Terror have impacted the way that people outside of France interpreted the French Revolution?

In terms of gender roles, the French Revolution did not create a new society, but it did raise the question of female political equality far more explicitly than the American Revolution had done. Partly this was because French women were active in the major events of the revolution. In July 1789, they took part in the famous storming of the Bastille, a large fortress, prison, and armory that had come to symbolize the oppressive old regime. In October of that year, some 7,000 Parisian women, desperate about the shortage of bread, marched on the palace at Versailles, stormed through the royal apartments searching for the despised Queen Marie Antoinette, and forced the royal family to return with them to Paris.

AP® EXAM TIP

The growing demands for women's rights that grew out of the Atlantic revolutions are important information for the AP® exam.

Backed by a few male supporters, women also made serious political demands. They signed petitions detailing their complaints: lack of education, male competition in female trades, the prevalence of prostitution, the rapidly rising price of bread and soap. One petition, reflecting the intersection of class and gender, referred to women as the "Third Estate of the Third Estate." Another demanded the right to bear arms in defense of the revolution. Over sixty women's clubs were established throughout

the country. A small group called the Cercle Social (Social Circle) campaigned for women's rights, noting that "the laws favor men at the expense of women, because everywhere power is in your hands."⁸ The French playwright and journalist Olympe de Gouges appropriated the language of the Declaration of Rights to insist that "woman is born free and lives equal to man in her rights."

But the assertion of French women in the early years of the revolution seemed wildly inappropriate and threatening to most men, uniting conservatives and revolutionaries alike in defense of male privileges. And so in late 1793, the country's all-male legislative body voted to ban all women's clubs. "Women are ill-suited for elevated thoughts and serious meditation," declared one of the male representatives. "A woman should not leave her family to meddle in affairs of government." Here was a conception of gender that defined masculinity in terms of exercising political power. Women who aspired to do so were, in the words of one revolutionary orator, "denatured *viragos*" (unnatural domineering women), in short, not really women at all.⁹ Thus French revolutionaries were distinctly unwilling to offer any political rights to women, even though they had eliminated class restrictions, at least in theory; granted religious freedom to Jews and Protestants; and abolished slavery. Nonetheless, according to a leading historian, "the French Revolution, more than any other event of its time, opened up the question of women's rights for consideration" and thus laid the foundations for modern feminism.¹⁰

What caused the French Revolution to become much more radical than the American Revolution?

If not in terms of gender, the immediate impact of the revolution was felt in many other ways. Streets got new names; monuments to the royal family were destroyed; titles vanished; people referred to one another as “citizen so-and-so.” Real politics in the public sphere emerged for the first time as many people joined political clubs, took part in marches and demonstrations, served on local committees, and ran for public office. Ordinary men and women, who had identified primarily with their local communities, now began to think of themselves as belonging to a nation. The state replaced the Catholic Church as the place for registering births, marriages, and deaths, and revolutionary festivals substituted for church holidays.

More radical revolutionary leaders deliberately sought to convey a sense of new beginnings and endless possibilities. At a Festival of Unity held in 1793 to mark the first anniversary of the end of monarchy, participants burned the crowns and scepters of the royal family in a huge bonfire while releasing a cloud of 3,000 white doves. The Cathedral of Notre Dame was temporarily turned into the Temple of Reason, while a “Hymn to Liberty” combined traditional church music with the explicit message of the Enlightenment:

Oh Liberty, sacred Liberty / Goddess of an enlightened people
Rule today within these walls. / Through you this temple is purified.

Liberty! Before you reason chases out deception, / Error flees, fanaticism
is beaten down.

Our gospel is nature / And our cult is virtue.

To love one's country and one's brothers, / To serve the Sovereign People

These are the sacred tenets / And pledge of a Republican.¹¹

Elsewhere too the French Revolution evoked images of starting over. Witnessing that revolution in 1790, the young William Wordsworth, later a famous British Romantic poet, imagined “human nature seeming born again.” “Bliss it was in that dawn to be alive,” he wrote. “But to be young was very heaven.”

The French Revolution also differed from the American Revolution in the way its influence spread. At least until the United States became a world power at the end of the nineteenth century, what inspired others was primarily the example of its revolution and its constitution. French influence, by contrast, spread through conquest, largely under the leadership of [Napoleon Bonaparte](#) (r. 1799–1815). A highly successful general who seized power in 1799, Napoleon is often credited with taming the revolution in the face of growing disenchantment with its more radical features and with the social conflicts it generated. He preserved many of its more moderate elements, such as civil equality, a secular law code, religious freedom, and promotion by merit, while reconciling with the Catholic Church and suppressing the revolution's more democratic elements in a military dictatorship. In short, Napoleon kept the revolution's emphasis on social equality for men but dispensed with liberty.

AP® EXAM TIP

If you haven't already done so, now is a good time to make a chart of political, economic, and social similarities and differences between the French and American revolutions.

Like many of the revolution's ardent supporters, Napoleon was intent on spreading its benefits far and wide. In a series of brilliant military campaigns, his forces subdued most of Europe, thus creating the continent's largest empire since the days of the Romans (see [Map 8.2](#)). Within that empire, Napoleon imposed such revolutionary practices as ending feudalism, proclaiming equality of rights, insisting on religious toleration, codifying the laws, and rationalizing government administration. In many places, these reforms were welcomed, and seeds of further change were planted. But French domination was also resented and resisted, stimulating national consciousness throughout Europe. That too was a seed that bore fruit in the century that followed. More immediately, national resistance, particularly from Russia and Britain, brought down Napoleon and his amazing empire by 1815 and marked an end to the era of the French Revolution, though not to the potency of its ideas.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 8.2 Napoleon's European Empire

The French Revolution spawned a French Empire, under Napoleon's leadership, that encompassed most of Europe and served to spread the principles of the revolution.

Description

French Empire: France (Paris, Rome, Elba) and Illyrian Provinces.

Allied with Napoleon: Austrian Empire (Vienna), Prussia (Tilsit), and Kingdom of Norway and Denmark.

Dependent States: Spain, Kingdom of Naples (Naplee), Kingdom of Italy, Switzerland, Confederation of the Rhine, Westphalia, and Saxony.

At war with Napoleon: Great Britain (London) and Russian Empire (Moscow and St. Petersburg).

Battle sites: Trafalgar, 1805; Waterloo, 1813; Leipzig, 1813; Borodino, 1812.

AP® Causation

Based on the evidence in this map, how did the rise of Napoleon facilitate the spread of Enlightenment ideals across the European continent?

The Haitian Revolution, 1791–1804

AP® EXAM TIP

The AP® exam often asks questions about the Haitian Revolution because it was partly inspired by revolutions on both sides of the Atlantic: the American and the French revolutions.

Nowhere did the example of the French Revolution echo more loudly than in the French Caribbean colony of Saint Domingue, later renamed Haiti (see [Map 8.3](#) later in this chapter). Widely regarded as the richest colony in the world, Saint Domingue boasted 8,000 plantations, which in the late eighteenth century produced some 40 percent of the world's sugar and perhaps half of its coffee. A slave labor force of about 500,000 people made up the vast majority of the colony's population. Whites numbered about 40,000, sharply divided between very well-to-do plantation

owners, merchants, and lawyers and those known as *petits blancs* (peh-TEE blahnk), or poor whites. A third social group consisted of some 30,000 *gens de couleur libres* (free people of color), many of them of mixed-race background. Given its enormous inequalities and its rampant exploitation, this Caribbean colony was primed for explosion.

AP® DIGGING DEEPER

The French established a three-tiered social class structure based primarily on race, but which also established sharp divisions based on wealth and land ownership. The *grands blancs* held the most social and political power in the colony. They were granted the right to vote in the French National Assembly. The poor whites of the colonies, called the *petits blancs*, lacked political authority because they did not meet the required twenty-slave minimum to gain representation in the National Assembly. The *gens de couleur* based their social status on landholdings as well as number of slaves. Fierce competition existed between the *petits blancs* and *gens de couleur*. The slaves ranked at the lowest level of colonial society.

In such a volatile setting, the ideas and example of the French Revolution lit several fuses and set in motion a spiral of violence that engulfed the colony for more than a decade. The principles of the revolution, however, meant different things to different people. To the *grands blancs* — the rich white landowners — it suggested greater autonomy for the colony and fewer economic restrictions on trade, but they resented the demands of the *petits blancs*, who sought equality of citizenship for all whites. Both white groups were adamantly opposed to the insistence of free people of color that the “rights of man” meant equal treatment for all free people

regardless of race. To the slaves, the promise of the French Revolution was a personal freedom that challenged the entire slave labor system. In a massive revolt beginning in 1791, triggered by rumors that the French king had already declared an end to slavery, slaves burned 1,000 plantations and killed hundreds of whites as well as mixed-race people.

Soon warring factions of slaves, whites, and free people of color battled one another. Spanish and British forces, seeking to enlarge their own empires at the expense of the French, only added to the turmoil. Amid the confusion, brutality, and massacres of the 1790s, power gravitated toward the slaves, now led by the astute Toussaint Louverture, himself a former slave. He and his successor overcame internal resistance, outmaneuvered the foreign powers, and even defeated an attempt by Napoleon to reestablish French control.

AP* Comparison

What was distinctive about the Haitian Revolution when compared to other revolutionary movements in the Atlantic and elsewhere in world history?

When the dust settled in the early years of the nineteenth century, it was clear that something remarkable and unprecedented had taken place, a revolution unique in the Atlantic world and in world history. Socially, the last had become first. In the only completely successful slave revolt in world history, “the lowest order of the society — slaves — became equal, free, and independent

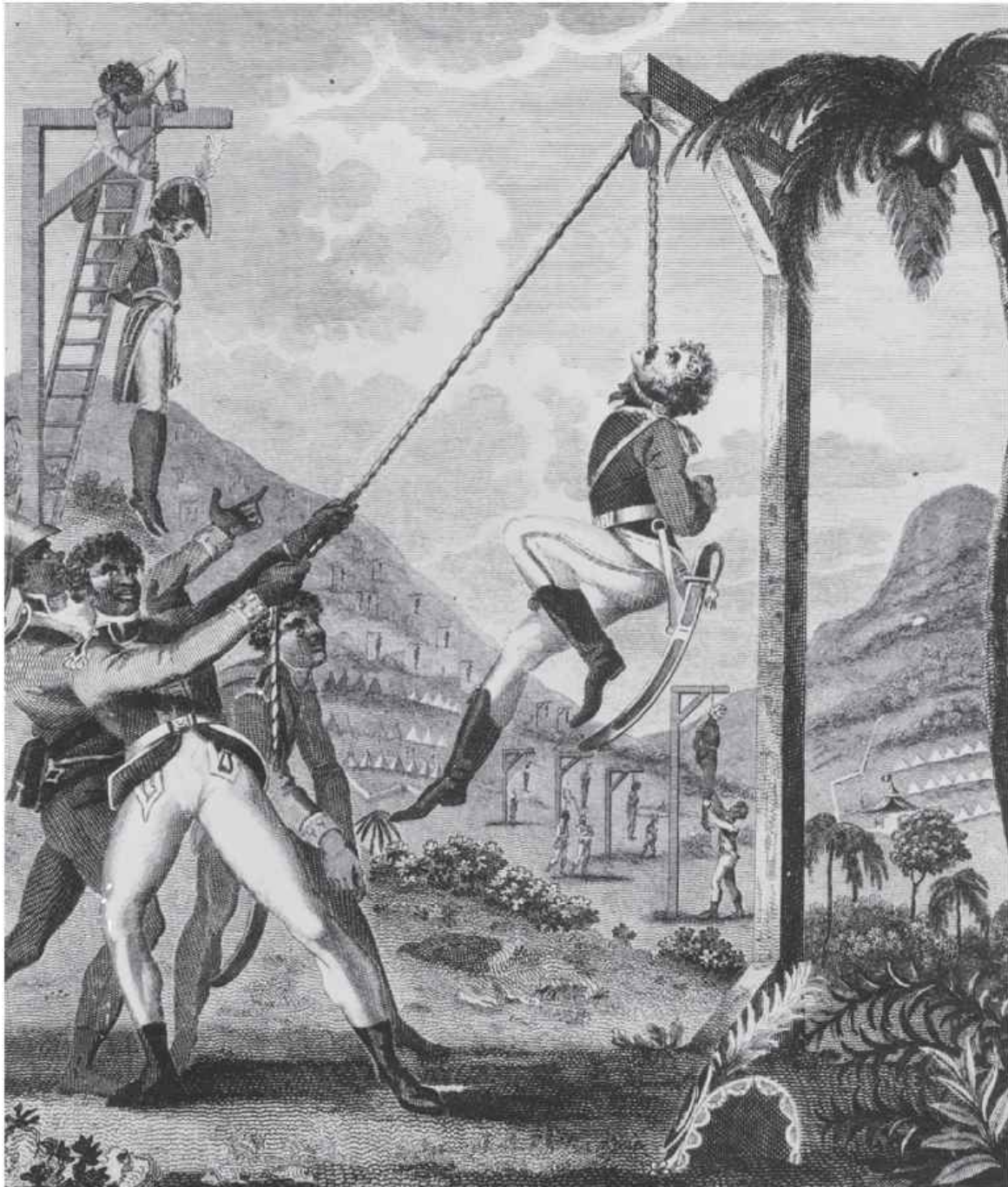
citizens.”¹² Politically, they had thrown off French colonial rule, creating the second independent republic in the Americas and the first non-European state to emerge from Western colonialism. They renamed their country “Haiti,” a term meaning “mountainous” or “rugged” in the language of the original Taino people. It was a symbolic break with Europe and represented an effort to connect with the long-deceased native inhabitants of the land. Some, in fact, referred to themselves as “Incas.” At the formal declaration of Haiti’s independence on January 1, 1804, Jean-Jacques Dessalines, the new country’s first head of state, declared: “I have given the French cannibals blood for blood; I have avenged America.”¹³ In defining all Haitian citizens as “black” and legally equal regardless of color or class, Haiti directly confronted elite preferences for lighter skin even as it disallowed citizenship for most whites. Economically, the country’s plantation system, oriented wholly toward the export of sugar and coffee, had been largely destroyed. As whites fled or were killed, both private and state lands were redistributed among former slaves and free blacks, and Haiti became a nation of small-scale farmers producing mostly for their own needs, with a much smaller export sector.

AP* Causation

Describe the effects of the Haitian Revolution on the United States, Latin America, the Caribbean, and France.

The destructiveness of the [Haitian Revolution](#), its bitter internal divisions of race and class, and continuing external opposition

contributed much to Haiti's abiding poverty as well as to its authoritarian and unstable politics. So too did the enormous "independence debt" that the French forced on the fledgling republic in 1825, a financial burden that endured for well over a century. "Freedom" in Haiti came to mean primarily the end of slavery rather than the establishment of political rights for all. In the early nineteenth century, however, Haiti was a source of enormous hope and of great fear. Within weeks of the Haitian slave uprising in 1791, Jamaican slaves had composed songs in its honor, and it was not long before slave owners in the Caribbean and North America observed a new "insolence" in their slaves. Certainly, its example inspired other slave rebellions, gave a boost to the dawning abolitionist movement, and has been a source of pride for people of African descent ever since.



From "An Historic Account of the Black Empire of Haiti," 1805, engraving by Marcus Rainsford [ca. 1750–1805]/Private Collection/Bridgeman Images

The Haitian Revolution

This early nineteenth-century engraving, titled *Revenge Taken by the Black Army*, shows black Haitian soldiers hanging a large number of French soldiers, thus illustrating both the violence and the racial dimension of the upheaval in Haiti.

In what ways were the French and Haitian revolutions similar in their use of terror? What accounts for the relative levels of violence in each?

To whites throughout the hemisphere, the cautionary saying “Remember Haiti” reflected a sense of horror at what had occurred there and a determination not to allow political change to reproduce that fearful outcome again. Particularly in Latin America, the events in Haiti injected a deep caution and social conservatism in the elites who led their countries to independence in the early nineteenth century. Ironically, though, the Haitian Revolution also led to a temporary expansion of slavery elsewhere. Cuban plantations and their slave workers considerably increased their production of sugar as that of Haiti declined. Moreover, Napoleon’s defeat in Haiti persuaded him to sell to the United States the French territories known as the Louisiana Purchase, from which a number of “slave states” were carved out. Nor did the example of Haiti lead to successful independence struggles in the rest of the thirty or so Caribbean colonies. Unlike mainland North and South America, Caribbean decolonization had to await the twentieth century. In such contradictory ways did the echoes of the Haitian Revolution reverberate in the Atlantic world.

Latin American Revolutions, 1808–1825

AP® EXAM TIP

Understand the political and social power of the creole elites in Latin American history.

The final act in a half century of Atlantic revolutionary upheaval took place in the Spanish and Portuguese colonies of mainland Latin America (see [Map 8.3](#)). These [Latin American revolutions](#) were shaped by preceding events in North America, France, and Haiti as well as by their own distinctive societies and historical experiences. As in British North America, native-born elites (known as *creoles*) in the Spanish colonies were offended and insulted by the Spanish monarchy's efforts during the eighteenth century to exercise greater power over its colonies and to subject them to heavier taxes and tariffs. Creole intellectuals had also become familiar with ideas of popular sovereignty, republican government, and personal liberty derived from the European Enlightenment. But these conditions, similar to those in North America, led initially only to scattered and uncoordinated protests rather than to outrage, declarations of independence, war, and unity, as had occurred in the British colonies. Why did Spanish colonies win their independence almost fifty years later than those of British North America?



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 8.3 Latin American Independence

With the exception of Haiti, Latin American revolutions brought independence to new states but offered little social change or political opportunity for the vast majority of people.

READING THE MAP: Which regions remained colonies after 1830?

INTERPRETING THE MAP: Compare the political boundaries of South American states on this map and on [Map 9.5: Latin America and the World, 1825–1935](#). What changes can you identify? Have the political boundaries remained relatively stable, or do the alterations to borders indicate significant political change?

Description

The areas marked are as follows:

Former Spanish colonies along with date of independence: Mexico 1821, United Provinces of Central America 1823, Santo Domingo 1821, Venezuela 1830, Colombia 1819, Peru 1824, Ecuador 1822, Bolivia 1825, Paraguay 1811, Chile 1818, Argentina 1816, and Uruguay 1828.

Former Portuguese colony: Brazil 1822.

Remaining colonies after 1830: British Guiana, Suriname (Netherlands), French Guiana, British Honduras, Jamaica (Britain), and Cuba (Spain).

An insight of a world map with the area marked above are highlighted.

AP^{*} Causation

In what ways did the spread of Enlightenment philosophy affect independence movements in Latin America?

Spanish colonies had long been governed in a rather more authoritarian fashion than their British counterparts and were more sharply divided by class. In addition, whites throughout Latin America were vastly outnumbered by Native Americans, people of African ancestry, and those of mixed race. All of this inhibited the

growth of a movement for independence, notwithstanding the example of North America and similar provocations.

Despite their growing disenchantment with Spanish rule, creole elites did not so much generate a revolution as have one thrust upon them by events in Europe. In 1808, Napoleon invaded Spain and Portugal, deposing the Spanish king Ferdinand VII and forcing the Portuguese royal family into exile in Brazil. With legitimate royal authority now in disarray, Latin Americans were forced to take action. The outcome, ultimately, was independence for the various states of Latin America, established almost everywhere by 1826. But the way in which independence occurred and the kind of societies it generated differed greatly from the experience of both North America and Haiti.

AP* Contextualization

How were the Spanish American revolutions shaped by the American, French, and Haitian revolutions?

AP® DIGGING DEEPER

The *casta* system provided a class system for the multiracial societies of Latin America. The *peninsulares* were at the top of the social hierarchy. These were whites born in Europe. *Criollos* (creoles) were whites of European descent born in the colonies. The *indios* were the indigenous people, while *mestizos* were the offspring of a relationship between a colonist and a native. *Negros* were the peoples of African ancestry, and *mulattos* were those of mixed race between European and African ancestry.

The process lasted more than twice as long as it did in North America, partly because Latin American societies were so divided by class, race, and region. In North America, violence was directed almost entirely against the British and seldom spilled over into domestic disputes, except for some bloody skirmishes with loyalists. In Mexico, by contrast, the move toward independence began in 1810–1811 in a peasant insurrection, driven by hunger for land and by high food prices and led successively by two priests, Miguel Hidalgo and José Morelos. Alarmed by the social radicalism of the [Hidalgo-Morelos rebellion](#), creole landowners, with the support of the Church, raised an army and crushed the insurgency. Later that alliance of clergy and creole elites brought Mexico to a more socially controlled independence in 1821. Such violent conflict among Latin Americans, along lines of race, class, and ideology, accompanied the struggle against Spain in many places.

The entire independence movement in Latin America took place under the shadow of a great fear — the dread of social rebellion from below — that had little counterpart in North America. The extensive violence of the French and Haitian revolutions was a lesson to Latin American elites that political change could easily get out of hand and was fraught with danger to themselves. An abortive rebellion of Native Americans in Peru in the early 1780s, led by [Tupac Amaru](#), a man who claimed direct descent from the last Inca emperor, reminded whites that they sat atop a potentially explosive society, most of whose members were exploited and oppressed people of color. So too did the Hidalgo-Morelos rebellion in Mexico.

AP® EXAM TIP

You should understand the role of Simón Bolívar in leading Latin American revolutions.

And yet the creole sponsors of independence movements, both regional military leaders such as Simón Bolívar and José de San Martín and their civilian counterparts, required the support of “the people,” or at least some of them, if they were to prevail against Spanish forces. The answer to this dilemma was found in nativism, which cast all of those born in the Americas — creoles, Indians, mixed-race people, free blacks — as Americanos, while the enemy was defined as those born in Spain or Portugal.¹⁴ This was no easy task, because many creole whites and mestizos saw themselves as Spanish and because great differences of race, culture, and wealth divided the Americanos. Nonetheless, nationalist leaders made efforts to mobilize people of color into the struggle with promises of freedom, the end of legal restrictions, and social advancement. Many of these leaders were genuine liberals who had been influenced by the ideals of the Enlightenment, the French Revolution, and Spanish liberalism. In the long run, however, few of those promises were kept. Certainly, the lower classes, Native Americans, and slaves benefited little from independence. “The imperial state was destroyed in Spanish America,” concluded one historian, “but colonial society was preserved.”¹⁵

What opportunities and barriers existed for women and nonelites in the era of revolutions in Latin America in 1800–1850?

Nor did women as a group gain much from the independence struggle, though they had participated in it in various ways. Upper-class or wealthy women gave and raised money for the cause and provided safe havens for revolutionary meetings. In Mexico, some women disguised themselves as men to join the struggle, while numerous working-class and peasant women served as cooks and carriers of supplies in a “women’s brigade.” A considerable number of women were severely punished for their disloyalty to the Crown, with some forty-eight executed in Colombia. Yet, after independence, few social gains rewarded these efforts. General San Martín of Argentina accorded national recognition to a number of women, and modest improvement in educational opportunities for women appeared. But Latin American women continued to be wholly excluded from political life and remained under firm legal control of the men in their families.



Chalk lithograph by R. Weibezahl, 1829/Sammlung Archiv für Kunst und Geschichte, Berlin, Germany/akg-images

Simón Bolívar

Among the heroic figures of Spanish American independence movements, none was more significant than Simón Bolívar, shown here in a moment of triumph entering his hometown of Caracas in present-day Venezuela. But Bolívar was immensely disappointed in the outcomes of independence, as his dream of a unified South America perished amid the rivalries of separate countries.

AP* Analyzing Evidence

What indicators of Latin American social status are shown in the image above?

A further difference in the Latin American situation lay in the apparent impossibility of uniting the various Spanish colonies, so much larger than the small British territories of North America, despite several failed efforts to do so. Thus no United States of Latin America emerged. Distances among the colonies and geographic obstacles to effective communication were certainly greater than in the Eastern Seaboard colonies of North America, and their longer colonial experience had given rise to distinct and deeply rooted regional identities. Shortly before his death in 1830, the prominent independence leader Simón Bolívar, who so admired George Washington and had so ardently hoped for greater unity, wrote in despair to a friend: “[Latin] America is ungovernable. Those who serve the revolution plough the sea.”¹⁶

AP* Comparison

Compare the North American, French, Haitian, and Spanish American revolutions. What are the most significant similarities and differences?

The aftermath of independence in Latin America marked a reversal in the earlier relationship of the two American continents. The United States, which began its history as the leftover “dregs” of the New World, grew increasingly wealthy, industrialized, democratic, internationally influential, and generally stable, with the major exception of the Civil War. The Spanish colonies, which took shape in the wealthiest areas and among the most sophisticated cultures of the Americas, were widely regarded as the more promising region compared to England’s North American territories, which had a backwater reputation. But in the nineteenth century, as newly independent countries in both regions launched a new phase of their histories, those in Latin America became relatively underdeveloped, impoverished, undemocratic, politically unstable, and dependent on foreign technology and investment. Begun in broadly similar circumstances, the Latin American and North American revolutions occurred in very different societies and gave rise to very different historical trajectories.

Echoes of Revolution

AP® EXAM TIP

Keep in mind that three decades of political conflict in Europe during the first part of the nineteenth century destabilized European hegemony.

The repercussions of the Atlantic revolutions reverberated far beyond their places of origin and persisted long after those upheavals had been concluded. Britain’s loss of its North American colonies, for example, fueled its growing interest and interventions in Asia, contributing to British colonial rule in India and the Opium Wars in China. Napoleon’s brief conquest of Egypt (1798–1801) opened the way for a modernizing regime to emerge in that ancient land and stimulated westernizing reforms in the Ottoman Empire (see [“The Ottoman Empire and the West in the Nineteenth Century” in Chapter 11](#)). During the nineteenth century, the idea of a “constitution” found advocates in Poland, Russia, the Spanish-ruled Philippines, China, the Ottoman Empire, and British-governed India.

Within Europe, which was generally dominated by conservative governments following Napoleon’s final defeat, smaller revolutionary eruptions occurred in 1830, more widely in 1848, and in Paris in 1870. They reflected ideas of republicanism, greater social equality, and national liberation from foreign rule. Such ideas and social pressures pushed the major states of

Western Europe, the United States, and Argentina to enlarge their voting publics, generally granting universal male suffrage by 1914. An abortive attempt to establish a constitutional regime even broke out in autocratic Russia in 1825, led by aristocratic military officers influenced by French revolutionary ideas. While it quickly failed, it marked the beginning of a revolutionary tradition in Russia, which came to fruition only in 1917. More generally, the American and French revolutions led sympathetic elites in Central Europe and elsewhere to feel that they had fallen behind, that their countries were “sleeping.” As early as 1791, a Hungarian poet gave voice to such sentiments: “O you still in the slave’s collar ... And you too! Holy consecrated kings ... turn your eyes to Paris! Let France set out the fate of both king and shackled slave.”¹⁷

AP® EXAM TIP

The abolition of slavery in the Atlantic world is considered one of the greatest political and social achievements of the nineteenth century. This is an important turning point to take note of.

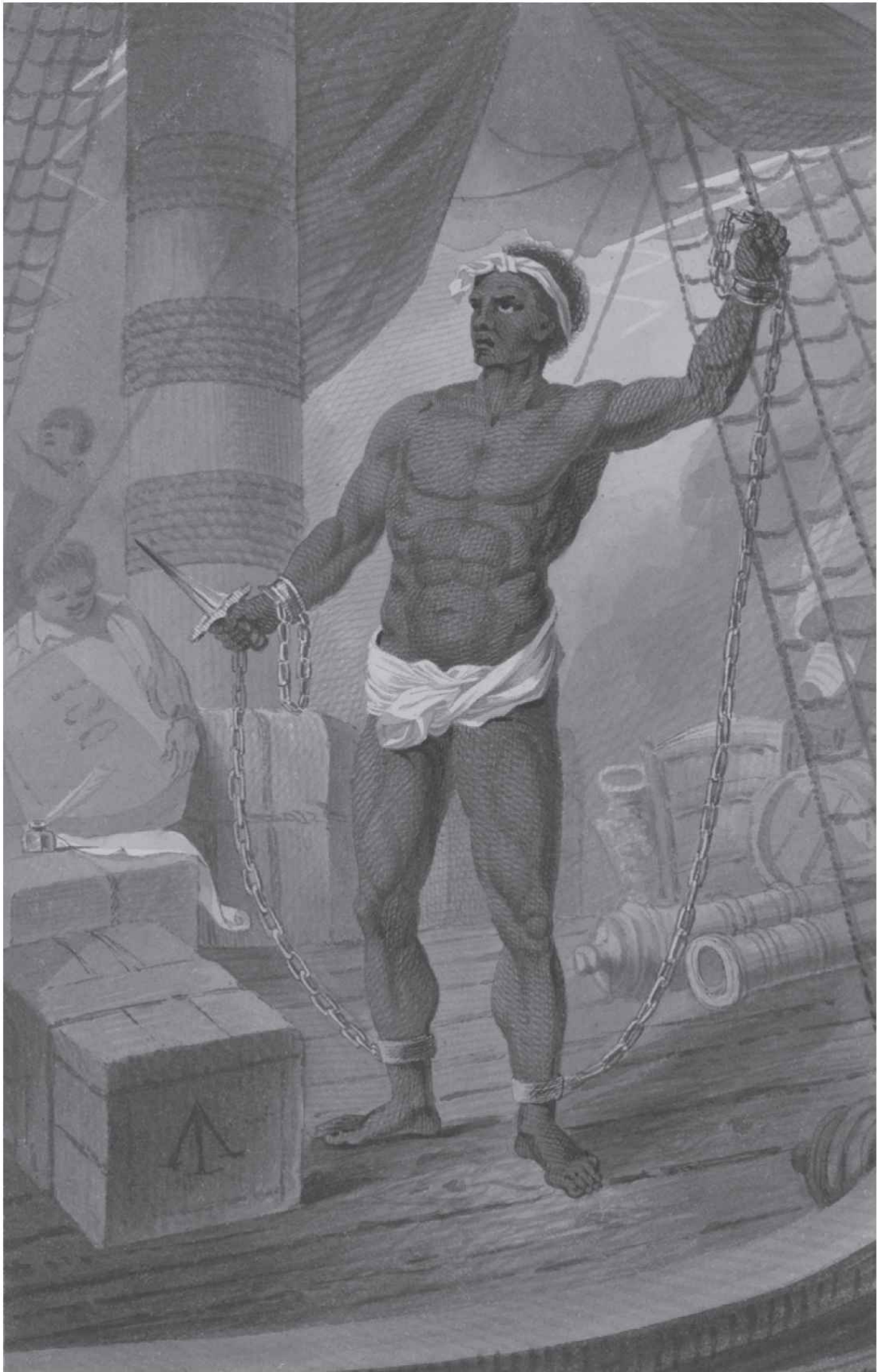
Beyond these echoes of the Atlantic revolutions, three major movements arose to challenge continuing patterns of oppression or exclusion. Abolitionists sought the end of slavery; nationalists hoped to foster unity and independence from foreign rule; and feminists challenged male dominance. Each of these movements bore the marks of the Atlantic revolutions, and although they took root first in Europe and the Americas, each came to have a global significance in the centuries that followed.

The Abolition of Slavery

In little more than a century, from roughly 1780 to 1890, a remarkable transformation occurred in human affairs as slavery, widely practiced and little condemned since at least the beginning of civilization, lost its legitimacy and was largely ended. In this amazing process, the ideas and practices of the Atlantic revolutions played an important role.

Enlightenment thinkers in eighteenth-century Europe had become increasingly critical of slavery as a violation of the natural rights of every person, and the public pronouncements of the American and French revolutions about liberty and equality likewise focused attention on this obvious breach of those principles. To this secular antislavery thinking was added an increasingly vociferous religious voice, expressed first by Quakers and then by Protestant evangelicals in Britain and the United States. To them, slavery was “repugnant to our religion” and a “crime in the sight of God.”¹⁸ What made these moral arguments more widely acceptable was the growing belief that, contrary to much earlier thinking, slavery was not essential for economic progress. After all, England and New England were among the most prosperous regions of the Western world in the early nineteenth century, and both were based on free labor. Slavery in this view was out of date, unnecessary in the new era of industrial technology and capitalism. Thus moral virtue and economic success were joined. It was an attractive argument. The actions of slaves themselves likewise hastened the end of slavery. The dramatically successful Haitian Revolution was followed by three major rebellions in the

British West Indies, all of which were harshly crushed, in the early nineteenth century. The [Great Jamaica Revolt](#) of 1831–1832, in which perhaps 60,000 slaves attacked several hundred plantations, was particularly important in prompting Britain to abolish slavery throughout its empire in 1833. These revolts demonstrated clearly that slaves were hardly “contented,” and the brutality with which they were suppressed appalled British public opinion. Growing numbers of the British public came to believe that slavery was “not only morally wrong and economically inefficient, but also politically unwise.”¹⁹



National Maritime Museum, London. UK/The Image Works

Abolitionism

This unusual late eighteenth-century abolitionist image depicts an enslaved African in chains on the deck of a ship holding a knife. Unlike most abolitionist representations of Africans, which show their subjects kneeling, praying, or pleading, the subject of this engraving strikes a defiant pose as he seemingly contemplates suicide, or perhaps resistance, rather than captivity.

AP[®] Causation

How did slave resistance, such as the Great Jamaica Revolt, impact the representation of slaves in abolitionist imagery?

AP[®] Continuity and Change

How did the end of slavery transform the lives of the former slaves?

AP[®] EXAM TIP

It's important to know that the end of slavery led to a reemergence of indentured servitude in the Caribbean sugar plantations.

These various strands of thinking — secular, religious, economic, and political — came together in an **abolitionist movement**, most powerfully in Britain, which brought growing pressure on governments to close down the trade in slaves and then to ban slavery itself. In the late eighteenth century, such a movement gained wide support among middle- and working-class people in Britain. Its techniques included pamphlets with heartrending descriptions of slavery, numerous petitions to Parliament, lawsuits, and boycotts of slave-produced sugar. Frequent public meetings

dramatically featured the testimony of Africans who had experienced the horrors of slavery firsthand. In 1807, Britain forbade the sale of slaves within its empire and in 1834 emancipated those who remained enslaved. Over the next half century, other nations followed suit, responding to growing international pressure, particularly from Britain, then the world's leading economic and military power. British naval vessels patrolled the Atlantic, intercepted illegal slave ships, and freed their human cargoes in a small West African settlement called Freetown, in present-day Sierra Leone. Following their independence, most Latin American countries abolished slavery by the 1850s. Brazil, in 1888, was the last to do so, bringing more than four centuries of Atlantic slavery to an end. A roughly similar set of conditions — fear of rebellion, economic inefficiency, and moral concerns — persuaded the Russian tsar (zahr) to free the many serfs of that huge country in 1861, although there it occurred by fiat from above rather than from growing public pressure.

AP® DIGGING DEEPER

Men, women, and sometimes children who were unable to afford passage to the Americas signed contracts to serve for four to seven years in exchange for passage and basic needs. Once the terms of the contract had been met, servants were allowed to leave the service of their masters. Nevertheless, while under the terms of contract, indentured servants were considered the personal property of their master, and the contract could even be sold or inherited.

None of this happened easily. Slave economies continued to flourish well into the nineteenth century, and plantation owners vigorously resisted the onslaught of abolitionists. So did slave traders, both European and African, who together shipped millions of additional captives, mostly to Cuba and Brazil, long after the British had declared the trade illegal. Osei Bonsu, the powerful king of the West African state of Asante, was puzzled as to why the British would no longer buy his slaves. “If they think it bad now,” he asked a local British representative in 1820, “why did they think it good before?”²⁰ Nowhere was the persistence of slavery more evident and resistance to abolition more intense than in the southern states of the United States. It was the only slaveholding society in which the end of slavery occurred through a bitter, prolonged, and highly destructive civil war (1861–1865).

The end of Atlantic slavery during the nineteenth century surely marked a major and quite rapid turn in the world’s social history and in the moral thinking of humankind. Nonetheless, the outcomes of that process were often surprising and far from the expectations of abolitionists or the newly freed slaves. In most cases, the economic lives of the former slaves did not improve dramatically. Nowhere in the Atlantic world, except Haiti, did a redistribution of land follow the end of slavery. But freedmen everywhere desperately sought economic autonomy on their own land, and in parts of the Caribbean such as Jamaica, where unoccupied land was available, independent peasant agriculture proved possible for some. Elsewhere, as in the southern United States, various forms of legally free but highly dependent labor, such as sharecropping, emerged to replace slavery and to provide

low-paid and often-indebted workers for planters. The understandable reluctance of former slaves to continue working in plantation agriculture created labor shortages and set in motion a huge new wave of global migration. Large numbers of indentured servants from India and China were imported into the Caribbean, Peru, South Africa, Hawaii, Malaya, and elsewhere to work in mines, on plantations, and in construction projects. There they often toiled in conditions not far removed from slavery itself.

AP* Continuity and Change

How did the end of slavery affect the lives of the former slaves?

Newly freed people did not achieve anything close to political equality, except in Haiti. White planters, farmers, and mine owners retained local authority in the Caribbean, where colonial rule persisted until well into the twentieth century. In the southern United States, a brief period of “radical reconstruction,” during which newly freed blacks did enjoy full political rights and some power, was followed by harsh segregation laws, denial of voting rights, a wave of lynchings, and a virulent racism that lasted well into the twentieth century. For most former slaves, emancipation usually meant “nothing but freedom.”²¹ Unlike the situation in the Americas, the end of serfdom in Russia transferred to the peasants a considerable portion of the nobles’ land, but the need to pay for this land with “redemption dues” and the rapid growth of Russia’s rural population ensured that most peasants remained impoverished and politically volatile.

AP* Comparison

Compare the social conditions for former slaves and former serfs in the United States and in Russia in the latter half of the nineteenth century.

In both West and East Africa, the closing of the external slave trade decreased the price of slaves and increased their use within African societies to produce the export crops that the world economy now sought. Thus, as Europeans imposed colonial rule on Africa in the late nineteenth century, they loudly proclaimed their commitment to ending slavery in a continent from which they had extracted slaves for more than four centuries. This was surely among the more ironic outcomes of the abolitionist process.

AP* Comparison

Compare the end of slavery in North America to the end of slavery in the Muslim world.

In the Islamic world, where slavery had long been practiced and elaborately regulated, the freeing of slaves, though not required, was strongly recommended as a mark of piety. Some nineteenth-century Muslim authorities opposed slavery altogether on the grounds that it violated the Quran's ideals of freedom and equality. But unlike Europe and North America, the Islamic world generated no popular grassroots antislavery movements. There slavery was outlawed gradually only in the twentieth century under the pressure of international opinion.

Nations and Nationalism

In addition to contributing to the end of slavery, the Atlantic revolutions also gave new prominence to a relatively recent kind of human community — the nation. By the end of the twentieth century, the idea that humankind was divided into separate nations, each with a distinct culture and territory and deserving an independent political life, was so widespread as to seem natural and timeless. And yet for most of human experience, states did not usually coincide with the culture of a particular people, for all the great empires and many smaller states governed culturally diverse societies. Few people considered rule by foreigners itself a terrible offense because the most important identities and loyalties were local, limited to clan, village, or region, with only modest connection to the larger state or empire that governed them. People might on occasion consider themselves part of larger religious communities (such as Christians or Muslims) or ethno-linguistic groupings such as Greek, Arab, or Maya, but such identities rarely provided the basis for enduring states.

AP[®] Contextualization

What accounts for the growth of nationalism as a powerful political identity in the nineteenth century?

All of that began to change during the era of Atlantic revolutions. Independence movements in both North and South America were made in the name of new nations. The French Revolution declared that sovereignty lay with “the people,” and its leaders mobilized this people to defend the “French nation” against its

external enemies. In 1793, the revolutionary government of France declared a mass conscription (*levée en masse*) with a stirring call to service:

Henceforth, until the enemies have been driven from the territory of the Republic, all the French are in permanent requisition for army service. The young men shall go to battle; the married men shall forge arms and transport provisions; the women shall make tents and clothes, and shall serve in the hospitals; the children shall turn old linen into lint; the old men shall repair to the public places, to stimulate the courage of the warriors and preach the unity of the Republic and the hatred of kings.²²

Napoleon's conquests likewise stimulated national resistance in many parts of Europe. European states had long competed and fought with one another, but increasingly in the nineteenth century, those states were inhabited by people who felt themselves to be citizens of a nation, deeply bound to their fellows by ties of blood, culture, or common experience, not simply common subjects of a ruling dynasty. It was a novel form of political loyalty.

AP® EXAM TIP

Take notes on all the ways nationalism was promoted by political and cultural leaders.

The rise of **nationalism** was also facilitated by Europe's modern transformation, as older identities and loyalties eroded. Science weakened the hold of religion on some. Migration to industrial cities or abroad diminished allegiance to local communities. At the same time, printing and the publishing industry standardized a variety of dialects into a smaller number of European languages, a

process that allowed a growing reading public to think of themselves as members of a common linguistic group or nation. All of this encouraged political and cultural leaders to articulate an appealing idea of their particular nations and ensured a growing circle of people receptive to such ideas. Thus the idea of the “nation” was constructed or even invented, but it was often imagined and presented as a reawakening of older linguistic or cultural identities, and it certainly drew on the songs, dances, folktales, historical experiences, and collective memories of earlier cultures (see [Map 8.4](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 8.4 The Nations and Empires of Europe, ca. 1880

By the end of the nineteenth century, the national principle had substantially reshaped the map of Europe, especially in the unification of Germany and Italy. However, several major empires remained, each with numerous subject peoples who likewise sought national independence.

READING THE MAP: In which regions of Europe were empires most prominent? Where were nation-states most prominent?

INTERPRETING THE MAP: Compare this map with [Map 8.2](#): Napoleon's European Empire. What changed on the political map of Europe after the collapse of Napoleon's empire? What stayed the same?

Description

The following nations with their respective capitals and important cities are labeled: Algeria (Algiers), Morocco (Tangier), Spain (Madrid), Portugal (Lisbon), France (Bordeaux, Paris, Marseille, and Corsica), Belgium (Brussels), Italy (Naples, Venice, Genoa, Rome, Sicily, and Sardinia), Germany (Berlin, Dresden, Munich), Luxembourg (Luxembourg), Romania (Bucharest), Bulgaria, Serbia, Sweden and Norway (Kristiania and Stockholm), Denmark (Copenhagen), Switzerland (Zurich), Great Britain (Scotland, Ireland, and England (London)), Greece (Athens), Algeria (Algiers), and Morocco (Tangier).

Ottoman Empire consisted of Syria, Egypt, Tripoli, Tunisia (Tunis), Montenegro, Macedonia, Bosnia- Herzegovina (Sarajevo) and the following cities: Adrianople, Constantinople, and Sinope.

Russian Empire consisted of Finland, Ukraine, Poland, and Crimea and the cities, St. Petersburg, Riga, Moscow, Voronezh, Kiev, Odessa, and Warsaw.

Austro- Hungarian Empire consisted of Austria and Croatia Slovenia and the cities, Vienna, Budapest, and Belgrade.

How did the rise of nationalism contribute to the political map of Europe?

Whatever its precise origins, nationalism proved to be an infinitely flexible and enormously powerful idea in nineteenth-century Europe and beyond. It inspired the political unification of both Italy (1870) and Germany (1871), gathering their previously fragmented peoples into new states. It encouraged Greeks and Serbs to assert their independence from the Ottoman Empire; Czechs and Hungarians to demand more autonomy within the Austrian Empire; Poles and Ukrainians to become more aware of their oppression within the Russian Empire; and the Irish to seek “home rule” and separation from Great Britain. By the end of the nineteenth century, a small Zionist movement, seeking a homeland in Palestine, had emerged among Europe’s frequently persecuted Jews.

Popular nationalism made the normal rivalry among European states even more acute and fueled a highly competitive drive for colonies in Asia and Africa. The immensity of the suffering and sacrifice that nationalism generated in Europe was vividly disclosed during the horrors of World War I. Furthermore, nationalism fueled rivalries among the various European-derived states in the Americas, reflected, for example, in the Mexican–United States War of 1846–1848 and the devastating conflict between Paraguay and the Triple Alliance of Argentina, Brazil, and Uruguay between 1864 and 1870, in which about half of Paraguay’s population perished.

Governments throughout the Western world now claimed to act on behalf of their nations and deliberately sought to instill national loyalties in their citizens through schools, public rituals, the mass media, and military service. Russian authorities, for example, imposed the use of the Russian language, even in parts of the country where it was not widely spoken. They succeeded, however, only in producing a greater awareness of Ukrainian, Polish, and Finnish nationalism.

As it became more prominent in the nineteenth century, nationalism took on a variety of political ideologies. Some supporters of liberal democracy and representative government, as in France or the United States, saw nationalism, with its emphasis on “the people,” as an aid to their aspirations toward wider involvement in political life. Often called civic nationalism, such a view identified the nation with a particular territory and maintained that people of various cultural backgrounds could assimilate into the dominant culture, as in the process of “becoming American.” Other versions of nationalism, in Germany, for example, sometimes defined the nation in racial terms that excluded those who did not share an imagined common ancestry, such as Jews. In the hands of conservatives, nationalism could be used to combat socialism and feminism, for those movements allegedly divided the nation along class or gender lines. Thus nationalism generated endless controversy because it provided no clear answer to the questions of who belonged to the nation or who should speak for it.



ullstein bild/Granger, NYC — All rights reserved

Nationalism in Poland

In the eighteenth century, Poland had been divided among Prussia, Austria, and Russia and disappeared as a separate and independent state. Polish nationalism found expression in the nineteenth century in a series of revolts against Poland's Russian occupiers. This painting shows Russian officers surrendering their standards to Polish insurgents during the November Uprising of 1830. The revolt was subsequently crushed, and Poland regained its independence as a nation-state only in 1918 at the end of World War I.

AP* Analyzing Evidence

How were images, such as the one shown, used to promote nationalism?

Nor was nationalism limited to the Euro-American world in the nineteenth century. An “Egypt for the Egyptians” movement arose in the 1870s as British and French intervention in Egyptian affairs deepened. When Japan likewise confronted European aggression

in the second half of the nineteenth century, its long sense of itself as a distinct culture was readily transformed into an assertive modern nationalism. In British-ruled India, small groups of Western-educated men began to think of their enormously diverse country as a single nation. The Indian National Congress, established in 1885, gave expression to this idea. The notion of the Ottoman Empire as a Turkish national state rather than a Muslim or dynastic empire took hold among a few people. By the end of the nineteenth century, some Chinese intellectuals began to think in terms of a Chinese nation beset both by a foreign ruling dynasty and by predatory Europeans. Along the West African coast, the idea of an “African nation” stirred among a handful of freed slaves and missionary-educated men. Although Egyptian and Japanese nationalism gained broad support, elsewhere in Asia and Africa such movements would have to wait until the twentieth century, when they exploded with enormous power on the stage of world history.

Feminist Beginnings

AP® EXAM TIP

Take notes on the nineteenth-century women’s rights movement and review them when you reach [Chapter 14](#) to track continuities across time. Also, be sure to know examples of nineteenth-century feminist leaders such as Mary Wollstonecraft.

A third echo of the Atlantic revolutions lay in the emergence of a feminist movement. Although scattered voices had earlier

challenged patriarchy, never before had an organized and substantial group of women called into question this most fundamental and accepted feature of all preindustrial civilizations — the subordination of women to men. But in the century following the French Revolution, such a challenge took shape, especially in Europe and North America. Then, in the twentieth century, feminist thinking transformed “the way in which women and men work, play, think, dress, worship, vote, reproduce, make love and make war.”²³ How did this extraordinary process get launched in the nineteenth century?

Thinkers of the European Enlightenment had challenged many ancient traditions, including on occasion that of women’s intrinsic inferiority (see [“Science and Enlightenment” in Chapter 7](#)). The French writer Condorcet, for example, called for “the complete destruction of those prejudices that have established an inequality of rights between the sexes.” The French Revolution then raised the possibility of re-creating human societies on new foundations. Many women participated in these events, and a few insisted, unsuccessfully, that the revolutionary ideals of liberty and equality must include women. In neighboring England, the French Revolution stimulated the writer Mary Wollstonecraft to pen her famous [Vindication of the Rights of Woman](#), one of the earliest expressions of a feminist consciousness. “Who made man the exclusive judge,” she asked, “if woman partake with him of the gift of reason?”

What were the achievements and limitations of nineteenth-century feminism?

Within the growing middle classes of industrializing societies, more women found both educational opportunities and some freedom from household drudgery. Such women increasingly took part in temperance movements, charities, abolitionism, and missionary work, as well as socialist and pacifist organizations. Some of their working-class sisters became active trade unionists. On both sides of the Atlantic, small numbers of these women began to develop a feminist consciousness that viewed women as individuals with rights equal to those of men. The first organized expression of this new feminism took place at the Women's Rights Convention in Seneca Falls, New York, in 1848. At that meeting, [Elizabeth Cady Stanton](#) drafted a statement that began by paraphrasing the Declaration of Independence: "We hold these truths to be self-evident, that all men and women are created equal."

AP® EXAM TIP

Take notes on examples of nineteenth-century feminism as a transatlantic movement. Notice that nineteenth-century feminism was largely an upper- and middle-class movement.

From the beginning, feminism became a transatlantic movement in which European and American women attended the same conferences, corresponded regularly, and read one another's work. Access to schools, universities, and the professions were

among their major concerns as growing numbers of women sought these previously unavailable opportunities. The more radical among them refused to take their husbands' surname or wore trousers under their skirts. Elizabeth Cady Stanton published a Women's Bible, excising the parts she found offensive. As heirs to the French Revolution, feminists ardently believed in progress and insisted that it must now include a radical transformation of the position of women.

By the 1870s, feminist movements in the West were focusing primarily on the issue of suffrage and were gaining a growing constituency. Now many ordinary middle-class housewives and working-class mothers joined their better-educated sisters in the movement. By 1914, some 100,000 women took part in French feminist organizations, while the National American Woman Suffrage Association claimed 2 million members. Most operated through peaceful protest and persuasion, but the British Women's Social and Political Union organized a campaign of violence that included blowing up railroad stations, slashing works of art, and smashing department store windows. One British activist, Emily Davison, threw herself in front of the king's horse during a race in Britain in 1913 and was trampled to death. By the beginning of the twentieth century in the most highly industrialized countries of the West, the women's movement had become a mass movement.

That movement had some effect. By 1900, upper- and middle-class women had gained entrance to universities, though in small numbers, and women's literacy rates were growing steadily. In the United States, a number of states passed legislation allowing

women to manage and control their own property and wages, separate from their husbands. Divorce laws were liberalized in some places. Professions such as medicine opened to a few, and teaching beckoned to many more. In Britain, Florence Nightingale professionalized nursing and attracted thousands of women into it, while Jane Addams in the United States virtually invented “social work,” which also became a female-dominated profession. Progress was slower in the political domain. In 1893, New Zealand became the first country to give the vote to all adult women; Finland followed in 1906. Elsewhere widespread voting rights for women in national elections were not achieved until after World War I, in 1920 in the United States, and in France not until 1945.

Beyond these concrete accomplishments, the movement prompted an unprecedented discussion about the role of women in modern society. In Henrik Ibsen’s play *A Doll’s House* (1879), the heroine, Nora, finding herself in a loveless and oppressive marriage, leaves both her husband and her children. European audiences were riveted, and many were outraged. Writers, doctors, and journalists addressed previously taboo sexual topics, including homosexuality and birth control. Socialists too found themselves divided about women’s issues. Did the women’s movement distract from the class solidarity that Marxism proclaimed, or did it provide added energy to the workers’ cause? Feminists themselves disagreed about the proper basis for women’s rights. Some took their stand on the modern idea of human equality: “Whatever is right for a man is right for a woman.” Others, particularly in France, based their claims more on the

distinctive role of women as mothers. “It is above all this holy function of motherhood,” wrote one advocate of **maternal feminism**, “which requires that women watch over the futures of their children and gives women the right to intervene not only in all acts of civil life, but also in all acts of political life.”²⁴



Sarin Images/Granger, NYC — All rights reserved

Women's Suffrage

What began as a few isolated voices of feminist protest in the early nineteenth century had become by the end of the century a mass movement in the United States and Western Europe. Here, in a photograph of an American suffrage parade in 1912, is an illustration of that movement in action.

AP[®] Analyzing Evidence

Based on the image, what social classes were most prominent in the suffrage movement? What evidence can you find regarding the social status of these protestors?

AP® EXAM TIP

It's important to recognize that, as with all major movements promoting social change, feminism had opposition.

Not surprisingly, feminism provoked bitter opposition. Some academic and medical experts argued that the strains of education and life outside the home would cause serious reproductive damage and as a consequence depopulate the nation. Thus feminists were viewed as selfish, willing to sacrifice the family or even the nation while pursuing their individual goals. Some saw suffragists, like Jews and socialists, as “a foreign body in our national life.” Never before in any society had such a passionate and public debate about the position of women erupted. It was a novel feature of Western historical experience in the aftermath of the Atlantic revolutions.

AP® EXAM TIP

Pay attention to these examples of nineteenth-century feminism beyond the West.

Like nationalism, a concern with women's rights spread beyond Western Europe and North America, though less widely. An overtly feminist newspaper was established in Brazil in 1852, and an independent school for girls was founded in Mexico in 1869. A handful of Japanese women and men, including the empress Haruko, raised issues about marriage, family planning, and especially education as the country began its modernizing process after 1868, but the state soon cracked down firmly,

forbidding women from joining political parties or even attending political meetings. In Russia, the most radical feminist activists operated within socialist or anarchist circles, targeting the oppressive tsarist regime. Within the Islamic world and in China, some modernists came to believe that education and a higher status for women strengthened the nation in its struggles for development and independence and therefore deserved support. (See [Zooming In: Kartini, for an example from the Dutch East Indies](#).) Huda Sharawi, founder of the first feminist organization in Egypt, returned to Cairo in 1923 from an international conference in Italy and threw her veil into the sea. Many upper-class Egyptian women soon followed her example.

Nowhere did nineteenth-century feminism have thoroughly revolutionary consequences. But as an outgrowth of the French and Industrial Revolutions, it raised issues that echoed repeatedly and more loudly in the century that followed.

ZOOMING IN 

Kartini: Feminism and Nationalism in Java



photo: Royal Tropical Institute

Kartini.

The ideas of the European Enlightenment and the Atlantic revolutions resonated deeply in the life of a remarkable young Javanese woman named Kartini during the late nineteenth century, when her country was part of the Dutch East Indies (now Indonesia).²⁵ Born in 1879 into a large aristocratic Javanese family, young Kartini attended a Dutch elementary school, where she learned the Dutch language and observed the relative

freedom of her European classmates, in sharp contrast to the constraints and ritualized interactions of her own family. At the age of twelve, in keeping with Javanese Muslim custom, Kartini was abruptly removed from her school. For the next four years, she never left her home.

Through her father, a high official in the Dutch colonial administration who much admired Western education, Kartini still had access to Dutch books, and later she was tutored by several Europeans, including one woman with strong socialist and feminist leanings. She also read widely on her own and began an extensive correspondence, largely with Dutch friends in the Netherlands, that lasted until her death. By the time she was twenty, Kartini had acquired an impressive Western education and a network of relationships with prominent Europeans both in the Netherlands and in Java.

From her letters, we learn something of Kartini's thinking. In light of her exposure to Europeans and European thought, she found the absolute subordination of Javanese women completely unacceptable. The seclusion of girls, the total separation of the sexes, the absence of educational opportunities — all of this drove her almost to despair. "Are fine women of no use to civilization?" she asked. But it was the prospect of a traditional high-class Javanese marriage that she found most appalling. Her husband would be "a stranger, an unknown man, whom my parents would choose for me ... without my knowledge." During the wedding ceremony, she would be expected to prostrate herself before the bridegroom and kiss his feet as a sign of her future submission. Even then, she would be only one of several wives. "Do you understand now," she wrote to a Dutch confidant, "the deep aversion I have for marriage?"

Kartini was equally outraged by particular features of Dutch colonial rule, especially its racism. Conscious of her membership in a "despised brown race," she deplored the need for "creeping in the dust" before Europeans. Javanese generally were not supposed to speak Dutch with their colonial masters, as if "Dutch is too beautiful to be spoken by a brown mouth." And yet, for Kartini, it was Dutch education and its universal Enlightenment values — "freedom, equality, fraternity," as she put it, echoing the slogan

of the French Revolution — that would lead to Javanese emancipation from both Dutch and Javanese oppression. “Europe will teach us to be truly free,” she wrote.

Nonetheless, Kartini openly embraced much of her own culture — its art, music, and poetry; its regard for the dead; its hospitality to the poor; its spiritual depth — and she certainly did not seek to transform Javanese into “half-Europeans.” But she did believe that “contact with another civilization” and modern European education in particular would enable Javanese “to develop the fine qualities that are peculiar to their race.” “Emancipation is in the air,” she declared in early 1901.

Kartini’s fondest hope was to contribute to that emancipation by studying in the Netherlands and then opening a school for girls in Java. But these grand dreams were thwarted by opposition from her own family, from Javanese officials, and from much of the Dutch colonial bureaucracy. Java’s leading newspaper denounced her intentions as “outrageous,” and local gossip had it that she simply wanted to marry a European and become a Europeanized woman. A backup plan to study in the colonial capital of Batavia likewise came to naught with a sudden announcement in mid-1903 that her father had arranged for her to be married to a much older and polygamous man of her social class. Kartini was devastated. “My crown has fallen from my head. My golden illusions of purity and chastity lie shattered in the dust.... Now I am nothing more than all the rest.”²⁶

Although Kartini felt that she was “done with all personal happiness,” she determined to make her marriage a model for the future, actually meeting her husband before the wedding and extracting from him a written promise that she could continue with her plans to create a school for girls. But she soon became pregnant, and four days after the birth of her son in 1904, she died at the age of twenty-five. As her writings subsequently became known in Indonesia, Kartini came to be regarded as a pioneer of both feminist and nationalist thinking, and a number of “Kartini schools” were established in her memory.

QUESTION

In what ways was Kartini's life shaped by living at the intersection of Javanese and European worlds?

REFLECTIONS

Revolutions: Pro and Con

AP® EXAM TIP

On the AP® exam, you may be asked whether a particular revolution was truly revolutionary or instead part of a gradual process.

Long after the dust had settled from the Atlantic upheavals, their legacies have continued to provoke controversy. Were these revolutions necessary? Did they really promote the freedoms that they advertised? Did their benefits outweigh their costs in blood and treasure?

To the people who made these revolutions, benefited from them, or subsequently supported them, they represented an opening to new worlds of human possibility, while sweeping away old worlds of oppression, exploitation, and privilege. Modern revolutionaries acted on the basis of Enlightenment ideas, believing that the structure of human societies was not forever ordained by God or tradition and that it was both possible and necessary to reconstruct those societies. They saw themselves as correcting ancient and enduring injustices. To those who complained about the violence of revolutions, supporters pointed to the violence that maintained the status quo and the unwillingness of favored classes to accommodate changes that threatened those unjust

privileges. It was persistent injustice that made revolution necessary and perhaps inevitable.

To their victims, critics, and opponents, revolutions appeared in a quite different light. Conservatives generally viewed human societies not as machines whose parts could be easily rearranged but as organisms that evolved slowly. Efforts at radical and sudden change only invited disaster, as the unrestrained violence of the French Revolution at its height demonstrated. The brutality and bitterness of the Haitian Revolution arguably contributed to the unhappy future of that country. Furthermore, critics charged that revolutions were largely unnecessary since societies were in fact changing. France was becoming a modern society, and feudalism was largely gone well before the revolution exploded. Slavery was ended peacefully in many places, and democratic reform proceeded gradually throughout the nineteenth century. Was this not a preferable alternative to revolutionary upheaval?

AP* Contextualization

How did those opposed to revolutionary activity use events of the period to justify their position?

Historians too struggle with the passions of revolution — both pro and con — as they seek to understand the origins and consequences of these momentous events. Were revolutions the product of misery, injustice, and oppression? Or did they reflect the growing weakness of established authorities, the arrival of new ideas, or the presence of small groups of radical activists

able to fan the little fires of ordinary discontent into revolutionary conflagrations? The outcomes of revolutions have been as contentious as their beginnings. Did the American Revolution enable the growth of the United States as an economic and political Great Power? Did the Haitian Revolution stimulate the later end of slavery elsewhere in the Atlantic world? Did the French Revolution and the threat of subsequent revolutions encourage the democratic reforms that followed in the nineteenth century? Such questions have been central to an understanding of the Atlantic revolutions as well as to those that followed in Russia, China, and elsewhere in the twentieth century.

Chapter Review

AP[®] Key Terms

[American Revolution](#)

[Declaration of the Rights of Man and Citizen](#)

[French Revolution](#)

[Robespierre](#)

[Napoleon Bonaparte](#)

[Haitian Revolution](#)

[Latin American revolutions](#)

[Hidalgo-Morelos rebellion](#)

[Tupac Amaru](#)

[Great Jamaica Revolt](#)

[abolitionist movement](#)

[nationalism](#)

[*Vindication of the Rights of Woman*](#)

[Elizabeth Cady Stanton](#)

[maternal feminism](#)

Big Picture Questions

1. Do revolutions originate in oppression and injustice, in the weakening of political authorities, in new ideas, or in the activities of small groups of determined activists?
2. “The influence of revolutions endured long after they ended and far beyond where they started.” To what

extent does this chapter support or undermine this idea?

3. Did the Atlantic revolutions fulfill or betray the goals of those who made them? Consider this question in both short- and long-term perspectives.
4. **AP® Making Connections:** To what extent did the Atlantic revolutions reflect the influence of early modern historical developments (1450–1750)?

Next Steps: For Further Study

Benedict Anderson, *Imagined Communities: Reflections on the Origins and Spread of Nationalism* (1991). A now-classic though controversial examination of the process by which national identities were created.

Bonnie S. Anderson, *Joyous Greetings: The First International Women's Movement, 1830–1860* (2000). Describes the beginnings of transatlantic feminism.

David Armitage and Sanjay Subrahmanyam, eds., *The Age of Revolutions in Global Context, c. 1760–1840* (2010). A recent collection of scholarly essays that seeks to explore revolutions within a global framework.

Laurent Dubois and John Garrigus, *Slave Revolution in the Caribbean, 1789–1804* (2017). A brief and up-to-date summary of the Haitian Revolution, combined with a number of documents.

Eric Hobsbawm, *The Age of Revolution, 1789–1848* (1999). A highly respected survey by a well-known British historian.

Lynn Hunt, ed., *The French Revolution and Human Rights* (1996). A collection of documents, with a fine introduction by a prominent scholar.

Noland Walker (director), *Égalité for All: Toussaint Louverture and the Haitian Revolution*, 2009, found on YouTube. A thoughtful PBS documentary on the Haitian Revolution, focusing on its principal leader.

George Mason University and City University of New York, "Liberty, Equality, Fraternity: Exploring the French Revolution." An online collection of essays, images, documents, songs, and maps illustrating the French Revolution.

AP® SKILLS WORKSHOP

Analyzing Primary Sources: Sourcing

History is a discipline built on the analysis of primary sources. Historians use the information gleaned from primary sources to weave together a story about the past. In order to fully understand the meaning of a primary source, it is necessary to look at the situation surrounding the source. This is called “sourcing” the document.

UNDERSTANDING PRIMARY SOURCES AND SOURCING

Let’s begin at the beginning. What is a primary source?

Primary Source: A piece of evidence created during the time period being discussed or created by someone who experienced the period firsthand

A primary source can be a book, a letter, a diary, a painting, a statue, an accounting ledger, a building — any cultural artifact. When you analyze a primary source, there are two main things you’ll need to analyze: sourcing and content. In this workshop, we’re focusing just on sourcing.

The term “sourcing” means uncovering all of the background information you need in order to understand the source. Who created the primary source, and what is his or her point of view on the subject matter? Is he or she a credible source, or likely to be

biased? What is the purpose of the source? What is the historical situation underlying the source? Who is the audience?

The point of gathering this background information is to see how it might inform (or even skew) the content of the source. On an even more practical level, sourcing your evidence when you write helps your readers know where the evidence comes from, and what to take into account as they read it. This usually takes the form of a sentence or two that precedes the evidence, called a “sourcing statement.”

Let’s take a moment to make sure you understand all of the aspects of sourcing:

Point of view: The specific viewpoint of the creator of the source, as influenced by beliefs, position, historical situation, or other factors

Purpose: What the creator of the source is hoping to accomplish

Audience: Who is being addressed by the creator of the source

Historical situation: How the time, place, culture, and other factors influenced the creation of the source

Credibility: How believable a source is, and what limitations it might have in terms of its point of view

That’s a lot to keep in mind as you approach a source, so teachers and students often use the acronym HIPP:

Historical situation

Intended audience

Point of view

Purpose

A MODEL OF SOURCING A DOCUMENT

Let's demonstrate this series of skills using this primary source document, a hymn to the goals of the Enlightenment set to the tune of church music composed to celebrate the one-year anniversary of the end of the French monarchy at the height of the French Revolution.

Oh Liberty, sacred Liberty / Goddess of an enlightened people
Rule today within these walls. / Through you this temple is purified.
Liberty! Before you reason chases out deception, / Error flees, fanaticism
is beaten down.
Our gospel is nature / And our cult is virtue.
To love one's country and one's brothers, / To serve the Sovereign People
These are the sacred tenets / And pledge of a Republican.

Historical situation: France had three estates: the clergy, the nobility, and everyone else. The third estate, as "everyone else" was called, made up 95 percent of the population yet only had one vote in the Estates General. This caused so much conflict when taxes were raised that it led to the French Revolution.

Intended audience: The people of the French Republic.

Point of view: The writer of this poem is clearly a supporter of the changes that happened as a result of the revolution. He is also

clearly a believer in the Enlightenment: reason, nature, not religion, government for the people.

Purpose: to celebrate the accomplishments of the French Revolution a year after the monarchy ended.

Here is a model sourcing and analysis statement for this document:

Since religion was seen as nonscientific and therefore antiquated, the French revolutionaries wanted to evoke a feeling of newness and rebirth with familiar music. Ordinary men and women were asked to think of themselves more as part of a republic than part of their local community. The state replaced the Church as the recorder of marriages, births, and deaths.

PRIMARY SOURCES ON THE AP® WORLD HISTORY EXAM

Information garnered from primary sources will be tested heavily on the AP® exam. Remember that the Multiple-Choice section contains a primary source as a stimulus for every set of four to five questions. The “easy” questions often ask for a main idea or a summary of a claim in the primary source. Questions about how historical context affects the document or how the document is affected by the time and place it was created (i.e., sourcing) are often more challenging. Additionally, one of the Short-Answer Questions will always be tied to a primary source. Many times, this source is visual, so inferencing is an important skill to know (for inferencing, see [workshop for Chapter 9](#)). Most importantly, the Document-Based Question (DBQ) expects you, the novice

historian, to apply the skills of summarization, evidence gathering, sourcing, and inferencing as you weave three to six documents into an argument addressing the prompt.

According to the AP® World History scoring rubric, for at least three of the sources that you choose to use as evidence in your argument, you must “explain how or why (rather than simply identifying) the document’s point of view, purpose, historical situation, or audience is relevant to an argument” in order to score that point on the DBQ. To do that, you would precede a piece of evidence with a sourcing statement, as you saw modeled by the text’s authors in the previous section.

BUILDING AP® SKILLS

1. **Activity: Sourcing a Document.** Read the excerpt of a primary source below. Then, fill out the box below to identify the key elements of sourcing for the source.

Source: The French revolutionary government declaration of mass conscription, or *levée en masse*, 1793.

Henceforth, until the enemies have been driven from the territory of the Republic, all the French are in permanent requisition for army service. The young men shall go to battle; the married men shall forge arms and transport provisions; the women shall make tents and clothes, and shall serve in the hospitals; the children shall turn old linen into lint; the old men shall repair to the public places, to stimulate the courage of the warriors and preach the unity of the Republic and the hatred of kings.

Summary	
H = historical situation	
I = intended audience	
P = point of view of the author	
P = purpose of the document	

2. Activity: Identifying the Historical Situation. Read the first section of [Source 8.1](#). What is the historical situation in which the document is set? Fill in the table below:

What is the basic summary of the document?	
What is going on in the big picture that influences the document?	
Who is the document's intended audience?	
What words help convey the author's point of view on the topic?	
How do the author's social status and background affect the	

perspective in the document?	
------------------------------	--

Then, write a sourcing statement that encompasses at least the summary and one of the other categories.

3. Activity: Analyzing a Source and Writing a Sourcing

Statement. Choose another primary source in this chapter and write a paragraph analyzing its background, being sure to address how all of the following elements impacted the creation of the source: point of view, purpose, audience, historical situation, and credibility/limitations.

Then, write a sourcing statement that encompasses the most important aspects of your analysis.

AP® WORKING WITH EVIDENCE

Opponents of the Atlantic Revolutions

The radical notions that authority to govern derived from the people and that human societies could and should be improved through political and social engineering inspired many in the Atlantic world to overthrow their rulers during the late eighteenth and early nineteenth centuries. But others voiced their opposition to revolution. In doing so they raised concerns about the violence and disorder that often accompanied the overthrow of governments, the disruptive pace of change, the rejection of long-established traditions and institutions, and the social and cultural implications of new conceptions of liberty, equality, and religious freedom. Moreover, once in power, some revolutionaries denied or limited “universal rights” for slaves, women, and other groups. The sources that follow give voice to these opponents of the Atlantic revolutions.

LOOKING AHEAD

DOING HISTORY

As you examine the documents, consider the reasons that many in the Atlantic world opposed revolutionary change. Think about the extent to which they were motivated by similar concerns.

SOURCE 8.1 A New York Clergyman's Criticism of the Continental Congress

Samuel Seabury (1729–1796), an Anglican minister and resident of Westchester, New York, was a vocal critic of the American Revolution who published a series of letters under the pseudonym “a Westchester Farmer.” In his letters, Seabury frequently criticized the Continental Congress — the convention of delegates that became the governing body for the American revolutionaries — for infringing on the same personal freedoms that it accused the British government of disregarding. In this passage, Seabury expresses his opposition to the Non-Consumption agreement — a boycott established in late 1774 barring American colonists from engaging in direct trade with Britain.

SAMUEL SEABURY | *Letter of a Westchester Farmer* | 1774

Section 1

My Friends and Countrymen,

Permit me to address you upon a subject, which ... demands your most serious and dispassionate consideration. The American Colonies are unhappily involved in a scene of confusion and discord. The bands of civil society are broken; the authority of government weakened, and in some instances taken away: Individuals are deprived of their liberty; their property is frequently invaded by violence. From this distressed situation it was hoped, that the wisdom and prudence of the [Continental] Congress lately assembled at Philadelphia, would have delivered us.... We ardently expected that some prudent scheme of accommodating

our unhappy disputes with the Mother-Country, would have been adopted and pursued. But alas! they are broken up without ever attempting it: they have taken no [*sic*] one step that tended to peace ... and have either ignorantly misunderstood, carelessly neglected, or basely betrayed the interests of all the Colonies....

Questions to Consider

1. Is the author a supporter of the Continental Congress, an opponent, or somewhere in between? How do you know?

Section 2

Let us now attend a little to the Non-Consumption Agreement, which the Congress, in their Association, have imposed upon us.... [W]e are not to purchase or use any East-India Tea whatsoever; nor any goods, wares, or [newly imported] merchandise from Great-Britain or Ireland ... nor any molasses, syrups, &c. from the British plantations in the West-Indies ... nor wine from Madeira....

Will you submit to this slavish regulation? — You must. — Our sovereign Lords and Masters, the High and Mighty Delegates, in Grand Continental Congress assembled, have ordered and directed it. They have directed the [Revolutionary] Committees in the respective colonies, to establish such further regulations as they may think proper, for carrying their association, of which this Non-consumption agreement is a part, into execution.... The Committee of New York ... [will] inspect the conduct of the

inhabitants.... Among other things, Whether they drink any Tea or wine in their families ... or wear any British or Irish manufactures; or use any English molasses, &c.... If they do, their names are to be published in the Gazette, that they might be *publicly known*, and *universally condemned, as foes to the Rights of British America, and enemies of American Liberty*. — And then *the parties of the said Association will respectively break off all dealings with him or her*. — In plain English, — They shall be considered as Out-laws, unworthy of the protection of civil society, and delivered over to the vengeance of a lawless, outrageous mob, to be *tarred, feathered, hanged, drawn, quartered, and burnt*. — O rare American Freedom! ...

Questions to Consider

1. Which personal freedoms does Seabury accuse the Continental Congress of infringing upon?

Section 3

Will you be instrumental in bringing the most abject slavery on yourselves? Will you choose such Committees? Will you submit to them, should they be chosen by the weak, foolish, turbulent part of the country people? — Do as you please: but, by HIM that made me, I will not. — No, if I must be enslaved, let it be by a KING at least, and not by a parcel of upstart lawless Committeemen. If I must be devoured, let me be devoured by the jaws of a lion, and not *gnawed* to death by rats and vermin.

Did you choose your supervisors for the purpose of enslaving you? ... You ought, my friends, to assert your own freedom. Should such another attempt be made upon you, assemble yourselves together: tell your supervisor, that he has exceeded his commission: — That you will have no such Committees: — that you are Englishmen, and will maintain your rights and privileges, and will eat, and drink, and wear, whatever the public laws of your country permit, without asking leave of any illegal, tyrannical Congress or Committee on earth....

... If you like it better, choose your Committee, or suffer it to be chosen by half a dozen Fools in your neighbourhood. — open your doors to them, — let them examine your tea-cannisters, and molasses-jugs, and your wives and daughters petty-coats, — bow, and cringe, and tremble, and quake, — fall down and worship our sovereign Lord the Mob. — But I repeat it, by H—n, I will not. — No my house is my castle.... Before *I* submit, I will die: live *you*, and be slaves....

November 16, 1774.

A. W. Farmer

Source: Samuel Seabury, *Free Thoughts, on the Proceedings of the Continental Congress, Held at Philadelphia Sept. 5 1774* (New York: James Rivington, 1774), 3, 17–19. Spelling of some words has been modernized.

Questions to Consider

1. Consider the tone of this section. In what specific ways does Seabury draw on the language of rights and liberties to oppose the Continental Congress?
2. Why does the author make repeated references to slavery?

AP® ANALYZING HISTORICAL EVIDENCE

1. How does the author's status as a farmer inform his point of view?
2. What does the author's use of the word "mob" tell us about his social outlook?



SOURCE 8.2 A British Conservative's Critique of the Universal Rights of Man

Edmund Burke (1729–1797), a member of the British Parliament and statesman from Ireland, was one of the first and most influential critics of the principles on which the French Revolution was based. In his *Reflections on the Revolution in France*, first published in 1790, Burke accepts that political change can and should occur but argues that successful political reform must happen incrementally and be based on existing political structures and traditions. Political systems founded on statements of universal rights were fatally flawed in Burke's view because they encouraged excessive individualism, selfishness, and personal ambition. At the root of all political communities, Burke identified the sacrifice of natural or universal rights as a positive trade-off that allowed individuals to live in peaceful civil societies. In some

ways, Burke's more cautious approach reflected the experiences of his native Britain, which in the previous century had experienced two revolutionary upheavals, one of which included a prolonged and violent civil war that culminated in the execution of the king. Burke, however, was not an opponent of all revolutions. He had supported the American revolutionaries, whom he saw as working within British political traditions rather than abandoning them.

In [Source 8.2](#), Burke rejects the idea that French revolutionaries could found a successful new state based on the principles espoused in the Declaration of the Rights of Man and Citizen. Burke published these objections before war, violence, and the Terror radicalized the French Revolution, so his arguments focus on those principles on which the Atlantic revolutions were based rather than on revulsion with the disorder and violence that often accompanied the overthrow of political regimes.

EDMUND BURKE | *Reflections on the Revolution in France* | 1790

Section 1

[I]t is in vain to talk to them [revolutionaries] of the practice of their ancestors, the fundamental laws of their country, the fixed form of a constitution, whose merits are confirmed by the solid test of long experience, and an increasing public strength and national prosperity. They despise experience as the wisdom of unlettered men; and as for the rest, they have wrought underground a mine that will blow up at one grand explosion all examples of antiquity, all precedents, charters, and acts of parliament. They have “the

rights of men.” Against these there can be no prescription; against these no agreement is binding: these admit no temperament, and no compromise: any thing withheld from their full demand is so much of fraud and injustice. Against these their rights of men let no government look for security in the length of its continuance, or in the justice and lenity of its administration. The objections of these specialists, if its forms do not quadrate [conform] with their theories, are as valid against such an old and beneficent government as against the most violent tyranny, or the greenest usurpation....

Questions to Consider

1. Explain Burke’s critique in this first section. What is his primary concern?
2. How would you describe Burke’s tone? What do his word choices indicate about his point of view?

Section 2

In denying their false claims of right, I do not mean to injure those [rights] which are real, and are such as their pretended rights would totally destroy. If civil society be made for the advantage of man, all the advantages for which it is made become his right. It is an institution of beneficence; and law itself is only beneficence acting by a rule. Men have a right to live by that rule; they have a right to justice.... They have a right to the fruits of their industry, and to the means of making their industry fruitful. They have a right to the acquisitions of their parents; to the nourishment and improvement of their offspring; to instruction in life, and to

consolation in death. Whatever each man can separately do, without trespassing upon others, he has a right to do for himself; and he has a right to a fair portion of all which society, with all its combinations of skill and force, can do in his favour. But as to the share of power, authority, and direction which each individual ought to have in the management of the state, that I must deny to be amongst the direct original rights of man in civil society; for I have in my contemplation the civil social man, and no other....

Questions to Consider

1. What distinction does Burke make in this section between the “original rights of man” and “pretended rights”? What line does he draw?

Section 3

Government is not made in virtue of natural rights, which may and do exist in total independence of it.... By having a right to every thing, they want every thing. Government is a contrivance of human wisdom to provide for human wants [desires]. Men have a right that these wants should be provided for by this wisdom. Among these wants is to be reckoned the want ... of a sufficient restraint upon their passions. Society requires not only that the passions of individuals should be subjected, but that even in the mass and body, as well as in the individuals, the inclinations of men should frequently be thwarted, their will controlled, and their passions brought into subjection. This can only be done by a power out[side] of themselves; and not ... subject to that will and to those passions which is its office to bridle and subdue. In this

sense the restraints on men, as well as their liberties, are to be reckoned among their rights. But as the liberties and the restrictions vary with times and circumstances, and admit of infinite modifications, they cannot be settled upon any abstract rule; and nothing is so foolish as to discuss them upon that principle.

Source: Edmund Burke, *Reflections on the Revolution in France* (London: John Sharpe, 1820), 1:80–84.

Questions to Consider

1. Why does Burke emphasize the importance of restricting people's passions and liberties?

AP® ANALYZING HISTORICAL EVIDENCE

1. Evaluate Burke's challenge to the theory of natural rights.

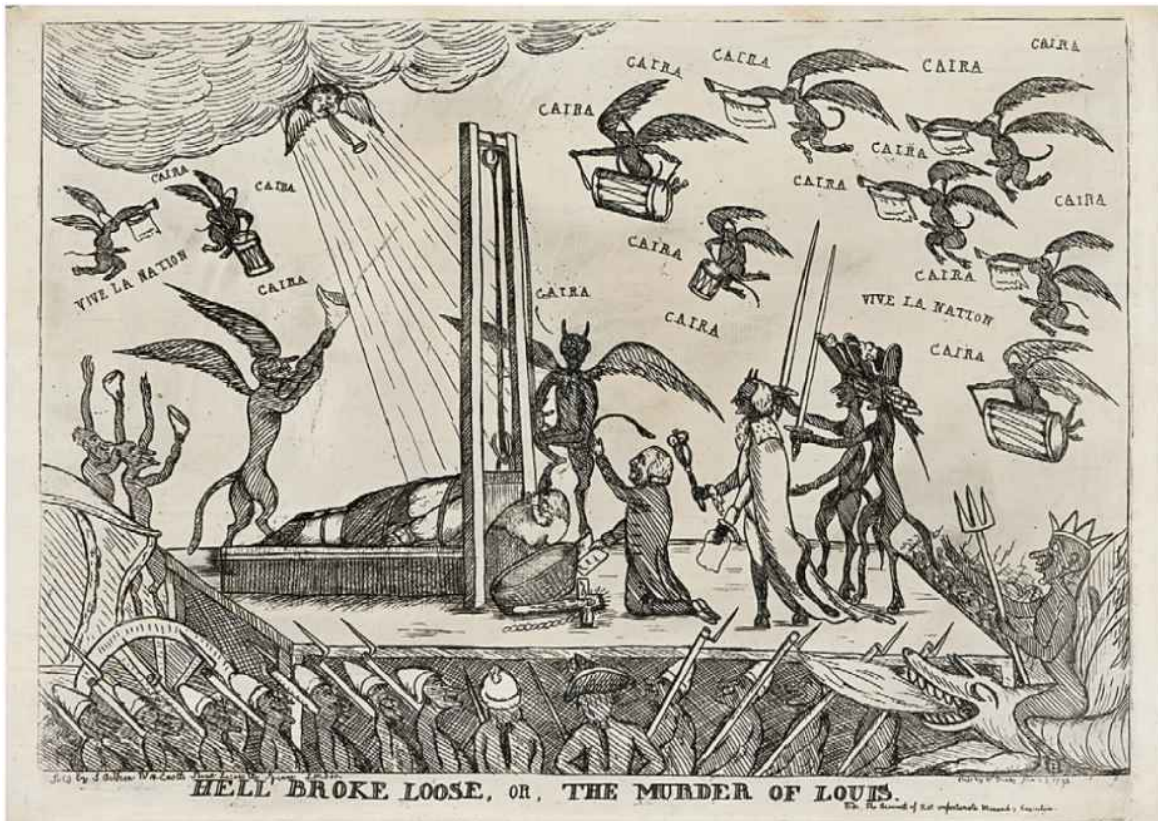


SOURCE 8.3 An English Cartoon on Revolutionary Violence

Over time, the French Revolution became more radical and violent, culminating in the Reign of Terror (1793–1794), during which thousands of political opponents of the revolutionary regime were executed. An important step in this descent into violence was the execution of Louis XVI in January 1793. [Source 8.3](#), a British political cartoon, conveys a highly critical, indeed horrified, outlook on the violence that accompanied the French Revolution. Captioned “Hell Broke Loose,” it depicts the execution of Louis XVI and was printed shortly after his death. The demonic figures

in the image are repeating popular slogans of the revolution: “*Vive la nation*” (“Long live the nation”) and “*Ça ira*” (loosely, “We will win”).

Hell Broke Loose, or, The Murder of Louis | 1793



Library of Congress, Prints and Photographs Division, LC-DIG-ppmsca-10742

Description

The painting shows a demonic figure carrying out the execution. A man is kneeling in front of guillotine and is holding a book. Behind him is a demonic figure accompanied by two creatures holding swords. Several flying demonic figures with the slogans, Caira and vive la nation are shown. A demonic figure from the clouds is pouring water on the guillotine.

Below the execution stage, a demonic figure with a trident is sitting on a throne and several armed soldiers are standing in front of him.

Questions to Consider

1. What do you make of the imagery in this cartoon? What is the significance of the demons and dragons? How are the soldiers at the bottom of the image portrayed? How do you understand the beam of light from heaven that falls on Louis XVI?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the cartoonist's purpose. What message did he hope to convey to his audience?



SOURCE 8.4 The French National Assembly and Slavery

Victory in 1789 left revolutionaries in control of France and faced with the task of reconciling their idealistic slogans and principles with the competing demands of government. Few debates were more contentious than that surrounding the status of free men of color and slaves in the French colonies and especially the sugar islands of the Caribbean. Some revolutionary voices pressed for the outlawing of slavery as incompatible with a new state based on universal rights and liberties. Others pressed for free men of color to be embraced as full citizens while maintaining slavery, which, they argued, was too important for the colonial and French economies to be abandoned. Meanwhile, many white plantation owners and people in France whose livelihoods depended on colonial trade argued forcefully against granting any rights to peoples of color because this could lead to the emancipation of

slaves in the future. In 1791 the lawmaking body in France known as the National Assembly opted for a compromise, rejecting freedom for slaves while granting citizenship to free men of color. [Source 8.4](#) reproduces the text of this decree and an explanation offered by the Assembly for its decision. The law of 1791 set the stage for the Haitian Revolution. Only after the successful uprising of slaves in Haiti did the French revolutionary government finally pass a law abolishing slavery in 1794. But this law was short-lived; Napoleon rescinded it in 1802.

Decree and Explanation of the French National Assembly | May 15 and 29, 1791

Decree of May 15

The National Assembly decrees that the legislature will never deliberate on the political status of people of color who were not born of free fathers and mothers without the previous free, and unprompted request of the colonies; that the presently existing Colonial Assemblies will admit the people of color born of free fathers and mothers if they otherwise have the required status.

Questions to Consider

1. What does the decision to grant the rights of citizenship to free men of color but not to slaves tell us about the reasoning of the Assembly?

Explanation of May 29

The National Assembly, attentive to all means of assuring prosperity in the colonies, to ensure that the citizens living there

enjoy the advantages of the constitution ... , recognizes that local circumstances and the kind of agriculture that brings colonial prosperity appear to require introducing into the colonial constitution several exceptions to the [French Revolution's] general principles.

... [On March 28, 1790] The National Assembly declared that the legislature would discuss the status of nonfree persons only on the unprompted request of the Colonial Assemblies.

The National Assembly was able to make this commitment because it only involved individuals [this paragraph refers to slaves] of a foreign land who, by their profound ignorance, the misfortune of their exile, the consideration of their own interest, and the urgent law of necessity, can only hope that in time the progress of public opinion and enlightenment will produce a change of conditions that, in the present state of things, would be contrary to the general good and might become equally dangerous for them.

Source: Laurent Dubois and John D. Garrigus, *Slave Revolution in the Caribbean 1789–1804: A Brief History with Documents*, 2nd ed. (Boston: Bedford/St. Martin's, 2017), 70–71.

Questions to Consider

1. What justification does the National Assembly give for its decision to maintain slavery in French colonies?
2. How would you summarize the final paragraph?

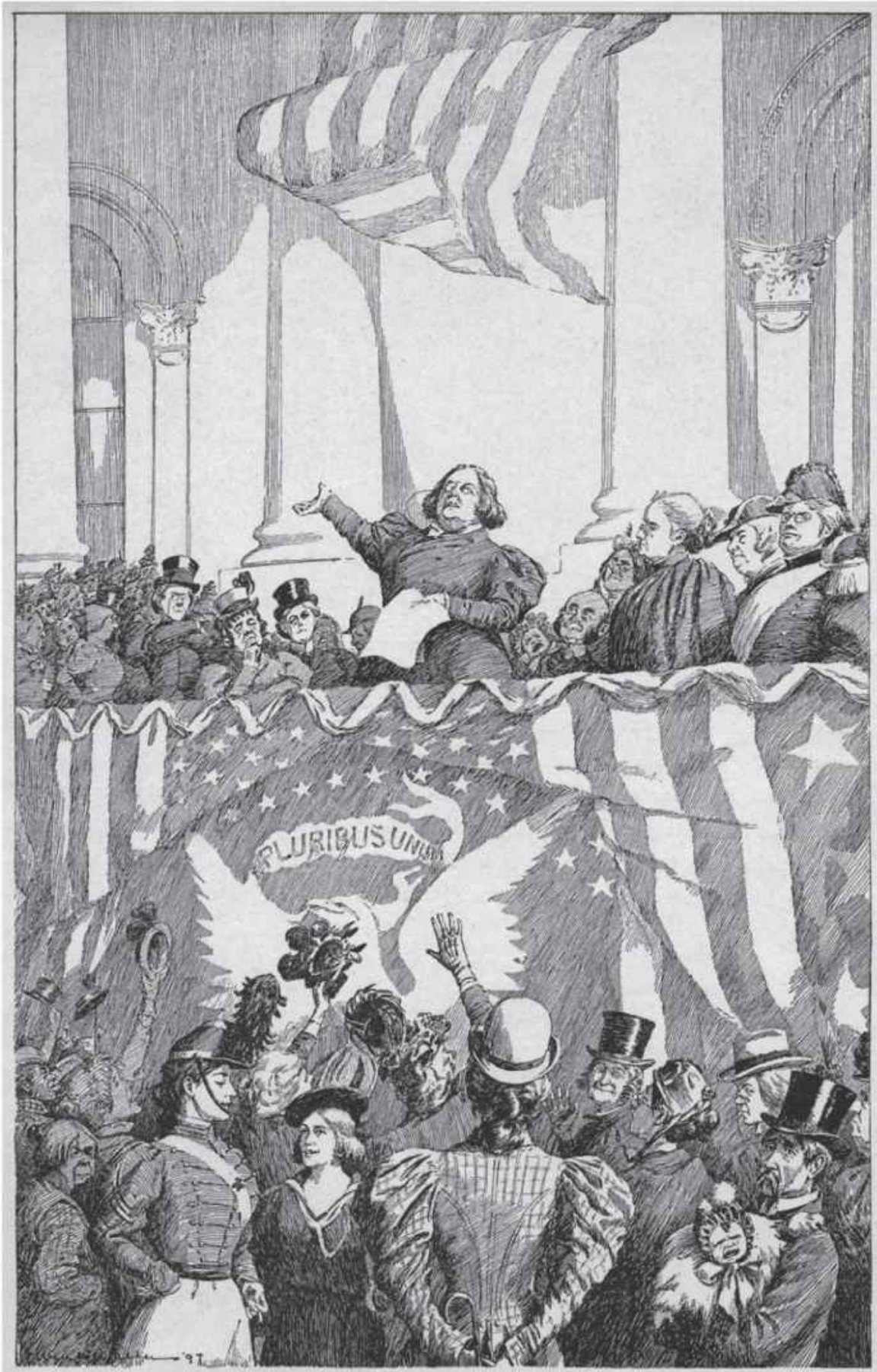
1. Analyze the intended audience of this document. Which aspects of the decision would have appealed to which specific audiences?



SOURCE 8.5 Imagining Women's Suffrage

Echoes of the Atlantic revolutions, including abolitionism and feminism, also had their opponents. Critics frequently made their cases against these movements by imagining a world that might be created if groups like the suffragettes won the rights that they sought. In this 1897 cartoon entitled “An Inauguration of the Future,” the artist offers a vision of what America would become if women were granted the right to vote. It depicts the inauguration of a female president, who is surrounded on the stage by other women in positions of power. To the bottom right on the sidelines of the inauguration, a man is depicted in a distinctly domestic role holding a crying baby.

An Inauguration of the Future | 1897



Stock Montage/Getty Images

Questions to Consider

1. Note the women in military uniforms on the stage and in the crowd. Why do you think the artist included these figures in the image?
2. What potential implications of granting women the right to vote does this artist want the viewer to consider?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which the cartoonist likely hoped to impact public debate about women's suffrage.

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:** Analyze the similarities in the ways opponents of revolutionary change expressed their opposition.
2. **AP® Analyzing Historical Evidence:** In what ways do these sources criticize the idea of universal human rights as the basis for government? Do they reject the concept of human rights altogether?
3. **AP® Analyzing Historical Evidence:** Based on these sources and the text narrative, which groups of people opposed the Atlantic revolutions? Why?

AP® HISTORIANS' VOICES

How the French Revolution Went Wrong

Criticism of the French Revolution continued into the nineteenth century as historians and others in France sought to explain why a movement based on universal rights and democratic principles became one defined by terror and later dictatorship. [Voice 8.1](#) is from Alexis de Tocqueville (1805–1859), a nobleman, diplomat, historian, and social critic who is best known for his books *Democracy in America* (1830) and *The Old Regime and the French Revolution* (1856). Sympathetic to republican forms of government, he wrote about the French Revolution in the mid-nineteenth century during a period of political turmoil that saw a French republican government replaced by the monarchical rule of Napoleon III. In the passage reproduced here, Tocqueville lays out the broad contours of a proposed future book about the revolution. The historian and literary critic Hippolyte Taine (1828–1893) provides our second voice. Writing in the 1870s when the collapse of Napoleon III's government once again shook the French polity, Taine was an out-spoken critic of the Jacobins, who led France during the most radical phase of the French Revolution. But in the passage reproduced here he also takes aim at the failures of leadership during the early years of the revolution, which he sees as opening the door to the Jacobins.

VOICE 8.1

Tocqueville on the Course of the French Revolution | 1856

I shall first go over the period of 1789, when their affections were divided between the love of freedom and the love of equality; when they desired to establish free as well as democratic institutions, and to acknowledge and confirm rights as well as to destroy privileges. This was an era of youth, enthusiasm, of pride, of generous and heartfelt passions; despite its errors, men will remember it long, and for many a day to come it will disturb the slumbers of those who seek to corrupt or enslave the French.

In the course of a hasty sketch of the Revolution, I shall endeavour to show what errors, what faults, what disappointments led the French to abandon their first aim, to forget liberty, and to aspire to become the equal servants of the master of the world [Napoleon]; how a far stronger and more absolute government than the one the Revolution overthrew then seized and monopolized all political power, suppressed all the liberties which had been so dearly bought, and set up in their stead empty shams; deprived electors of all means of obtaining information, of the right of assemblage, and of the faculty of exercising a choice, yet talked of popular sovereignty; ... and while stripping the nation of every vestige of self-government, of constitutional guarantees, and of liberty of thought, speech, and the press — that is to say, of the most precious and the noblest conquests of 1789 — still dared to claim descent from that great era.

Source: Alexis de Tocqueville, *The Old Regime and the Revolution*, translated by John Bonner (New York: Harper and Brothers, 1856), v–vi.

VOICE 8.2

Hippolyte Taine on the Failure of the Early Years of the Revolution and the Rise of the Radical Revolution | 1881

So far, the weakness of the legal government is extreme. For four years [from the start of the revolution in 1789 to the beginning of the Terror in 1793], whatever its kind, everywhere and constantly, it [the revolutionary government] has been disobeyed, for four years, whatever its kind, it has never dared enforce obedience. Recruited among the cultivated and refined class, the rulers of the country have brought with them into power the prejudices and sensibilities of the epoch; ... they have deferred to the will of the multitude and, with too much faith in the rights of man, they have had too little in the rights of the magistrate; moreover, through humanity, they have abhorred bloodshed and, unwilling to repress, they have allowed themselves to be repressed. Thus ... they have carried on the administration, or legislated, athwart innumerable insurrections, almost all of them going unpunished; while their constitutions ... have done no more than transform spontaneous anarchy into legal anarchy. Willfully and through distrust of authority they have undermined the principle of command, reduced the King to the post of a decorative puppet, and almost annihilated the central power: from the top to the bottom of the hierarchy the superior has lost his hold on the inferior.... [T]he Declaration of Rights [of Man and the Citizen], proclaiming “the jurisdiction of constituents over their clerks,” has invited the assistants to make the assault.... [O]n the first attack,

often at the first summons, all have surrendered, and now the citadel, with every other public fortress is in the hands of the Jacobins [the radicals who brought forth the Terror in France].

Source: Hippolyte Taine, *The French Revolution*, translated by John Durand (New York: Peter Smith, 1931), 3:2–4.

AP® Analyzing Secondary Sources

1. What do Tocqueville and Taine agree on? Where do they disagree?
2. Do Tocqueville and Taine offer any sense as to how the outcome of the revolution might have been different?
3. To what extent should a historian today take into account the historical contexts in which Tocqueville and Taine wrote when assessing their interpretations of the revolution?
4. **Integrating Primary and Secondary Sources:** To what extent do Tocqueville's and Taine's assessments agree with the criticisms of the French Revolution found in [Sources 8.2](#) and [8.3](#)?

8 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this image.



Musée de la Ville de Paris, Musée Carnavalet, Paris, France/© RMN-Grand Palais/Art Resource, NY

Political cartoon from the French Revolution. The caption reads, “Long live the king. Long live the nation” and “I know well that we will have our turn.”

Description

The first woman is wearing a long gown and a hat. She is carrying a baby and a stick. The second woman is tied to her waist with a long piece of cloth. The second woman is leaning on a nun walking in the front.

1. **Based on this image, which of the following best represents a social change in Europe resulting from the French Revolution?**
 - a. The reordering of social hierarchies in French society
 - b. The inclusion of women in the French political system
 - c. The beginning of the movement for women's suffrage in France
 - d. The encouragement by the church that women join convents

2. **Which of these ideas most significantly influenced the Atlantic revolutions?**
 - a. The belief that people should give up their individual rights for safety
 - b. The idea that inhumane punishments by governments should be abolished
 - c. The existence of a social contract between citizens and their government
 - d. The concept of universal suffrage to encourage more involvement by citizens in politics

3. **The French Revolution differed from other Atlantic revolutions in which of these ways?**
 - a. Unlike the French Revolution, the other Atlantic revolutions achieved widespread social equality.

- b. Unlike the other Atlantic revolutions, the French Revolution led to the execution of the king.
- c. Unlike in the other Atlantic revolutions, women received equal political rights to men in France.
- d. Unlike the French Revolution, the other Atlantic revolutions were followed by frequent periods of unrest.

Questions 4–6 refer to this passage.

The point I wish plainly to bring before you on this occasion is the individuality of each human soul.... In discussing the rights of woman, we are to consider, first, what belongs to her as an individual, in a world of her own....

The strongest reason for giving woman opportunities for higher education, for the full development of her faculties ... is the solitude and personal responsibility of her own individual life. The strongest reason why we ask for woman a voice in the government under which she lives; ... a place in the trades and professions, where she may earn her bread, is because of her birthright to self-sovereignty; because, as an individual, she must rely on herself.

— Elizabeth Cady Stanton, *The Solitude of Self*, 1892

4. In the passage above, Elizabeth Cady Stanton is advocating

- a. against women having a public role in the political and economic world.
- b. for workplace protections for women in industrialized factories.
- c. for more public participation of women in the political and economic world.

d. against the education of women, but for women's suffrage.

5. Elizabeth Cady Stanton's argument in the passage above is most closely connected to ideas from

- a. the Protestant Reformation.
- b. Enlightenment thinkers.
- c. the Scientific Revolution.
- d. socialist revolutionaries.

6. Which of the following statements best describes the suffrage movement in the Western world in the nineteenth and early twentieth centuries?

- a. Men gradually gained the right to vote throughout the nineteenth century, while women gained the right to vote after World War I.
- b. Universal suffrage had been passed in most of the Western world by the end of the nineteenth century.
- c. International conferences in the late nineteenth century guaranteed that all Western nations would allow women to vote by the year 1900.
- d. Both men and women had to show ownership of property to vote in most of the Western world.

Short-Answer Questions

Read each question carefully and write a short response.
Use complete sentences.

1. Use this passage and your knowledge of world history to answer all parts of the question that follows.

The existence of revolutionary waves is a well-known feature of history. This study contends that revolutionary waves are best understood as systemic phenomena occurring during periods of rapid world-cultural expansion. Rapid expansion and deeper penetration of cultural linkages is theorized to generate contradiction between idealized models and local political practices, empower oppositions, and fracture elites, resulting in waves of revolution.... Results suggest that the occurrence of revolutionary waves is positively associated with relatively rapid world-cultural growth and hegemonic decline, as indicated by periods of hegemonic warfare.

— Colin J. Beck, *The World-Cultural Origins of Revolutionary Waves*

- A. Identify ONE Atlantic Revolution that supports the author's argument concerning empowered groups.
- B. Explain how ONE Atlantic Revolution supports the author's argument concerning political practices.
- C. Explain ONE cause of an Atlantic Revolution that supports the author's viewpoint that cultural connections encouraged revolution.

2. Use this image and your knowledge of world history to answer all parts of the question that follows.



Schlesinger Library, Radcliffe Institute, Harvard University

Late-nineteenth-century women's suffrage poster, showing John Bull (personification of England) as a mother tending to the pressing issues of the time.

Description

Mother holds a coughing infant in her hand. She is cooking in a vessel labeled Free Trade and the smoke coming out is labeled as Tariff Reform. She is holding a big sheet of paper. The text in the paper reads, Unemployment; Poor law; Reform; Welsh; and Disestablishment. A child with a flag is blowing a trumpet. The air coming out of the trumpet is labeled Educate me. Another child is reading a book. The text in the book reads, Infant death rate; and Medical inspection of schools. A text on a knife lying on the floor reads, Free feeding. A text below the cartoon reads, Why won't they let the women help.

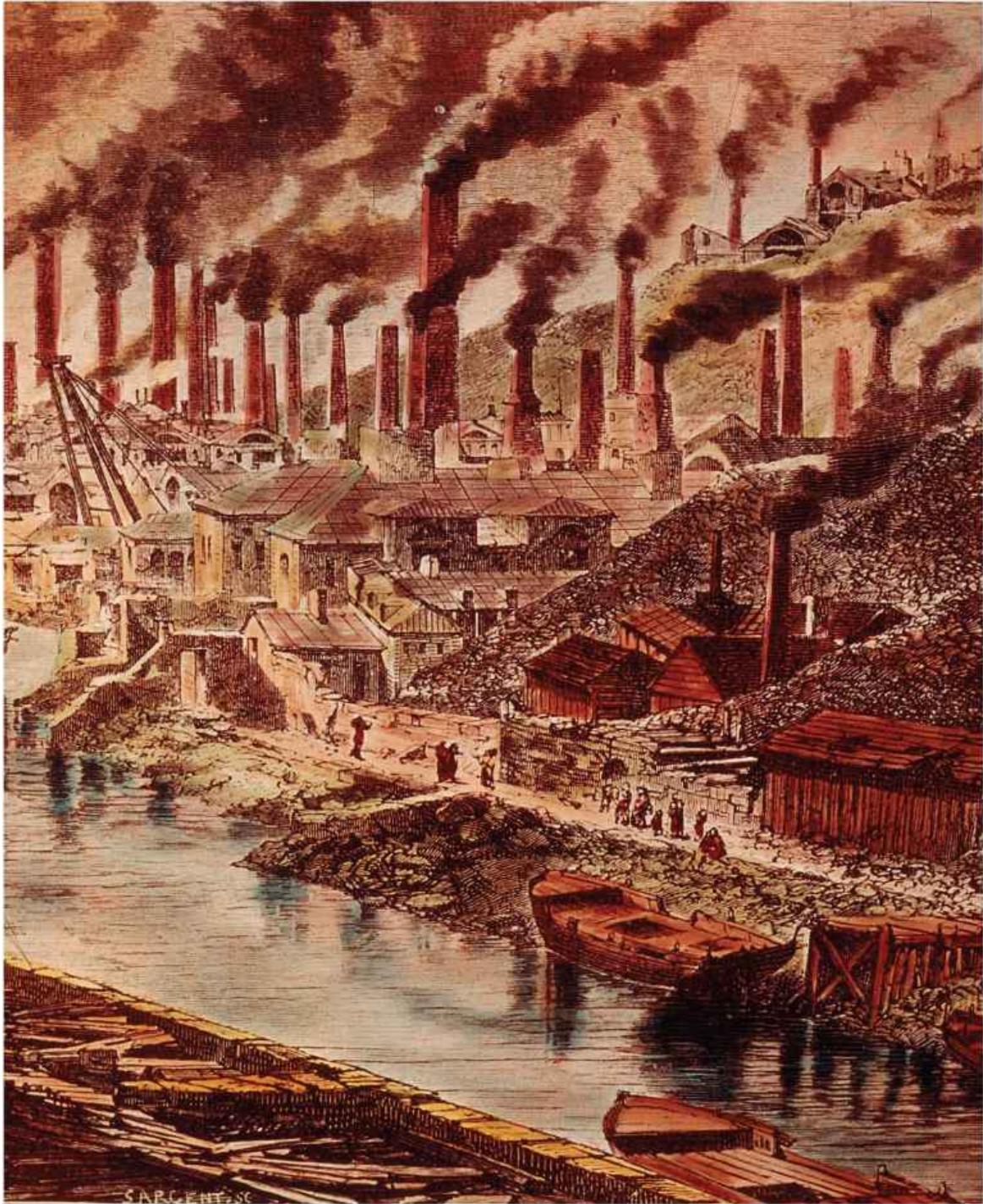
- A. Explain how the above image reflects the effect of Enlightenment ideals during the late nineteenth century.
- B. Explain how the above image is a response to Atlantic revolutions of the eighteenth and nineteenth centuries.
- C. Identify ONE important aspect of the feminist movement outside of Western Europe and the United States.

3. Answer all parts of the question that follows.

- A. Identify ONE economic cause of the Haitian Revolution.
- B. Explain ONE social cause of the Haitian Revolution.
- C. Explain ONE global effect of the Haitian Revolution.



CHAPTER 9 Revolutions of Industrialization 1750–1900



Gianni Dagli Orti/REX/Shutterstock

Industrial Britain

To the modern eye this engraving of one of the first and largest copper works in Wales vividly conveys a sense of the dirt, smoke, and pollution of early industrial societies. However, at the time of its publication in 1862, many viewers would have seen in this image a celebration of modern industry and humankind's growing productivity centered on factory production.

AP* Analyzing Evidence

How is the Industrial Revolution represented in this image? What mood was the artist trying to display? What might some of the most common criticisms of industrialization be?

Industrialization: The Global Context

The First Industrial Society.

The British Aristocracy.

The Middle Classes

The Laboring Classes

Social Protest

Europeans in Motion

Variations on a Theme: Industrialization in the United States and Russia

The United States: Industrialization without Socialism

Russia: Industrialization and Revolution

The Industrial Revolution and Latin America in the Nineteenth Century.

After Independence in Latin America

Facing the World Economy.

Becoming like Europe?

Reflections: History and Horse Races

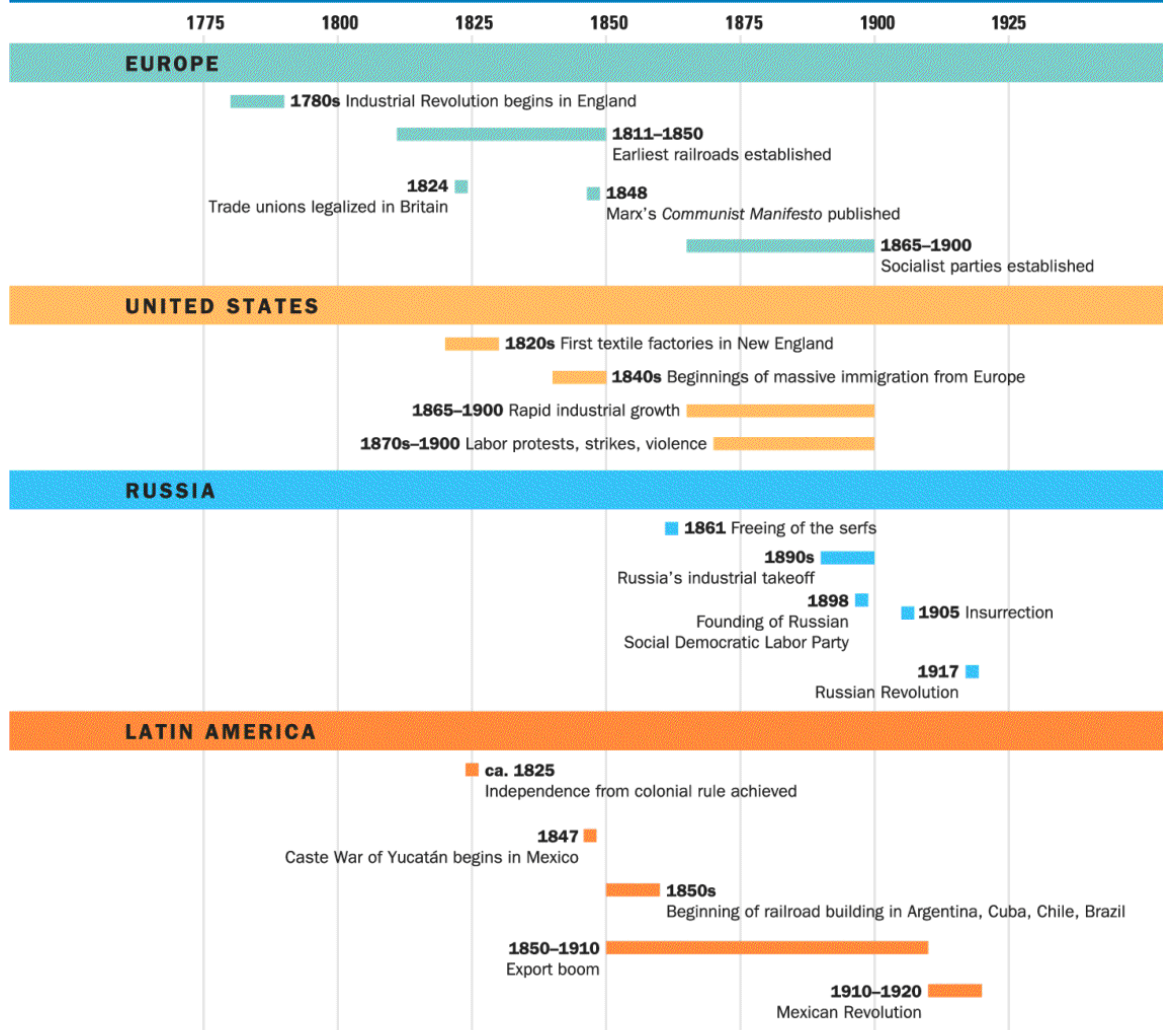
In mid-2017, Erik Solheim, the Norwegian head of the UN Environment Program, stated that “humanity’s advancement in science, technology and industrialization [is] harming the planet, hence the need to reverse course.”¹ At the same time, Dr. Lloyd G. Adu Amoah, a prominent professor at the University of Ghana in West Africa, declared: “We need to industrialize, because if we don’t, we are not adding value to what the African continent has.”²



These two statements represent perhaps the most compelling dilemma facing humankind in the twenty-first century. How can we embrace the wealth and improvement in human life universally associated with industrialization, while preserving and protecting this fragile planet that sustains us all? That profound dilemma has its origins in the enormously transformative process of the Industrial Revolution, which took place initially in Europe during the century and a half between 1750 and 1900. Not since the Agricultural Revolution some 12,000 years ago have our ways of living and our relationship to the natural world been so fundamentally altered.

In any long-term reckoning, the history of industrialization is very much an unfinished story. Are we at the beginning of a movement leading to worldwide industrialization, stuck in the middle of a world permanently divided into rich and poor countries, or approaching the end of an environmentally unsustainable industrial era? Whatever the future holds, this chapter focuses on the early stages of an immense transformation in the global condition of humankind.

Landmarks for Chapter 9



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The data are as follows:

Europe: 1780s, Industrial Revolution begins in England; 1824, Trade unions legalized in Britain; 1811 to 1850, Earliest railroads established; 1848, Marx's *Communist Manifesto* published; and 1865 to 1900, Socialist parties established.

United States: 1820s, First textile factories in New England; 1840s, Beginnings of massive immigration from Europe; 1865 to 1900, Rapid industrial growth; and 1870s to 1900, Labor protests, strikes, violence.

Russia: 1861, Freeing of the serfs; 1890s, Russia's industrial takeoff; 1898, Founding of Russian Social Democratic Labor Party; 1905, Insurrection; and 1917, Russian Revolution.

Latin America: ca. 1825, Independence from colonial rule achieved; 1847, Caste War of Yucatán begins in Mexico; 1850s, Beginning of railroad building in Argentina, Cuba, Chile, Brazil; 1850 to 1910, Export boom; and 1910 to 1920, Mexican Revolution.

Industrialization: The Global Context

AP[®] Continuity and Change

In what ways did the Industrial Revolution mark a sharp break with the past? In what ways did it continue earlier patterns?

AP[®] EXAM TIP

Pay close attention to this explanation of the significance of the Industrial Revolution.

The epic economic transformation of the Industrial Revolution took shape as a very substantial increase in human numbers unfolded — from about 375 million people in 1400 to about 1 billion in the early nineteenth century. Accompanying this growth in population was an emerging energy crisis, most pronounced in Western Europe, China, and Japan, as wood and charcoal, the major industrial fuels, became more scarce and more costly. In short, “global energy demands began to push against the existing local and regional ecological limits.”³ In broad terms, the Industrial Revolution marked a human response to that dilemma. It was a twofold revolution — drawing on new sources of energy and new technologies — that combined to utterly transform economic and social life on the planet.

In terms of energy, the Industrial Revolution came to rely on fossil fuels such as coal, oil, and natural gas, which supplemented and largely replaced the earlier energy sources of wind, water, wood, and the muscle power of people and animals that had long sustained humankind. It was a breakthrough of unprecedented proportions that made available for human use, at least temporarily, immensely greater quantities of energy. During the nineteenth century, yet another fuel became widely available as Europeans learned to exploit guano, or seabird excrement, found on the islands off the coast of Peru. Used as a potent fertilizer, guano enabled highly productive input-intensive farming practices. In much of Western Europe, North America, Australia, and New Zealand, it sustained the production of crops that fed both the draft animals and the growing human populations of the industrializing world.⁴

AP® EXAM TIP

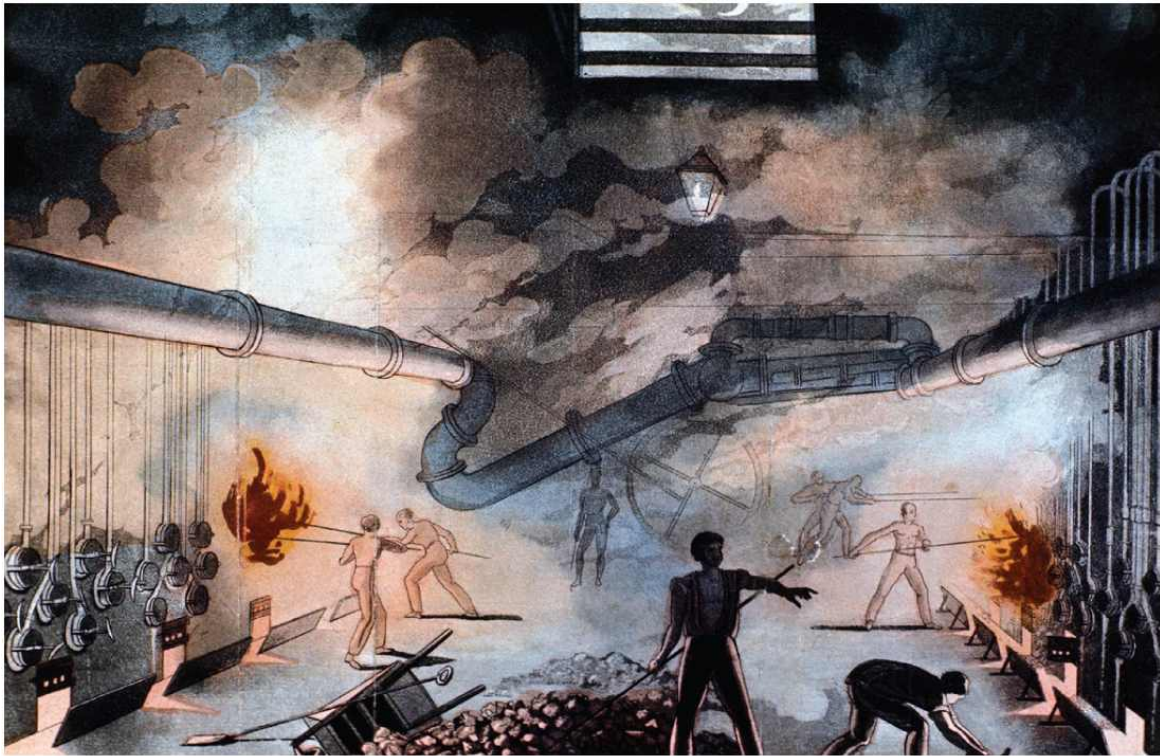
Remember that human interactions with the environment are always important subjects in this course and are fair game for AP® exam questions.

AP® EXAM TIP

Understand the differences between the first and second Industrial Revolutions.

The technological dimension of the Industrial Revolution has been equally significant. Early signs of the technological creativity that

spawned the Industrial Revolution appeared in eighteenth-century Britain, where a variety of innovations transformed cotton textile production. It was only in the nineteenth century, though, that Europeans in general and the British in particular more clearly forged ahead of the rest of the world. (See Controversies: Debating “Why Europe?”) The great breakthrough was the coal-fired [steam engine](#), which provided an inanimate and almost limitless source of power beyond that of wind, water, or muscle and could be used to drive any number of machines as well as locomotives and oceangoing ships. Soon the Industrial Revolution spread beyond the textile industry to iron and steel production, railroads and steamships, food processing, and construction. Later in the nineteenth century, a so-called second Industrial Revolution focused on chemicals, electricity, precision machinery, the telegraph and telephone, rubber, printing, and much more. Agriculture too was affected as mechanical reapers, chemical fertilizers, pesticides, and refrigeration transformed this most ancient of industries. Sustaining this explosion of technological innovation was a “culture of innovation,” a widespread and almost obsessive belief that things could be endlessly improved.



Print Collector/Getty Images

Producing Gas from Coal

Coal was central to the Industrial Revolution. An early industrial process in Britain involved the burning of coal to produce “coal gas,” used for public lighting. This image from 1822 shows that process in action at one such production facility in London. Those who stoked the furnaces often developed various lung diseases and died early.

AP[®] Analyzing Evidence

How does the image illustrate the social and economic changes that took place during the Industrial Revolution?

AP[®] EXAM TIP

Look closely at these Landmarks and notice connections between the Industrial Revolution and political revolutions of this era.

AP® EXAM TIP

As always in world history, when a process “goes global” like the Industrial Revolution, pay attention to the social, economic, and political consequences.

Together, these new sources of energy and new technologies gave rise to an enormously increased output of goods and services. In Britain, where the Industrial Revolution began, industrial output increased some fiftyfold between 1750 and 1900. It was a wholly unprecedented and previously unimaginable jump in the capacity of human societies to produce wealth, to extend life expectancies, and to increase human numbers. Furthermore, industrialization soon spread beyond Britain to continental Western Europe and then in the second half of the nineteenth century to the United States, Russia, and Japan. In the twentieth century it became a genuinely global process. More than anything else, industrialization marks the past 250 years as a distinct phase of human history.

Contextualization

Drawing on your prior knowledge about Europe, explain why historians might consider Europe an unlikely place for the Industrial Revolution to have begun.

In the long run, the Industrial Revolution unarguably improved the material conditions of life for much of humankind. But it also unarguably wrought a mounting impact on the environment. The massive extraction of nonrenewable raw materials to feed and to

fuel industrial machinery — coal, iron ore, petroleum, and much more — altered the landscape in many places. Sewers and industrial waste emptied into rivers, turning them into poisonous cesspools. In 1858, the Thames River running through London smelled so bad that the British House of Commons had to suspend its session. Smoke from coal-fired industries and domestic use polluted the air in urban areas and sharply increased the incidence of respiratory illness. (See the opening image to this chapter.) For many historians, the Industrial Revolution marked a new era in both human history and the history of the planet that scientists increasingly call the Anthropocene, or the “age of man.” More and more, human industrial activity left a mark not only on human society but also on the ecological, atmospheric, and geological history of the earth.

CONTROVERSIES

Debating “Why Europe?”

The Industrial Revolution marked a dramatic change in the trajectory of human history. But why did that breakthrough occur first in Europe? This question has long been a source of great controversy among scholars.

A “European Miracle”

Does the answer lie in some unique or “miraculous” feature of European history, culture, or society? Perhaps, as one scholar recently suggested, Europeans have been distinguished for several thousand years by a restless, creative, and freedom-loving culture with its roots in the aristocratic warlike societies of early Indo-European invaders, which rendered them uniquely open to change and development.⁵ But critics have questioned both the claims to European cultural uniqueness and

causal links between industrialization and developments of the distant past.

Or should we focus more narrowly on the period between about 1400 and 1800 for the origins of this “European miracle”?⁶ During those centuries distinctive new forms of landowning and farming practices emerged, especially in Britain, which made land and labor available for capitalist agriculture and enabled the accumulation of wealth in the hands of a few. Was this “agricultural revolution” a prelude to the subsequent “industrial revolution”? Or perhaps it was the Scientific Revolution, a distinctly European event that generated a new view of the cosmos, that stimulated industrialization.

It turns out, however, that industrial technologies derived from the workshops of artisans and craftsmen rather than from the laboratories of scientists. And so by the early twenty-first century, many historians were thinking in terms of a broader cultural pattern, an eighteenth-century “Industrial Enlightenment” in which scientific methods and a general belief in an ordered universe mixed with commitment to the ideas of “progress” and human improvement to foster technological innovation.

And what about Europe’s many relatively small and highly competitive states? Perhaps their rivalries stimulated innovation and provided an “insurance against economic and technological stagnation,” which the larger Chinese, Ottoman, or Mughal empires lacked. In their struggles with other states, European governments desperately needed revenue, and to get it, European authorities developed an unusual alliance with their merchant classes. Small groups of merchant capitalists might be granted special privileges, monopolies, or even tax-collecting responsibilities in exchange for much-needed loans or payments to the state. Governments granted charters and monopolies to private trading companies, and states founded scientific societies and offered prizes to promote innovation. European merchants and other innovators after the fifteenth century became more independent from state control and enjoyed a higher social status than their counterparts in more established civilizations. Such internally competitive semi-capitalist economies, coupled with a highly

competitive system of rival states, arguably fostered innovation in the new civilization taking shape in Western Europe. But at the same time, nearly constant war and the destruction that accompanied it also served as a long-term drain on European resources.

Britain especially benefited from several advantages of the “European Miracle,” including a spirit of innovation, a lot of easily accessible coal, a growing consumer market, plentiful cheap capital accumulated in agriculture and trade, and its island geography, which frequently shielded it from the worst effects of Europe’s wars. It also had a relatively high-wage workforce, which gave British businesses an extraordinary incentive to invent laborsaving technologies.

The “Great Divergence”

But was Europe alone destined to lead the way to modern economic life? To many world historians, such views are both Eurocentric and deterministic; they also fly in the face of much recent research. Historians now know that India, the Islamic world, and especially China had experienced times of great technological and scientific flourishing. For reasons much debated, all of these flowerings of creativity had slowed down considerably or stagnated by the early modern era, when the pace of technological change in Europe began to pick up. But these earlier achievements certainly suggest that Europe was not alone in its capacity for technological innovation.

Nor did Europe enjoy any overall economic advantage as late as 1750. Recent scholars have found rather “a world of surprising resemblances” among major Eurasian societies during the eighteenth century. Economic indicators such as life expectancies, patterns of consumption and nutrition, wage levels, general living standards, widespread free markets, and prosperous merchant communities suggest “a global economic parity” across the major civilizations of Europe and Asia.⁷ Thus Europe had no obvious economic lead, even on the eve of the Industrial Revolution. So much for the “European miracle”!

Trade and Empire

But if there was little that was economically distinctive within Europe itself, perhaps it was the spoils of empire and the benefits of global trade after 1500 that allowed Europeans to accumulate the wealth that funded industrial enterprises back home. European empires provided access to an abundance of raw materials — timber, fish, maize, potatoes, slave-produced sugar and cotton — far more than that of other early modern empires. Moreover, these empires generated a global economy that funneled the trade of the world through Europe, offering access to the raw materials and markets of the planet. Demand for Asian goods, including porcelain and especially cotton cloth, also spurred manufacturers in Europe to produce similar items, while production for overseas markets further sparked industry in Europe. The new wealth spawned a growing middle class in Europe whose members bought the products of the Industrial Revolution. As one scholar has put it, “The industrial revolution ... emerged from the exploitive advantages Europe was already gaining in the world’s markets.”⁸ So rather than something distinctive about European society, perhaps it was Europe’s increasing engagement with the wider world that sparked industrialization.

Many or most of these factors likely played some role in Europe’s industrialization. But in considering the “Why Europe?” question, historians confront the relative importance of internal and external factors in explaining historical change. Was industrialization primarily spurred by some special combination of elements peculiar to Western Europe, or were broader global relationships of greater significance? Arguments giving great weight to internal features of European life seem to congratulate Europeans on their good fortune or wisdom, while those that contextualize it globally and point to the unique character of European imperial trade and exploitation are rather more critical. Furthermore, the former seem to imply a certain long-term inevitability to European prominence, while the latter see the Industrial Revolution as more of a surprise, the outcome of a unique conjuncture of events ... in short, luck.

QUESTIONS TO CONSIDER

1. How might your understanding of the Industrial Revolution change if you subscribed to the “European Miracle,” the “Great Divergence,” or the “Trade and Empire” school of thought?
2. How does this overview of the “Why Europe?” debate shape your understanding of the Industrial Revolution?

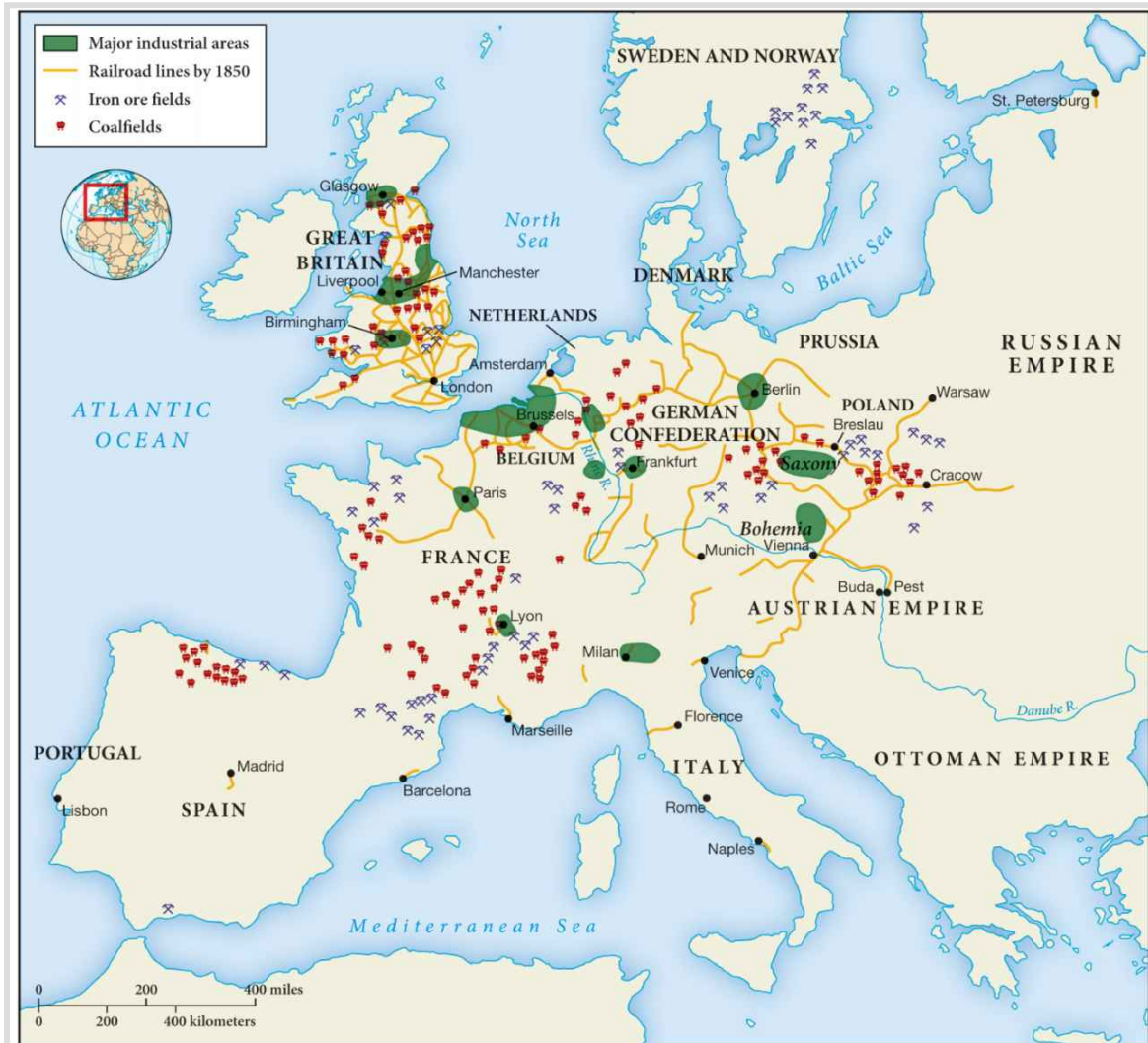
The First Industrial Society

AP® DIGGING DEEPER

The classical liberalism of Adam Smith and John Stuart Mill, both Englishmen, provided the ideological impetus for the growth of industrial capitalism. Both believed that individuals, unencumbered by the state, should have the liberty to do with their wealth and their lives as they please.

Wherever it took hold, the Industrial Revolution generated, within a century or less, an economic miracle, at least in comparison with earlier technologies. The [British textile industry](#), which used 52 million pounds of cotton in 1800, consumed 588 million pounds in 1850, as multiple technological innovations and factory-based production vastly increased output. Britain's production of coal likewise soared from 5.23 million tons in 1750 to 68.4 million tons a century later.⁹ Railroads crisscrossed Britain and much of Europe like a giant spider web (see [Map 9.1](#)). Most of this dramatic increase in production occurred in mining, manufacturing, and services. Thus agriculture, for millennia the overwhelmingly dominant economic sector in every civilization, shrank in relative importance. In Britain, for example, agriculture generated only 8 percent of national income in 1891 and employed fewer than 8 percent of working Britons in 1914. Accompanying this vast economic change was an epic transformation of social life. "In two centuries," wrote one prominent historian, "daily life changed more than it had in the

7,000 years before.”¹⁰ Nowhere were the revolutionary dimensions of industrialization more apparent than in Great Britain, the world’s first industrial society.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 9.1 The Early Phase of Europe's Industrial Revolution

From its beginning in Great Britain, industrialization had spread by 1850 across Western Europe to include parts of France, Germany, Belgium, Bohemia, and Italy.

READING THE MAP: Which industrialized regions are most far removed from sources of coal and iron?

INTERPRETING THE MAP: Note the relationship between sources of coal and iron, railways, and industrialized regions. Then identify regions where the addition

of further railway lines might facilitate industrialization.

Description

Major Industrial areas: Glasgow, Manchester, Birmingham, Brussels, Paris, Lyon, Milan, Frankfurt, Berlin, Bohemia, and Saxony.

Railroad lines by 1850: Glasgow, Manchester, Birmingham, Liverpool, London, Paris, Madrid, Barcelona, Marseille, Milan, Florence, Venice, Naples, Frankfurt, Brussels, Amsterdam, Berlin, Breslau, Warsaw, Cracow, Buda, Pest, Munich, St. Petersburg and Vienna.

Iron Ore Fields: Spain (Gijon, Oviedo and Leon), France (Nantes, Limoges, Lyon), London (Oxford, Cambridge), Germany (Frankfurt), Belgium, Czechoslovakia (Bohemia), Poland (Breslau, Warsaw, Cracow), and Sweden (Stockholm, Orebro, Karlstad).

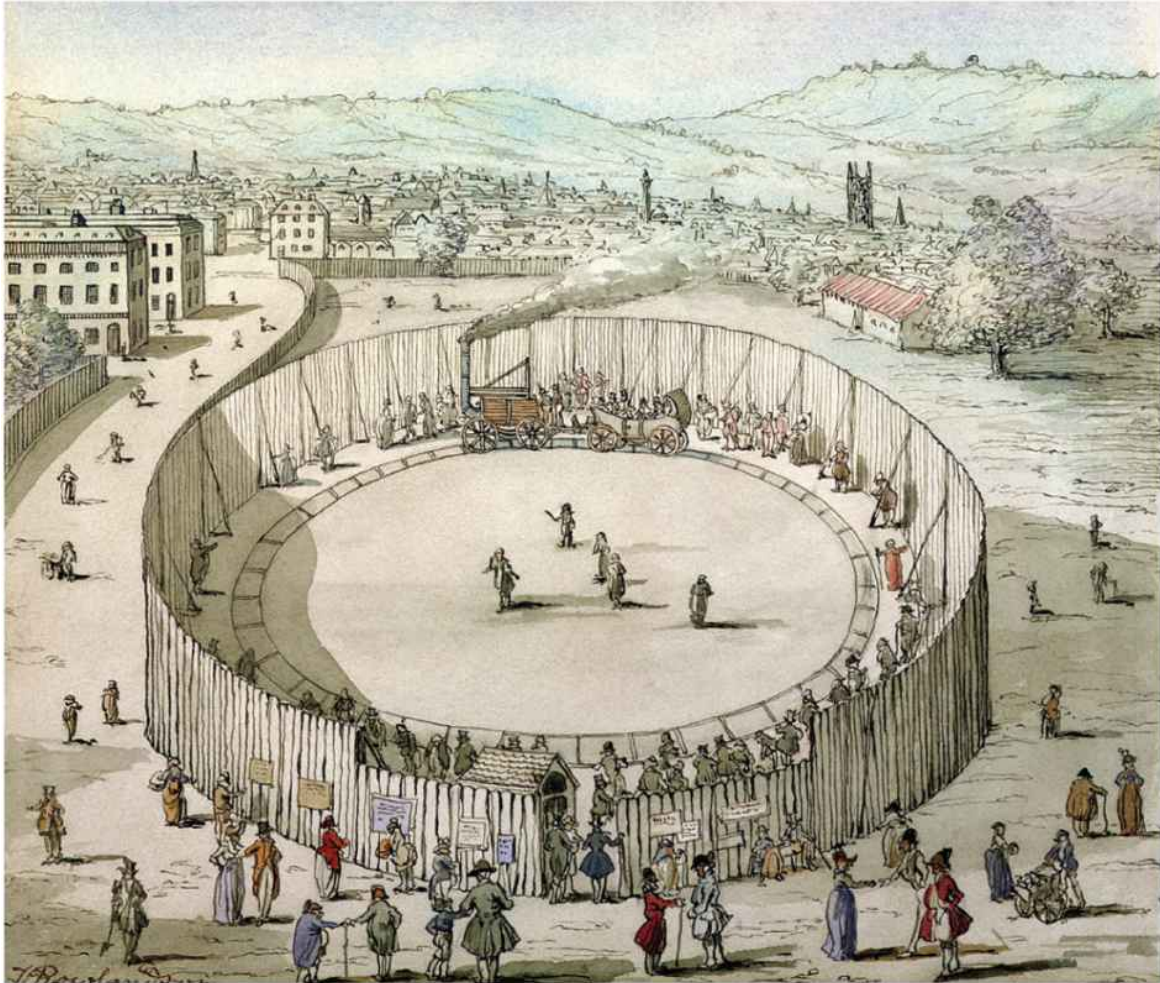
Coal fields: Spain, France, United Kingdom, Belgium, Germany, Czechoslovakia, and Bohemia.

AP[®] Analyzing Evidence

Based on your observations, what is the relationship between areas of natural resources and the growth of industrial centers?

The social transformation of the Industrial Revolution both destroyed and created. Referring to the impact of the Industrial Revolution on British society, historian Eric Hobsbawm wrote: “In its initial stages it destroyed their old ways of living and left them free to discover or make for themselves new ones, if they could and knew how. But it rarely told them how to set about it.”¹¹ For many people, it was an enormously painful, even traumatic process, full of social conflict, insecurity, and false starts even as it

offered new opportunities, an eventually higher standard of living, and greater participation in public life. The human gains and losses associated with the Industrial Revolution have been debated ever since. Amid the arguments, however, one thing is clear: not everyone was affected in the same way.



Richard Trevithick's Railroad, Euston Square in 1809, by Thomas Rowlandson [1756–1827]/ Science Museum, London, UK/Bridgeman Images

Railroads

The popularity of railroads, long a symbol of the Industrial Revolution, is illustrated in this early nineteenth-century watercolor that shows a miniature train offered as a paid amusement for enthusiasts in London's Euston Square.

Why were railroads considered a powerful symbol of the Industrial Revolution?

The British Aristocracy

Individual landowning aristocrats, long the dominant class in Britain, suffered little in material terms from the Industrial Revolution. In the mid-nineteenth century, a few thousand families still owned more than half of the cultivated land in Britain, most of it leased to tenant farmers, who in turn employed agricultural wage laborers to work it. Rapidly growing population and urbanization sustained a demand for food products grown on that land. For most of the nineteenth century, landowners continued to dominate the British Parliament.

AP* Continuity and Change

How did industrial production transform the social position of England's aristocratic class?

As a class, however, the British aristocracy declined as a result of the Industrial Revolution, as have large landowners in every industrial society. As urban wealth became more important, landed aristocrats had to make way for the up-and-coming businessmen, manufacturers, and bankers, newly enriched by the Industrial Revolution. By the end of the century, landownership had largely ceased to be the basis of great wealth, and businessmen, rather than aristocrats, led the major political parties. Even so, the titled nobility of dukes, earls, viscounts, and

barons retained great social prestige and considerable personal wealth. Many among them found an outlet for their energies and opportunities for status and enrichment in the vast domains of the British Empire, where they went as colonial administrators or settlers. Famously described as a “system of outdoor relief for the aristocracy,” the empire provided a cushion for a declining class.

The Middle Classes

AP® EXAM TIP

Pay attention to changes in British society due to the Industrial Revolution, because they will also occur throughout the industrialized world.

Those who benefited most conspicuously from industrialization were members of that amorphous group known as the middle class. At its upper levels, this middle class contained extremely wealthy factory and mine owners, bankers, and merchants. Such rising businessmen readily assimilated into aristocratic life, buying country houses, obtaining seats in Parliament, sending their sons to Oxford or Cambridge University, and gratefully accepting titles of nobility from Queen Victoria.

AP® Causation

What was the effect of industrial production on England’s middle class?

AP® Continuity and Change

What changes in middle-class gender roles and family dynamics occurred during the Industrial Revolution?

Far more numerous were the smaller businessmen, doctors, lawyers, engineers, teachers, journalists, scientists, and other professionals required in any industrial society. Such people set the tone for a distinctly middle-class society with its own values and outlooks. Politically they were liberals, favoring constitutional government, private property, free trade, and social reform within limits. Their agitation resulted in the Reform Bill of 1832, which broadened the right to vote to many men of the middle class, but not to middle-class women. Ideas of thrift and hard work, a rigid morality, “respectability,” and cleanliness characterized middle-class culture. According to Samuel Smiles’s famous book *Self-Help*, an enterprising spirit was what distinguished the prosperous middle class from Britain’s poor. The misery of the poorer classes was “voluntary and self-imposed — the results of idleness, thriftlessness, intemperance, and misconduct.”¹²

Women in such middle-class families were increasingly cast as homemakers, wives, and mothers, charged with creating an emotional haven for their men and a refuge from a heartless and cutthroat capitalist world. They were also expected to be the moral centers of family life, the educators of “respectability,” and the managers of household consumption as “shopping” — a new concept in eighteenth-century Britain — became a central activity for the middle classes. An ideology of domesticity defined homemaking, child rearing, charitable endeavors, and “refined”

activities such as embroidery, music, and drawing as the proper sphere for women, while paid employment and the public sphere of life outside the home beckoned to men.



Family Reunion at the Home of Madame Adolphe Brisson, 1893, by Marcel André Baschet [1862–1941]/Château de Versailles, France/Bridgeman Images

The Industrial Middle Class

This late nineteenth-century painting shows a prosperous French middle-class family, attended by a servant.

In what ways does this painting reflect changes to society and gender brought about by industrialization? What features in the painting help illustrate the newfound prosperity of middle-class families?

AP® EXAM TIP

You must know how the Industrial Revolution changed gender roles beginning in the early nineteenth century.

Male elites in many civilizations had long established their status by detaching women from productive labor. The new wealth of the Industrial Revolution now allowed larger numbers of families to aspire to that kind of status. With her husband as “provider,” such a woman was now a “lady.” “She must not work for profit,” wrote the Englishwoman Margaretta Greg in 1853, “or engage in any occupation that money can command.”¹³ Employing even one servant became a proud marker of such middle-class status. But the withdrawal of middle-class women from the labor force turned out to be only a temporary phenomenon. By the late nineteenth century, some middle-class women began to enter the teaching, clerical, and nursing professions, and in the second half of the twentieth century, many more flooded into the labor force. By contrast, the withdrawal of children from productive labor into schools has proved a more enduring phenomenon as industrial economies increasingly required a more educated workforce.

As Britain’s industrial economy matured, it also gave rise to a sizable **lower middle class**, which included people employed in the growing service sector as clerks, salespeople, bank tellers,

hotel staff, secretaries, telephone operators, police officers, and the like. By the end of the nineteenth century, this growing segment of the middle class represented about 20 percent of Britain's population and provided new employment opportunities for women as well as men. In just twenty years (1881–1901), the number of female secretaries in Britain rose from 7,000 to 90,000. Almost all were single and expected to return to the home after marriage. For both men and women, such employment represented a claim on membership in the larger middle class and a means of distinguishing themselves clearly from a working class tainted by manual labor. The mounting ability of these middle classes to consume all manner of material goods — and their appetite for doing so — were among the factors that sustained the continuing growth of the industrializing process.

The Laboring Classes

AP® EXAM TIP

How the Industrial Revolution affected the lower classes — for better and worse — is a very important topic in AP® World History.

The overwhelming majority of Britain's nineteenth-century population — some 70 percent or more — were neither aristocrats nor members of the middle classes. They were manual workers in the mines, ports, factories, construction sites, workshops, and farms of an industrializing Britain. Although their conditions varied considerably and changed over time, it was the laboring classes who suffered most and benefited least from the epic

transformations of the Industrial Revolution. Their efforts to accommodate, resist, protest, and change those conditions contributed much to the texture of the first industrial society.

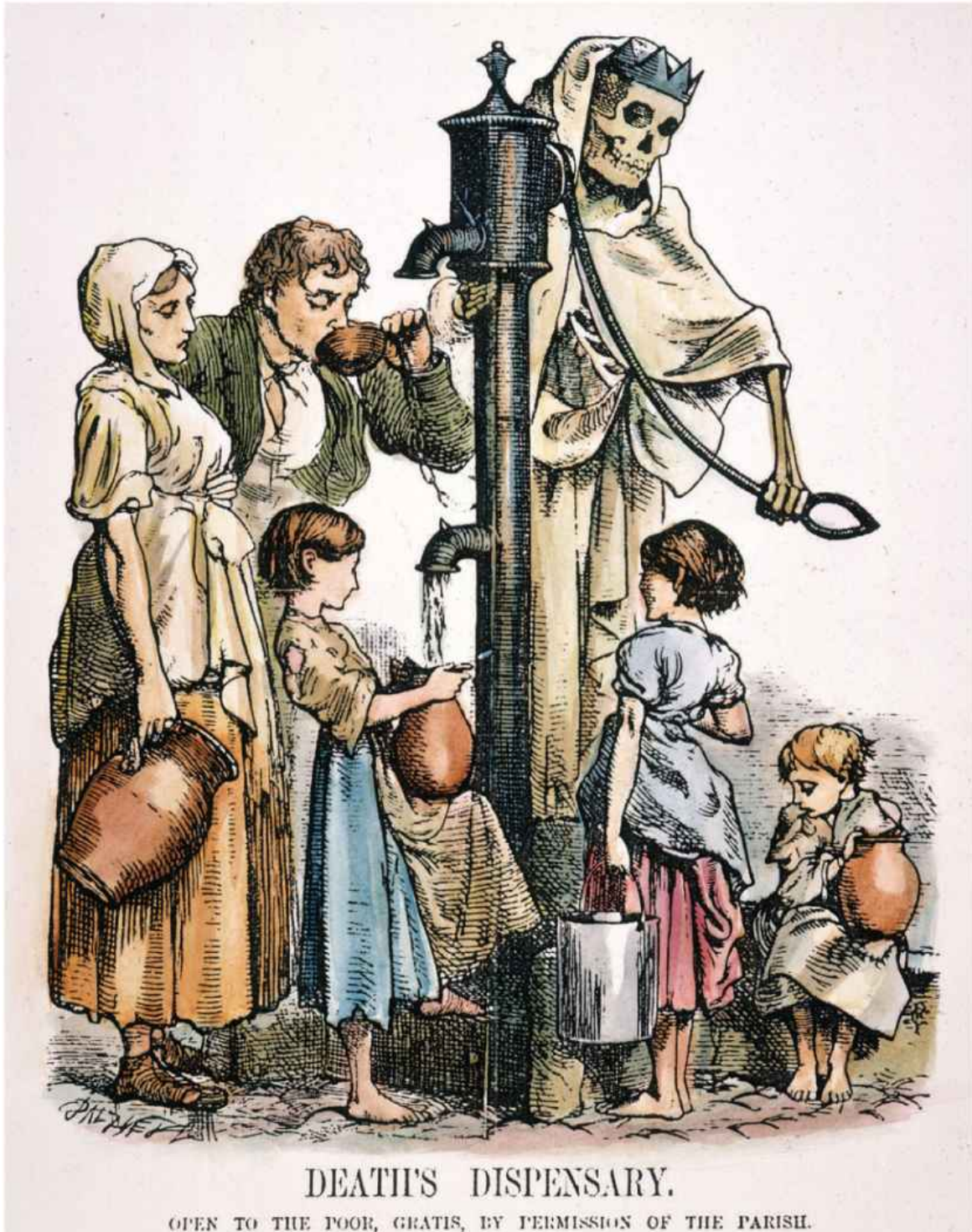
AP* Causation

How were the lives of the laboring masses negatively impacted by the Industrial Revolution?

The lives of the laboring classes were shaped primarily by the rapid urbanization of the industrial era. Liverpool's population alone grew from 77,000 to 400,000 in the first half of the nineteenth century. By 1851, a majority of Britain's population lived in towns and cities, an enormous change from the overwhelmingly rural life of almost all previous civilizations. By the end of the century, London was the world's largest city, with more than 6 million inhabitants.

These cities were vastly overcrowded and smoky, with wholly insufficient sanitation, periodic epidemics, endless row houses and warehouses, few public services or open spaces, and inadequate and often-polluted water supplies. This was the environment in which most urban workers lived in the first half of the nineteenth century. By 1850, the average life expectancy in England was only 39.5 years, less than it had been some three centuries earlier. Nor was there much personal contact between the rich and the poor of industrial cities. Benjamin Disraeli's novel *Sybil*, published in 1845, described these two ends of the social spectrum as "two nations between whom there is no intercourse

and no sympathy; who are ignorant of each other's habits, thoughts and feelings, as if they were dwellers in different zones or inhabitants of different planets."



Sarin Images/Granger, NYC — All rights reserved

The Urban Poor of Industrial Britain

This 1866 political cartoon shows an impoverished urban family forced to draw its drinking water from a polluted public well, while a figure of Death operates the pump.

Description

The father is drinking water and one of the children is filling a jug with water. The remaining three are waiting with jugs in their hands.

AP* Causation

How does this image reveal the consequences of the rapid urbanization that occurred in industrial cities? To what extent were these consequences class specific?

The industrial factories to which growing numbers of desperate people looked for employment offered a work environment far different from the artisan's shop or the tenant's farm. Long hours, low wages, and child labor were nothing new for the poor, but the routine and monotony of work, dictated by the factory whistle and the needs of machines, imposed novel and highly unwelcome conditions of labor. Also objectionable were the direct and constant supervision and the rules and fines aimed at enforcing work discipline. In addition, the ups and downs of a capitalist economy made industrial work insecure as well as onerous.

In the early decades of the nineteenth century, Britain's industrialists favored girls and young unmarried women as employees in the textile mills, for they were often willing to accept lower wages, while male owners believed them to be both docile

and more suitable for repetitive tasks such as tending machines. A gendered hierarchy of labor emerged in these factories, with men in supervisory and more skilled positions, while women occupied the less skilled and “lighter” jobs that offered little opportunity for advancement. Nor were women welcome in the unions that eventually offered men some ability to shape the conditions under which they labored.

Thus, unlike their middle-class counterparts, many girls and young women of the laboring classes engaged in industrial work or found jobs as domestic servants for upper- and middle-class families to supplement meager family incomes. But after marriage, they too usually left outside paid employment because a man who could not support his wife was widely considered a failure. Within the home, however, many working-class women continued to earn money by taking in boarders, doing laundry, or sewing clothes in addition to the domestic and child-rearing responsibilities long assigned to women.

Social Protest

AP® EXAM TIP

Understand how the condition of the laboring classes led to political reforms and the development of economic ideologies.

For workers of the laboring classes, industrial life “was a stony desert, which they had to make habitable by their own efforts.”¹⁵ Such efforts took many forms. By 1815, about 1 million workers,

mostly artisans, had created a variety of “friendly societies.” With dues contributed by members, these working-class self-help groups provided insurance against sickness, a decent funeral, and an opportunity for social life in an otherwise-bleak environment. Other skilled artisans who had been displaced by machine-produced goods and forbidden to organize in legal unions sometimes wrecked the offending machinery and burned the mills that had taken their jobs. (See [Zooming In: The English Luddites and Machine Breaking](#).) The class consciousness of working people was such that one police informer reported that “most every creature of the lower order both in town and country are on their side.”¹⁶ Others acted within the political arena by joining movements aimed at obtaining the vote for working-class men, a goal that was gradually achieved in the second half of the nineteenth century. When trade unions were legalized in 1824, growing numbers of factory workers joined these associations in their efforts to achieve better wages and working conditions. Initially their strikes, attempts at nationwide organization, and threat of violence made them fearful indeed to the upper classes. One British newspaper in 1834 described unions as “the most dangerous institutions that were ever permitted to take root, under shelter of law, in any country,”¹⁷ although they later became rather more “respectable” organizations.

Socialist ideas of various kinds gradually spread within the working class, challenging the assumptions of a capitalist society. Robert Owen (1771–1858), a wealthy British cotton textile manufacturer, urged the creation of small industrial communities where workers and their families would be well treated. He

established one such community, with a ten-hour workday, spacious housing, decent wages, and education for children, at his mill in New Lanark in Scotland.

AP® EXAM TIP

You may see AP® exam questions on Marx's economic theories and their application in later world history.

Of more lasting significance was the socialism of [Karl Marx](#) (1818–1883). German by birth, Marx spent much of his life in England, where he witnessed the brutal conditions of Britain's Industrial Revolution and wrote voluminously about history and economics. His probing analysis led him to conclude that industrial capitalism was an inherently unstable system, doomed to collapse in a revolutionary upheaval that would give birth to a classless socialist society, thus ending forever the ancient conflict between rich and poor. (See [Working with Evidence for the various expressions of a socialist tradition inspired by Marx.](#))

AP* Contextualization

In what situations would the ideas of Karl Marx have the most appeal among the lower classes?

In Marx's writings, the combined impact of Europe's industrial, political, and scientific revolutions found expression. Industrialization created both the social conditions against which Marx protested so bitterly and the enormous wealth he felt would

make socialism possible. The French Revolution, still a living memory in Marx's youth, provided evidence that grand upheavals, giving rise to new societies, had in fact taken place and could do so again. Moreover, Marx regarded himself as a scientist, discovering the laws of social development in much the same fashion as Newton discovered the laws of motion. His was therefore a "scientific socialism," embedded in these laws of historical change; revolution was a certainty and the socialist future was inevitable.

It was a grand, compelling, prophetic, utopian vision of human freedom and community — and it inspired socialist movements of workers and intellectuals amid the grim harshness of Europe's industrialization in the second half of the nineteenth century. Socialists established political parties in most European states and linked them together in international organizations as well. These parties recruited members, contested elections as they gained the right to vote, agitated for reforms, and in some cases plotted revolution.

In the later decades of the nineteenth century, such ideas echoed among more radical trade unionists and some middle-class intellectuals in Britain, and even more so in a rapidly industrializing Germany and elsewhere. By then, however, the British working-class movement was not overtly revolutionary. When a working-class political party, the [Labour Party](#), was established in the 1890s, it advocated a reformist program and a peaceful democratic transition to socialism, largely rejecting the class struggle and revolutionary emphasis of classical Marxism.

Generally known as “social democracy,” this approach to socialism was especially prominent in Germany during the late nineteenth century and spread more widely in the twentieth century, when it came into conflict with the more violent and revolutionary movements calling themselves “communist.”

Improving material conditions during the second half of the nineteenth century helped move the working-class movement in Britain, Germany, and elsewhere away from a revolutionary posture. Marx had expected industrial capitalist societies to polarize into a small wealthy class and a huge and increasingly impoverished proletariat. However, standing between “the captains of industry” and the workers was a sizable middle and lower middle class, constituting perhaps 30 percent of the population, most of whom were not really wealthy but were immensely proud that they were not manual laborers. Marx had not foreseen the development of this intermediate social group, nor had he imagined that workers could better their standard of living within a capitalist framework. But they did. Wages rose under pressure from unions; cheap imported food improved working-class diets; infant mortality rates fell; and shops and chain stores catering to working-class families multiplied. As English male workers gradually obtained the right to vote, politicians had an incentive to legislate in their favor, by abolishing child labor, regulating factory conditions, and even, in 1911, inaugurating a system of relief for the unemployed. Sanitary reform considerably cleaned up the “filth and stink” of early nineteenth-century cities, and urban parks made a modest appearance. Contrary to Marx’s

expectations, capitalist societies demonstrated some capacity for reform.



Pictorial Press LTD/Alamy

The Socialist Threat

The growth of a socialist movement was immensely threatening to many elements of the established order in Europe. This image from a British Conservative Party poster in 1909 shows a demonic socialist figure strangling a pure female image of Great Britain, wearing a belt labeled “prosperity.”

AP[®] Analyzing Evidence

What social classes would have been most likely to support the propaganda image above?

AP[®] EXAM TIP

Understand how governments in Western Europe responded to Marx’s ideas.

Further eroding working-class radicalism was a growing sense of nationalism, which bound workers in particular countries to their middle-class employers and compatriots, offsetting to some extent the economic and social antagonism between them. When World War I broke out, the “workers of the world,” far from uniting against their bourgeois enemies as Marx had urged them, instead set off to slaughter one another in enormous numbers on the battlefields of Europe. National loyalty had trumped class loyalty.

Nonetheless, as the twentieth century dawned, industrial Britain was hardly a stable or contented society. Immense inequalities still separated the classes. Some 40 percent of the working class continued to live in conditions then described as “poverty.” A mounting wave of strikes from 1910 to 1913 testified to the

intensity of class conflict. The Labour Party was becoming a major force in Parliament. Some socialists and some feminists were becoming radicalized. “Wisps of violence hung in the English air,” wrote Eric Hobsbawm, “symptoms of a crisis in economy and society, which the [country’s] self-confident opulence ... could not quite conceal.”¹⁸ The world’s first industrial society remained dissatisfied and conflicted.

AP* Contextualization

How could nationalism lessen the potential for socialist revolutions in some countries?

It was also a society in economic decline relative to industrial newcomers such as Germany and the United States. Britain paid a price for its early lead, for its businessmen became committed to machinery that became obsolete as the century progressed. Latecomers invested in more modern equipment and in various ways had surpassed the British by the early twentieth century.

ZOOMING IN 🔍

The English Luddites and Machine Breaking

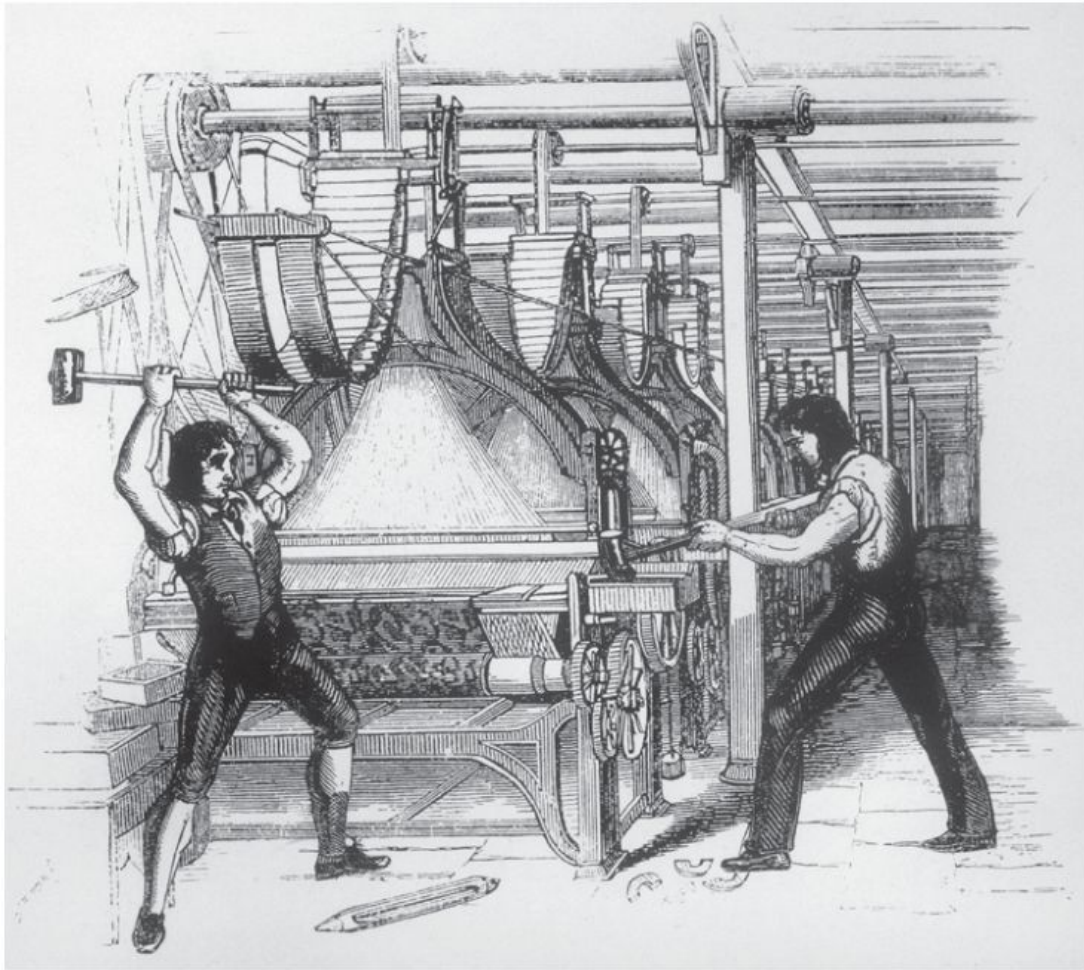


photo: Chronicle/Alamy

Luddites smashing a loom.

If you do Not Cause those Dressing Machines to be Remov'd Within the Bounds of Seven Days ... your factory and all that it Contains Will and Shall Surely Be Set on fire ... it is Not our Desire to Do you the Least Injury, But We are fully Determin'd to Destroy Both Dressing Machines and Steam Looms.¹⁴

Between 1811 and 1813, this kind of warning was sent to hundreds of English workshops in the woolen and cotton industry, where more efficient machines, some of them steam-powered, threatened the jobs and livelihoods of workers. Over and over, that threat was carried out as well-organized bands of skilled artisans destroyed the offending machines, burned buildings, and on occasion attacked employers. These were the Luddites, taking their name from a mythical Robin Hood-like figure, Ned

Ludd. A song called “General Ludd’s Triumph” expressed their sentiments: “These Engines of mischief were sentenced to die / By unanimous vote of the Trade / And Ludd who can all opposition defy / Was the Grand executioner made.”

So widespread and serious was this Luddite uprising that the British government sent 12,000 troops to suppress it, more than it was then devoting to the struggle against Napoleon in continental Europe. And a new law, rushed through Parliament as an “emergency measure” in 1812, made those who destroyed mechanized looms subject to the death penalty. Some sixty to seventy alleged Luddites were in fact hanged, and sometimes beheaded as well, for machine breaking.

In the governing circles of England, Luddism was widely regarded as blind protest, an outrageous, unthinking, and futile resistance to progress. It has remained in more recent times a term of insult applied to those who resist or reject technological innovation. And yet, a closer look suggests that the Luddites deserve some sympathy as an understandable response to a painful transformation of social life when few alternatives for expressing grievances were available.

At the time of the Luddite uprising, England was involved in an increasingly unpopular war with Napoleon’s France, and mutual blockades substantially reduced trade and hurt the textile industry. The country was also in the early phase of an Industrial Revolution in which mechanized production was replacing skilled artisan labor. All of this, plus some bad weather and poor harvests, combined to generate real economic hardship, unemployment, and hunger. Bread riots and various protests against high prices proliferated.

Furthermore, English elites were embracing new laissez-faire, or free market, economic principles, which eroded customary protections for the poor and working classes. Over the previous several decades, many laws that had regulated wages and apprenticeships and prohibited certain laborsaving machines had been repealed, despite repeated workers’ appeals to Parliament to maintain some minimal protections for their older way of life. A further act of Parliament in 1799 had forbidden trade unions

and collective bargaining. In these circumstances, some form of direct action is hardly surprising.

At one level, the Luddite machine-breaking movement represented “collective bargaining by riot,” a way of pressuring employers when legal negotiations with them had been outlawed. And the issues involved more than laborsaving machines. Luddites also argued for price reductions, minimum wages, and prohibitions on the flooding of their industry by unapprenticed workers. They wanted to return to a time when “full fashioned work at the old fashioned price is established by custom and law,” according to one of their songs. More generally, Luddites sought to preserve elements of an older way of life in which industry existed to provide a livelihood for workers, in which men could take pride in their craft, in which government and employers felt some paternalistic responsibility to the lower classes, and in which journeymen workers felt some bonds of attachment to a larger social and moral order. All of this was rapidly eroding in the new era of capitalist industrialization. In these ways, the Luddite movement looked backward to idealized memories of an earlier time.

And yet in other ways, the rebels anticipated the future with their demands for a minimum wage and an end to child labor, their concern about inferior-quality products produced by machines, and their desire to organize trade unions. At the height of the Luddite movement, some among them began to move beyond local industrial action toward a “general insurrection” that might bring real political change to the entire country. In one letter from a Luddite in 1812, the writer expressed “hope for assistance from the French emperor [Napoleon] in shaking off the yoke of the rottenest, wickedest, and most tyrannous government that ever existed.” He continued, “Then we will be governed by a just republic.”

After 1813, the organized Luddite movement faded away. But it serves as a cautionary reminder that what is hailed as progress claims victims as well as beneficiaries.

QUESTIONS

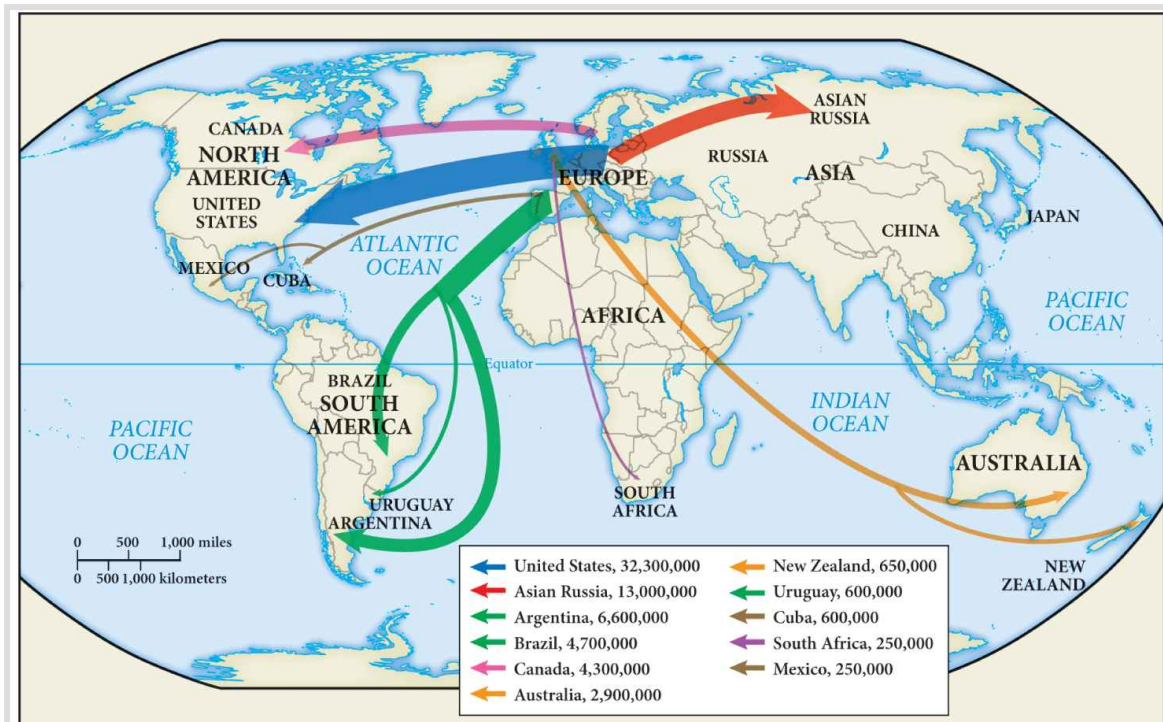
To what extent did the concerns of the Luddites come to pass as the Industrial Revolution unfolded? How does your understanding of the Luddites affect your posture toward technological change in our time?

Europeans in Motion

AP® EXAM TIP

Understand the different patterns of migrations initiated by the Industrial Revolution.

Europe's Industrial Revolution prompted a massive migratory process that uprooted many millions, setting them in motion both internally and around the globe. Within Europe itself, the movement of men, women, and families from the countryside to the cities involved half or more of the region's people by the mid-nineteenth century. More significant for world history was the exodus between 1815 and 1939 of fully 20 percent of Europe's population, some 50 to 55 million people, who left home for the Americas, Australia, New Zealand, South Africa, and elsewhere (see [Map 9.2](#)). They were pushed by poverty, a rapidly growing population, and the displacement of peasant farming and artisan manufacturing. And they were pulled abroad by the enormous demand for labor overseas, the ready availability of land in some places, and the relatively cheap transportation of railroads and steamships. But not all found a satisfactory life in their new homes, and perhaps 7 million returned to Europe.¹⁹



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 9.2 European Migration in the Industrial Age

The Industrial Revolution not only transformed European society but also scattered millions of Europeans to the far corners of the world.

READING THE MAP: Which continent received the fewest European migrants?

INTERPRETING THE MAP: Which regions of the world were most affected by European emigration? Which regions were little affected? How might you explain the variations?

Description

The data are as follows. 32,300,000 people migrated to United States, 13,000,000 people migrated to Asian Russia, 6,600,000 people migrated to Argentina, 4,700,000 people migrated to Brazil, 4,300,000 people migrated to Canada, 2,900,000 people migrated to Australia, 650,000 people migrated to New Zealand, 600,000 people migrated to Uruguay, 600,000 people migrated to Cuba, 250,000 people migrated to South Africa, and 250,000 people migrated to Mexico.

What aspects of the Industrial Revolution facilitated the migration of Europeans to other parts of the world?

This huge process had a transformative global impact, temporarily increasing Europe's share of the world's population and scattering Europeans around the world. In 1800, less than 1 percent of the total world population consisted of overseas Europeans and their descendants; by 1930, they represented 11 percent.²⁰ In particular regions, the impact was profound. Australia and New Zealand became settler colonies, outposts of European civilization in the South Pacific that overwhelmed their native populations through conquest, acquisition of their lands, and disease. By the end of the nineteenth century, New Zealand's European population, based on immigration of free people, outnumbered the native Maori by 700,000 to 40,000. Smaller numbers of Europeans found their way to South Africa, Kenya, Rhodesia, Algeria, and elsewhere, where they injected a sharp racial divide into those colonized territories.

But it was the Americas that felt the brunt of this huge movement of people. Latin America received about 20 percent of the European migratory stream, mostly from Italy, Spain, and Portugal, with Argentina and Brazil accounting for some 80 percent of those immigrants. Considered "white," they enhanced the social weight of the European element in those countries and thus enjoyed economic advantages over the mixed-race, Indian, and African populations.

In several ways the immigrant experience in the United States was distinctive. It was far larger and more diverse than elsewhere, with some 32 million newcomers arriving from all over Europe between 1820 and 1930. Furthermore, the United States offered affordable land to many and industrial jobs to many more, neither of which was widely available in Latin America. And the United States was unique in turning the immigrant experience into a national myth — that of the melting pot. Despite this ideology of assimilation, the earlier immigrants, mostly Protestants from Britain and Germany, were anything but welcoming to Catholics and Jews from Southern and Eastern Europe who arrived later. The newcomers were seen as distinctly inferior, even “un-American,” and blamed for crime, labor unrest, and socialist ideas. Nonetheless, this surge of immigration contributed much to the westward expansion of the United States, to the establishment of a European-derived culture in a vast area of North America, and to the displacement of the native peoples of the region.

In the vast domains of the Russian Empire, a parallel process of European migration likewise unfolded. After the freeing of the serfs in 1861, some 13 million Russians and Ukrainians migrated to Siberia, where they overwhelmed the native population of the region, while millions more settled in Central Asia. The availability of land, the prospect of greater freedom from tsarist restrictions and from the exploitation of aristocratic landowners, and the construction of the trans-Siberian railroad — all of this facilitated the continued Europeanization of Siberia. As in the United States, the Russian government encouraged and aided this process, hoping to forestall Chinese pressures in the region and relieve

growing population pressures in the more densely settled western lands of the empire.

Variations on a Theme: Industrialization in the United States and Russia

AP® EXAM TIP

Be prepared to compare examples of industrialization that were state sponsored with those that were not.

Not for long was the Industrial Revolution confined to Britain. It soon spread to continental Western Europe, and by the end of the nineteenth century it was well under way in the United States, Russia, and Japan. The globalization of industrialization had begun. Everywhere it took hold, industrialization bore a range of broadly similar outcomes. New technologies and sources of energy generated vast increases in production and spawned an unprecedented urbanization as well. Class structures changed as aristocrats, artisans, and peasants declined as classes, while the middle classes and a factory working class grew in numbers and social prominence. Middle-class women generally withdrew from paid labor altogether, and their working-class counterparts sought to do so after marriage. Working women usually received lower wages than their male counterparts, had difficulty joining unions, and were accused of taking jobs from men. Working-class frustration and anger gave rise to trade unions and socialist

movements, injecting a new element of social conflict into industrial societies.

AP* Comparison

How might the political and social backgrounds of the United States and Russia have affected their industrial development?

Nevertheless, different histories, cultures, and societies ensured that the Industrial Revolution unfolded variously in the diverse countries in which it became established. Differences in the pace and timing of industrialization, the size and shape of major industries, the role of the state, the political expression of social conflict, and many other factors have made this process rich in comparative possibilities. French industrialization, for example, occurred more slowly and perhaps less disruptively than did that of Britain. Germany focused initially on heavy industry — iron, steel, and coal — rather than on the textile industry with which Britain had begun. Moreover, German industrialization was far more highly concentrated in huge companies called cartels, and it generated a rather more militant and Marxist-oriented labor movement than in Britain.

AP* Comparison

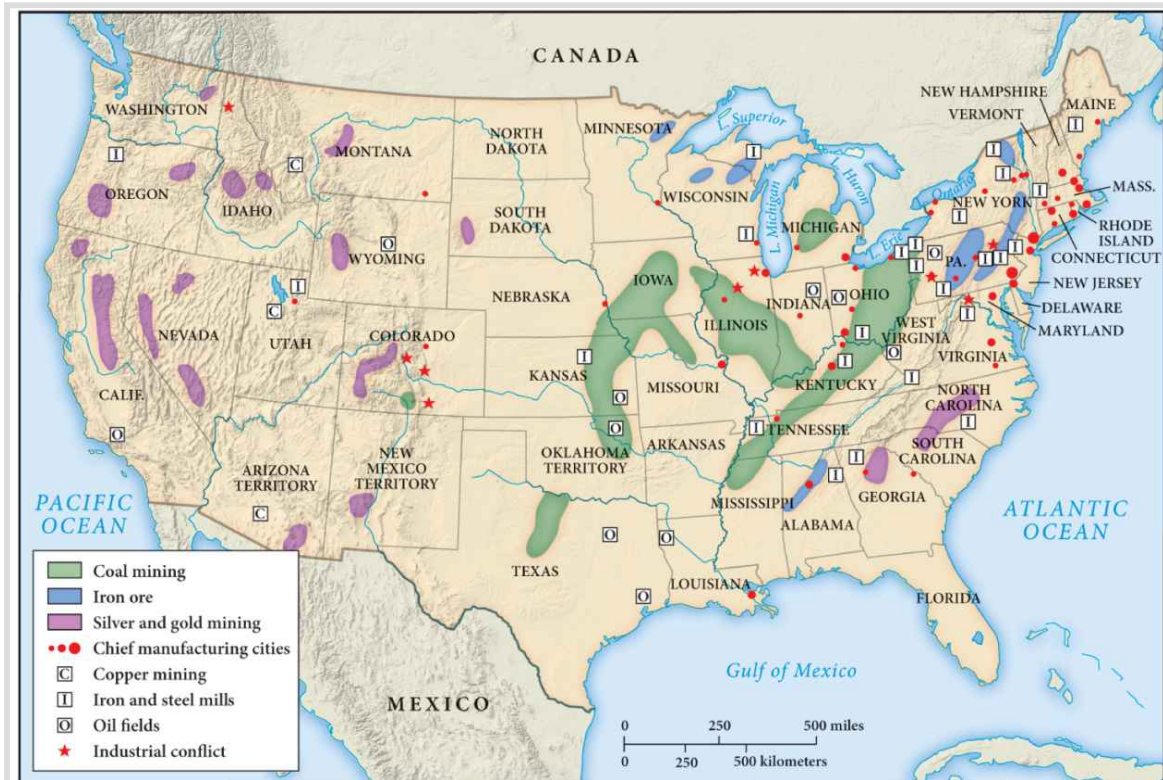
How were the outcomes of the Industrial Revolution similar in Europe, the United States, Russia, and Japan?

Nowhere were the variations in the industrializing process more apparent than in those two vast countries that lay on the periphery of Europe. To the west across the Atlantic Ocean was the United States, a young, vigorous, democratic, expanding country, populated largely by people of European descent, along with a substantial number of slaves of African origin. To the east was Russia, with its Eastern Orthodox Christianity, an autocratic tsar, a huge population of serfs, and an empire stretching across all of northern Asia. By the early twentieth century, industrialization had turned the United States into a major global power and had spawned in Russia an enormous revolutionary upheaval that made that country the first outpost of global communism.

The United States: Industrialization without Socialism

American industrialization began in the textile factories of New England during the 1820s but grew explosively in the half century following the Civil War (1861–1865) (see [Map 9.3](#)). The country's huge size, the ready availability of natural resources, its expanding domestic market, and its relative political stability combined to make the United States the world's leading industrial power by 1914. At that time, it produced 36 percent of the world's manufactured goods, compared to 16 percent for Germany, 14 percent for Great Britain, and 6 percent for France. Furthermore, U.S. industrialization was closely linked to that of Europe. About one-third of the capital investment that financed its remarkable growth came from British, French, and German capitalists. But

unlike Latin America, which also received much foreign investment, the United States was able to use those funds to generate an independent Industrial Revolution of its own.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 9.3 The Industrial United States in 1900

By the early twentieth century, manufacturing industries were largely in the Northeast and Midwest, whereas mining operations were more widely scattered across the country.

Description

Coal Mining: The coal mining regions are found in the following states: Oklahoma Territory, Kansas, Iowa, Texas, Mississippi, Tennessee, Kentucky, Ohio, West Virginia, and Michigan.

Iron ore: The iron ore regions are found in the following states: Minnesota, Wisconsin, Alabama, New York, and Pennsylvania.

Silver and gold mining: The silver and gold mining regions are found in the following states: North Carolina, South Carolina, Georgia, South Dakota, Colorado, new Mexico Territory, Arizona Territory, Nevada, California, Oregon, Idaho, Wyoming, Montana, and Washington.

Chief manufacturing cities: The chief manufacturing cities are found in the following states: Montana, Colorado, Utah, Nebraska, Missouri, Illinois, Tennessee, Alabama, Georgia, Indiana, Ohio, Kentucky, Virginia, Maryland, Connecticut, Rhode Island, Massachusetts, Delaware, Indiana, and Wisconsin.

Copper mining: The copper mining regions are found in the following states: Montana, Utah, and Arizona.

Iron and Steel mills: The iron and steel mills are located in the following states: Utah, Oregon, Kansas, Tennessee, Kentucky, Ohio, Virginia, Arkansas, Alabama, Georgia, North Carolina, Pennsylvania, New York, Maine, and Wisconsin.

Oil fields: The oil fields are located in the following states: California, Texas, Louisiana, Kansas, Oklahoma territory, Indiana, Ohio, West Virginia, and Pennsylvania.

Industrial Conflict: Industrial conflicts occurred in the following states: Colorado, Illinois, Virginia, and Pennsylvania.

AP* Comparison

Based on your observations of [Map 9.3](#) and [Map 9.1](#), compare the advantages of Europe and the United States in the process of industrialization.

AP* Comparison

How did the process of industrialization in the United States differ from the process of industrialization in Russia?

As in other later industrializing countries, the U.S. government played an important role, though less directly than in Germany or Japan. Tax breaks, huge grants of public land to the railroad companies, laws enabling the easy formation of corporations, and the absence of much overt regulation of industry all fostered the rise of very large business enterprises. The U.S. Steel Corporation, for example, by 1901 had an annual budget three times the size of the federal government's budget. In this respect, the United States followed the pattern of Germany but differed from that of France and Britain, where family businesses still predominated.

The United States also pioneered techniques of mass production, using interchangeable parts, the assembly line, and "scientific management" to produce for a mass market. The nation's advertising agencies, Sears Roebuck's and Montgomery Ward's mail-order catalogs, and urban department stores generated a middle-class "culture of consumption." When the industrialist Henry Ford in the early twentieth century began producing the Model T at a price that many ordinary people could afford, he famously declared: "I am going to democratize the automobile." More so than in Europe, with its aristocratic traditions, self-made American industrialists of fabulous wealth such as Henry Ford, Andrew Carnegie, and John D. Rockefeller became cultural heroes, widely admired as models of what anyone could achieve with daring and hard work in a land of endless opportunity.

Why did Marxist socialism not develop in the United States?

Nevertheless, well before the first Model T rolled off the assembly line, serious social divisions of a kind common to European industrial societies mounted. Preindustrial America had boasted of a relative social equality, quite unlike that of Europe, but by the end of the nineteenth century a widening gap separated the classes. In Carnegie's Homestead steel plant near Pittsburgh, employees worked every day except Christmas and the Fourth of July, often for twelve hours a day. In Manhattan, where millions of European immigrants disembarked, many lived in five- or six-story buildings with four families and two toilets on each floor. In every large city, such conditions prevailed close by the mansions of elite neighborhoods. To some, the contrast was a betrayal of American ideals, while others saw it as a natural outcome of competition and "the survival of the fittest."

As elsewhere, such conditions generated much labor protest, the formation of unions, strikes, and sometimes violence. In 1877, when the eastern railroads announced a 10 percent wage cut for their workers, strikers disrupted rail service across the eastern half of the country, smashed equipment, and rioted. Both state militias and federal troops were called out to put down the movement. Class consciousness and class conflict were intense in the industrial America of the late nineteenth and early twentieth centuries.

Unlike in many European countries, however, no major political party emerged in the United States to represent the interests of the working class. Nor did the ideas of socialism, especially those of Marxism, appeal to American workers nearly as much as they did to European laborers. At its high point, the Socialist Party of America garnered just 6 percent of the vote for its presidential candidate in the 1912 election, whereas socialists at the time held more seats in Germany's Parliament than any other party. Even in the depths of the Great Depression of the 1930s, no major socialist movement emerged to champion American workers. How might we explain the relative weakness of [socialism in the United States](#)?

One answer lies in the relative conservatism of major American union organizations, especially the American Federation of Labor. Its focus on skilled workers excluded the more radical unskilled laborers, and its refusal to align with any party limited its influence in the political arena. Furthermore, massive immigration from Europe, beginning in the 1840s, created a very diverse industrial labor force on top of the country's sharp racial divide. This diversity contrasted sharply with the more homogeneous populations of many European countries. Catholics and Protestants; whites and blacks; English, Irish, Germans, Slavs, Jews, and Italians — such differences undermined the class solidarity of American workers, making it far more difficult to sustain class-oriented political parties and a socialist labor movement. Moreover, the country's remarkable economic growth generated on average a higher standard of living for American workers than their European counterparts experienced. Land was

cheaper, and home ownership was more available. Workers with property generally found socialism less attractive than those without. By 1910, a particularly large group of white-collar workers in sales, services, and offices outnumbered factory laborers. Their middle-class aspirations further diluted impulses toward radicalism.

But political challenges to the abuses of capitalist industrialization did arise. In the 1890s, among small farmers in the U.S. South, West, and Midwest, “populists” railed against banks, industrialists, monopolies, the existing money system, and both major political parties, all of which they thought were dominated by the corporate interests of the eastern elites. More successful, especially in the early twentieth century, were the [Progressives](#), who pushed for specific reforms, such as wages-and-hours legislation, better sanitation standards, antitrust laws, and greater governmental intervention in the economy. Socialism, however, came to be defined as fundamentally “un-American” in a country that so valued individualism and so feared “big government.” It was a distinctive feature of the American response to industrialization.

Russia: Industrialization and Revolution

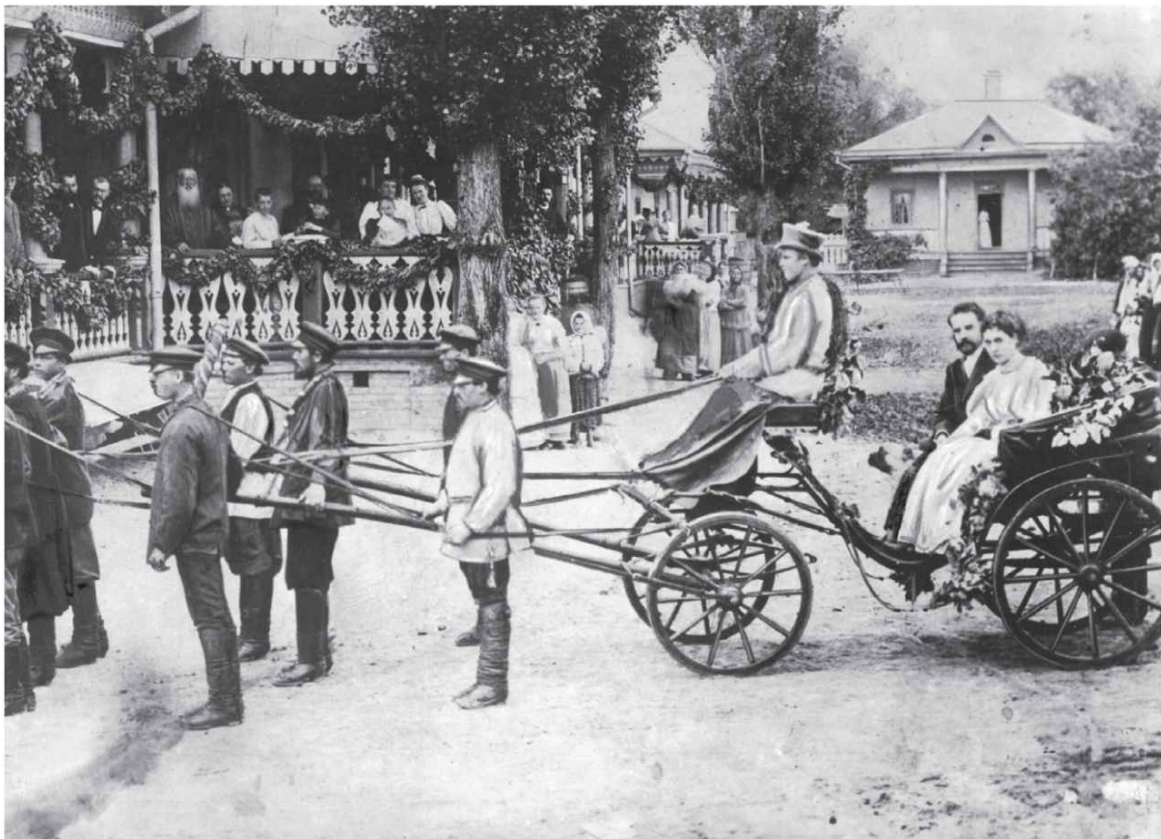
As a setting for the Industrial Revolution, it would be hard to imagine two more different environments than the United States and Russia. If the United States was the Western world’s most exuberant democracy during the nineteenth century, Russia remained the sole outpost of absolute monarchy, in which the

state exercised far greater control over individuals and society than anywhere in the Western world.

At the beginning of the twentieth century, Russia still had no national parliament, no legal political parties, and no nationwide elections. The tsar, answerable to God alone, ruled unchecked. Furthermore, Russian society was dominated by a titled nobility of various ranks. Its upper levels included great landowners, who furnished the state with military officers and leading government officials. Until 1861, most Russians were peasant serfs, bound to the estates of their masters, subject to sale, greatly exploited, and largely at the mercy of their owners. A vast cultural gulf separated these two classes. Many nobles were highly westernized, some speaking French better than Russian, whereas their serfs were steeped in a backwoods Orthodox Christianity that incorporated pre-Christian spirits, spells, curses, and magic.

A further difference between Russia and the United States lay in the source of social and economic change. In the United States, such change bubbled up from society as free farmers, workers, and businessmen sought new opportunities and operated in a political system that gave them varying degrees of expression. In autocratic Russia, change was far more often initiated by the state itself, in its continuing efforts to catch up with the more powerful and innovative states of Europe. This kind of “transformation from above” found an early expression in the reign of Peter the Great (r. 1689–1725). (See [“Russians and Empire” in Chapter 5.](#)) Such state-directed change continued in the nineteenth century with the freeing of the serfs in 1861, an action stimulated by military defeat

at the hands of British and French forces in the Crimean War (1854–1856). To many thoughtful Russians, serfdom seemed incompatible with modern civilization and held back the country's overall development, as did its economic and industrial backwardness. Thus, beginning in the 1860s, Russia began a program of industrial development that was more heavily directed by the state than was the case in Western Europe or the United States.



© SZ Photo/Bridgeman Images

Russian Serfs

This 1872 photograph shows a wealthy Russian landowner and his wife being pulled in a cart by serfs, who had been legally freed just eleven years earlier but continued to serve their master. They are attending a high-society wedding of another local estate owner.

AP* Analyzing Evidence

What does the image indicate about the success of Russia's social reforms in the nineteenth century?

AP* Causation

What factors contributed to the making of a revolutionary situation in Russia by the beginning of the twentieth century?

By the 1890s, Russia's Industrial Revolution was launched and growing rapidly. It focused particularly on railroads and heavy industry and was fueled by a substantial amount of foreign investment. By 1900, Russia ranked fourth in the world in steel production and had major industries in coal, textiles, and oil. Its industrial enterprises, still modest in comparison to those of Europe, were concentrated in a few major cities — Moscow, St. Petersburg, and Kiev, for example — and took place in factories far larger than in most of Western Europe.

AP® EXAM TIP

Comparing responses to the Industrial Revolution is a popular topic on the AP® exam.

All of this contributed to the explosive social outcomes of Russian industrialization. A growing middle class of businessmen and professionals increasingly took shape. As modern and educated people, many in the middle class objected strongly to the deep conservatism of tsarist Russia and sought a greater role in

political life, but they were also dependent on the state for contracts and jobs and for suppressing the growing radicalism of the workers, which they greatly feared. Although factory workers constituted only about 5 percent of Russia's total population, they quickly developed a radical class consciousness, based on harsh conditions and the absence of any legal outlet for their grievances. As in Western Europe, millions flocked to the new centers of industrial development. By 1897, over 70 percent of the population in Moscow and St. Petersburg were recent migrants from the rural areas. Their conditions of life resembled those of industrial migrants in New York or Berlin. One observer wrote: "People live in impossible conditions: filth, stench, suffocating heat. They lie down together barely a few feet apart; there is no division between the sexes and adults sleep with children."²¹ Until 1897, a thirteen-hour working day was common, while ruthless discipline and overt disrespect from supervisors created resentment. In the absence of legal unions or political parties, these grievances often erupted in the form of large-scale strikes.

In these conditions, a small but growing number of educated Russians found in Marxist socialism a way of understanding the changes they witnessed daily as well as hope for the future in a revolutionary upheaval of workers. In 1898, they created an illegal Russian Social Democratic Labor Party and quickly became involved in workers' education, union organizing, and, eventually, revolutionary action. By the early twentieth century, the strains of rapid change and the state's continued intransigence had reached the bursting point, and in 1905, following its defeat in a naval war with Japan, Russia erupted in spontaneous insurrection (see [Map](#)

9.4). Workers in Moscow and St. Petersburg went on strike and created their own representative councils, called soviets. Peasant uprisings, student demonstrations, revolts of non-Russian nationalities, and mutinies in the military all contributed to the upheaval. Recently formed political parties, representing intellectuals of various persuasions, came out into the open.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 9.4 Industrialization and Revolution in Russia, 1905

Only in Russia did industrialization lead to violent revolutionary upheavals, both in 1905 and more successfully in 1917.

Description

The map shows the following data:

Peasant unrest and land seizures: Russian empire.

Workers' soviets: Revel, St. Petersburg, Moscow, Kiev, and Sevastopol.

Army mutinies: St. Petersburg and Baku.

Naval mutinies: Revel, Sevastopol, and Baku.

Major strikes and armed workers' uprisings: Revel, St. Petersburg, Moscow, Warsaw, Sevastopol, and Baku.

AP[®] Causation

What does the map suggest about the connection between industrialization and revolution?

The **Russian Revolution of 1905**, though brutally suppressed, forced the tsar's regime to make more substantial reforms than it had ever contemplated. It granted a constitution, legalized both trade unions and political parties, and permitted the election of a national assembly, called the Duma. Censorship was eased, and plans were under way for universal primary education. Industrial development likewise continued at a rapid rate, so that by 1914 Russia stood fifth in the world in terms of overall output. But in the

first half of that year, some 1,250,000 workers, representing about 40 percent of the entire industrial workforce, went out on strike.

AP® EXAM TIP

You must know which empires expanded, which ones contracted, and which ones collapsed during this time.

Thus the tsar's limited political reforms, which had been granted with great reluctance and were often reversed in practice, failed to tame working-class radicalism or to bring social stability to Russia. In Russian political life, the people generally, and even the middle class, had only a very limited voice. Representatives of even the privileged classes had become so alienated by the government's intransigence that many felt revolution was inevitable. Various revolutionary groups, many of them socialist, published pamphlets and newspapers, organized trade unions, and spread their messages among workers and peasants. Particularly in the cities, these revolutionary parties had an impact. They provided a language through which workers could express their grievances; they created links among workers from different factories; and they furnished leaders who were able to act when the revolutionary moment arrived.

AP® Comparison

What was common to industrialization everywhere, and in what ways did it vary from place to place?

World War I provided that moment. The enormous hardships of that war, coupled with the immense social tensions of industrialization within a still-autocratic political system, sparked the Russian Revolution of 1917 (see [Chapter 12](#)). That massive upheaval quickly brought to power the most radical of the socialist groups operating in the country — the Bolsheviks, led by the charismatic Vladimir Ilyich Ulyanov, better known as Lenin. Only in Russia was industrialization associated with violent social revolution. This was the most distinctive feature of Russia's modern historical development. And only in Russia was a socialist political party, inspired by the teachings of Karl Marx, able to seize power, thus launching the modern world's first socialist society, with enormous implications for the twentieth century.

The Industrial Revolution and Latin America in the Nineteenth Century

AP® EXAM TIP

Make sure you study the ways the Industrial Revolution affected regions beyond Europe and the United States, because these examples are frequently found on the AP® exam.

Beyond the world of Europe and North America, only Japan underwent a major industrial transformation during the nineteenth century, part of that country's overall response to the threat of European aggression. (See [“The Japanese Difference: The Rise of a New East Asian Power” in Chapter 11.](#)) Elsewhere — in colonial India, Egypt, the Ottoman Empire, China, and Latin America — very modest experiments in modern industry were undertaken, but nowhere did they drive the kind of major social transformation that had taken place in Britain, Europe, North America, and Japan. However, even in societies that did not experience their own Industrial Revolution, the profound impact of European and North American industrialization was hard to avoid. Such was the case in Latin America during the nineteenth century. (See [Snapshot: The Industrial Revolution and the Global Divide.](#))

SNAPSHOT The Industrial Revolution and the Global Divide During the nineteenth century, the Industrial

Revolution generated an enormous and unprecedented economic division in the world, as measured by the share of manufacturing output. What patterns can you see in this table?

SHARE OF TOTAL WORLD MANUFACTURING OUTPUT (percentage)

	1750	1800	1860	1880	1900
EUROPE AS A WHOLE	23.2	28.1	53.2	61.3	62.0
United Kingdom	1.9	4.3	19.9	22.9	18.5
France	4.0	4.2	7.9	7.8	6.8
Germany	2.9	3.5	4.9	8.5	13.2
Russia	5.0	5.6	7.0	7.6	8.8
UNITED STATES	0.1	0.8	7.2	14.7	23.6
JAPAN	3.8	3.5	2.6	2.4	2.4
THE REST OF THE WORLD	73.0	67.7	36.6	20.9	11.0
China	32.8	33.3	19.7	12.5	6.2
South Asia (India/Pakistan)	24.5	19.7	8.6	2.8	1.7

Data from Paul Kennedy, *The Rise and Fall of the Great Powers* (New York: Random House, 1987), 149.

AP* Causation

What conclusions can you draw from this chart about changes in global power structures and imperialism between 1750 and 1900?

After Independence in Latin America

AP® EXAM TIP

Know that the same content can be asked in different ways on the AP® exam. Latin American independence is the same topic as the contraction of the Spanish Empire.

The struggle for independence in Latin America had lasted far longer and proved far more destructive than in North America. Decimated populations, diminished herds of livestock, flooded or closed silver mines, abandoned farms, shrinking international trade and investment capital, and empty national treasuries — these were the conditions that greeted Latin Americans upon independence. Furthermore, the four major administrative units (viceroyalties) of Spanish America ultimately dissolved into eighteen separate countries, and regional revolts wracked Brazil in the early decades of its independent life. A number of international wars in the post-independence century likewise shook these new nations. Peru and Bolivia briefly united and then broke apart in a bitter conflict (1836–1839); Mexico lost huge territories to the United States (1846–1848); and an alliance of Argentina, Brazil, and Uruguay went to war with Paraguay (1864–1870) in a conflict that devastated Paraguay’s small population.

Within these new countries, political life was turbulent and unstable. Conservatives favored centralized authority and sought to maintain the social status quo of the colonial era in alliance with the Catholic Church, which at independence owned perhaps half of all productive land. Their often-bitter opponents were liberals, who attacked the Church in the name of Enlightenment values, sought at least modest social reforms, and preferred federalism. In many countries, conflicts between these factions, often violent, enabled military strongmen known as ***caudillos*** (kaw-DEE-yos) to achieve power as defenders of order and property, although they too succeeded one another with great frequency. One of them, Antonio López de Santa Anna of Mexico, was president of his

country at least nine separate times between 1833 and 1855. Constitutions too replaced one another with bewildering speed. Bolivia had ten constitutions during the nineteenth century, while Ecuador and Peru each had eight.

AP® EXAM TIP

Take notes on this paragraph about social continuities in nineteenth-century Latin America.

Social life did not change fundamentally in the aftermath of independence. As in Europe and North America, women remained disenfranchised and wholly outside of formal political life. Slavery was abolished in most of Latin America by midcentury, although it persisted in both Brazil and Cuba until the late 1880s. Most of the legal distinctions among various racial categories also disappeared, and all free people were considered, at least officially, equal citizens. Nevertheless, productive economic resources such as businesses, ranches, and plantations remained overwhelmingly in the hands of creole white men, who were culturally oriented toward Europe. The military provided an avenue of mobility for a few skilled and ambitious mestizo men, some of whom subsequently became caudillos. Other mixed-race men and women found a place in a small middle class as teachers, shopkeepers, or artisans. The vast majority — blacks, Indians, and many mixed-race people of both sexes — remained impoverished, working small subsistence farms or laboring in the mines or on the *haciendas* (ah-see-EHN-duhz) (plantations) of the well-to-do. Only rarely did the poor and

dispossessed actively rebel against their social betters. One such case was the Caste War of Yucatán (1847–1901), a prolonged struggle of the Maya people of Mexico aimed at cleansing their land of European and mestizo intruders.

Facing the World Economy

During the second half of the nineteenth century, a measure of political consolidation took hold in Latin America, and countries such as Mexico, Peru, and Argentina entered periods of greater stability. At the same time, Latin America as a whole became more closely integrated into a world economy driven by the industrialization of Western Europe and North America. The new technology of the steamship cut the sailing time between Britain and Argentina almost in half, while the underwater telegraph instantly brought the latest news and fashions of Europe to Latin America.

AP* Causation

What processes led to Latin America's increased connection to the global economy in this era?

The most significant economic outcome of this growing integration was a rapid growth of Latin American exports to the industrializing countries, which now needed the food products, raw materials, and markets of these new nations. Latin American landowners, businessmen, and governments proved eager to supply those needs, and in the sixty years or so after 1850, a [Latin American](#)

[export boom](#) increased the value of goods sold abroad by a factor of ten.

Mexico continued to produce large amounts of silver, providing more than half the world's new supply until 1860. Now added to the list of raw materials flowing out of Latin America were copper from Chile, a metal that the growing electrical industry required; tin from Bolivia, which met the mounting demand for tin cans; and nitrates from Chile and guano (bird droppings) from Peru, both of which were used for fertilizer. Wild rubber from the Amazon rain forest was in great demand for bicycle and automobile tires, as was sisal from Mexico, used to make binder twine for the proliferating mechanical harvesters of North America. Bananas from Central America, beef from Argentina, cacao from Ecuador, coffee from Brazil and Guatemala, and sugar from Cuba also found eager markets in the rapidly growing and increasingly prosperous world of industrializing countries. In return for these primary products, Latin Americans imported the textiles, machinery, tools, weapons, and luxury goods of Europe and the United States (see [Map 9.5](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 9.5 Latin America and the World, 1825–1935

During the nineteenth and early twentieth centuries, Latin American countries interacted with the industrializing world via investment, trade, immigration, and military intervention from the United States.

Description

Uruguay- Export Revenue: 475 dollars, Export items: Sheep and Cattle; Chile- Export Revenue: 668 dollars, Export items: Wheat; Argentina- Export Revenue: 4001 dollars, Export items: Wheat,

Sheep, and Cattle; Paraguay- Export Revenue: 27 dollars, Export items: Oil; Brazil - Export Revenue: 1913 dollars, Export items: Sheep, Sugar, Cocoa, Coffee, and Cotton; Venezuela- Export Revenue: 161 dollars, Export items: Sheep, Oil, and Banana;

Colombia- Export Revenue: 77 dollars, Export items: Sheep, and Coffee; Ecuador- Export Revenue: 41 dollars, Export items: Cocoa; Peru- Export Revenue: 197 dollars, Export items: Sugar, Cotton, Copper and tin, and Guano; Chile- Export Revenue: 668 dollars, Export items: Wheat, Copper and Tin, and Nitrate; Mexico- Export Revenue: 1329 dollars, Export items: Cattle, Silver, Bananas, and Coffee; Guatemala- Export Revenue: 99 dollars, Export items: Coffee; Honduras- Export Revenue 42 dollars, Export items: Coffee; Costa Rica- 61 dollars, Export items: Coffee and banana; Nicaragua- 12 dollars, Export items: Coffee; Panama- 28 dollars, Export items: Coffee and banana;

The U.S. interventions and the corresponding years listed below: Puerto Rico, 1898; Panama, 1903; Cuba, 1898 to 1902, 1905 to 09, and 1917 to 1921; Haiti, 1915 to 1934;

Mexico, 1846 to 1848, 1914, 1916 to 1917; Nicaragua, 1909, 1912 to 1925, 1927 to 1932;

Dominican Republic, 1916 to 1924;

Foreign investment (in millions of U.S. dollars) around 1914 is 161 dollars.

Three European migration routes are shown entering the following states: Argentina, Uruguay, and Brazil.



What are some specific causes of the increased global economic connections shown on the map?

Accompanying this burgeoning commerce was large-scale investment of European capital in Latin America, \$10 billion alone between 1870 and 1919. Most of this capital came from Great Britain, which invested more in Argentina in the late nineteenth century than in its colony of India, although France, Germany, Italy, and the United States also contributed to this substantial financial transfer. By 1910, U.S. business interests controlled 40 percent of Mexican property and produced half of its oil. Much of this capital was used to build railroads, largely to funnel Latin American exports to the coast, where they were shipped to overseas markets. Mexico had only 390 miles of railroad in 1876; it had 15,000 miles in 1910. By 1915, Argentina, with 22,000 miles of railroad, had more track per person than the United States had.

Becoming like Europe?

To the economic elites of Latin America, intent on making their countries resemble Europe or the United States, all of this was progress. In some respects, they were surely right. Economies were growing, producing more than ever before. The population was also burgeoning; it increased from about 30 million in 1850 to more than 77 million in 1912 as public health measures (such as safe drinking water, inoculations, sewers, and campaigns to eliminate mosquitoes that carried yellow fever) brought down death rates.

AP* Comparison

Compare the shift to industrial production in Latin America and Europe.

Urbanization also proceeded rapidly. By the early twentieth century, wrote one scholar, “Latin American cities lost their colonial cobblestones, white-plastered walls, and red-tiled roofs. They became modern metropolises, comparable to urban giants anywhere. Streetcars swayed, telephones jangled, and silent movies flickered from Montevideo and Santiago to Mexico City and Havana.”²² Buenos Aires, Argentina’s metropolitan center, boasted 750,000 people in 1900 and billed itself as the “Paris of South America.” There the educated elite, just like the English, drank tea in the afternoon, while discussing European literature, philosophy, and fashion, usually in French.

To become more like Europe, Latin America sought to attract more Europeans. Because civilization, progress, and modernity apparently derived from Europe, many Latin American countries actively sought to increase their “white” populations by deliberately recruiting impoverished Europeans with the promise, mostly unfulfilled, of a new and prosperous life in the New World. Argentina received the largest wave of European immigrants (some 2.5 million between 1870 and 1915), mostly from Spain and Italy. Brazil and Uruguay likewise attracted substantial numbers of European newcomers.

AP* Comparison

How were the social changes in Latin America similar to or different from the social changes in Europe?

Only a quite modest segment of Latin American society saw any great benefits from the export boom and all that followed from it. Upper-class landowners certainly gained as exports flourished and their property values soared. Middle-class urban dwellers — merchants, office workers, lawyers, and other professionals — also grew in numbers and prosperity as their skills proved valuable in a modernizing society. As a percentage of the total population, however, these were small elites. In Mexico in the mid-1890s, for example, the landowning upper class made up no more than 1 percent and the middle classes perhaps 8 percent of the population. Everyone else was lower class, and most of them were impoverished.²³

A new but quite small segment of this vast lower class emerged among urban workers who labored in the railroads, ports, mines, and a few factories. They initially organized themselves in a variety of mutual aid societies, but by the end of the nineteenth century they were creating unions and engaging in strikes. To authoritarian governments interested in stability and progress, such activity was highly provocative and threatening, and they acted harshly to crush or repress unions and strikes. In 1906, the Mexican dictator Porfirio Díaz invited the Arizona Rangers to suppress a strike at Cananea, near the U.S. border, an action that resulted in dozens of deaths. The following year in the Chilean city of Iquique, more than 1,000 men, women, and children were slaughtered by police when nitrate miners protested their wages and working conditions.

The vast majority of the lower class lived in rural areas, where they suffered the most and benefited the least from the export boom. Government attacks on communal landholding and peasant indebtedness to wealthy landowners combined to push many farmers off their land or into remote and poor areas where they could barely make a living. Many wound up as dependent laborers or peons on the haciendas of the wealthy, where their wages were often too meager to support a family. Thus women and children, who had earlier remained at home to tend the family plot, were required to join their menfolk as field laborers. Many immigrant Italian farmworkers in Argentina and Brazil were unable to acquire their own farms, as they had expected, and so drifted into the growing cities or returned to Italy.

AP® EXAM TIP

Be able to compare features of the Mexican Revolution to those of earlier revolutions.

Although local protests and violence were frequent, only in Mexico did these vast inequalities erupt into a nationwide revolution. There, in the early twentieth century, middle-class reformers joined with workers and peasants to overthrow the long dictatorship of Porfirio Díaz (r. 1876–1911). What followed was a decade of bloody conflict (1910–1920) that cost Mexico some 1 million lives, or roughly 10 percent of the population. Huge peasant armies under charismatic leaders such as Pancho Villa and Emiliano Zapata helped oust Díaz. Intent on seizing land and redistributing it to the peasants, they then went on to attack many

of Mexico's large haciendas. But unlike the leaders of the later Russian and Chinese revolutions, whose most radical elements seized state power, Villa and Zapata proved unable to do so on any long-term basis, in part because they were hobbled by factionalism and focused on local or regional issues. Despite this limitation and its own internal conflicts, the [Mexican Revolution](#) transformed the country. When the dust settled, Mexico had a new constitution (1917) that proclaimed universal male suffrage; provided for the redistribution of land; stripped the Catholic Church of any role in public education and forbade it to own land; announced unheard-of rights for workers, such as a minimum wage and an eight-hour workday; and placed restrictions on foreign ownership of property. Much of Mexico's history in the twentieth century involved working out the implications of these nationalist and reformist changes. The revolution's direct influence, however, was largely limited to Mexico itself and a few places in Central America and the Andes; the upheaval did not have the wider international impact of the Russian and Chinese revolutions.



Apic/Getty Images

The Mexican Revolution

Women were active participants in the Mexican Revolution. They prepared food, nursed the wounded, washed clothes, and at times served as soldiers on the battlefield, as illustrated in this cover image from a French magazine in 1913.

AP[®] Comparison

Compare the role of women in the Mexican Revolution, pictured above, with the role of women in the French Revolution of the previous era.

Perhaps the most significant outcome of the export boom lay in what did *not* happen, for nowhere in Latin America did it jump-start a thorough Industrial Revolution, despite a few factories that processed foods or manufactured textiles, clothing, and building materials. The reasons are many. A social structure that relegated some 90 percent of its population to an impoverished lower class generated only a very small market for manufactured goods. Moreover, economically powerful groups such as landowners and cattlemen benefited greatly from exporting agricultural products and had little incentive to invest in manufacturing. Domestic manufacturing enterprises could only have competed with cheaper and higher-quality foreign goods if they had been protected for a time by high tariffs. But Latin American political leaders had thoroughly embraced the popular European doctrine of prosperity through free trade, and many governments depended on taxing imports to fill their treasuries.

Instead of their own Industrial Revolutions, Latin Americans developed a form of economic growth that was largely financed by capital from abroad and dependent on European and North American prosperity and decisions. Brazil experienced this kind of dependence when its booming rubber industry suddenly collapsed in 1910–1911, after seeds from the wild rubber tree had been illegally exported to Britain and were used to start competing and cheaper rubber plantations in Malaysia.

AP® EXAM TIP

Make sure you understand “dependent development” because the concept is sometimes seen on the AP® exam.

Later critics saw this [dependent development](#) as a new form of colonialism, expressed in the power exercised by foreign investors. The influence of the U.S.-owned United Fruit Company in Central America was a case in point. Allied with large landowners and compliant politicians, the company pressured the governments of these “banana republics” to maintain conditions favorable to U.S. business. This indirect or behind-the-scenes imperialism was supplemented by repeated U.S. military intervention in support of American corporate interests in Cuba, Haiti, the Dominican Republic, Nicaragua, and Mexico. The United States also controlled the Panama Canal and acquired Puerto Rico as a territory in the aftermath of the Spanish-American War (see [Map 9.5](#)).

Thus, despite Latin America’s domination by people of European descent and its close ties to the industrializing countries of the Atlantic world, that region’s historical trajectory in the nineteenth century diverged considerably from that of Europe and North America.

REFLECTIONS

History and Horse Races

Historians and students of history seem endlessly fascinated by “firsts” — the first breakthrough to agriculture, the first domestication of horses, the first civilization, the first use of gunpowder, the first printing press, and so on. Each of these firsts presents a problem of explanation: why did it occur in some particular time and place rather than somewhere else or at some other time? Such questions have assumed historical significance because “first achievements” represent something new in the human journey and because many of them conveyed unusual power, wealth, status, or influence on their creators.

Nonetheless, the focus on firsts can be misleading as well. Those who accomplished something first may see themselves as generally superior to those who embraced that innovation later. Historians too can sometimes adopt a winners-and-losers mentality, inviting a view of history as a horse race toward some finish line of accomplishment. Most first achievements in history, however, were not the result of intentional efforts but rather the unexpected outcome of converging circumstances.

The Industrial Revolution is a case in point. Efforts to understand the European beginnings of this immense breakthrough are certainly justified by its pervasive global consequences and its

global spread over the past several centuries. In terms of human ability to dominate the natural environment and to extract wealth from it, the Industrial Revolution marks a decisive turning point in the history of our species. But Europeans' attempts to explain their Industrial Revolution have at times stated or implied their own unique genius. In the nineteenth century, many Europeans saw their technological mastery as a sure sign of their cultural and racial superiority as they came to use "machines as the measure of men."²⁴ In pondering the European origins of the Industrial Revolution, historians too have sometimes sought an answer in some distinct or even superior feature of European civilization.

In emphasizing the unexpectedness of the first Industrial Revolution, and the global context within which it occurred, world historians have attempted to avoid a "history as horse race" outlook. Clearly, the first industrial breakthrough in Britain was not a self-conscious effort to win a race; it was the surprising outcome of countless decisions by many people to further their own interests. Subsequently, however, other societies and their governments quite deliberately tried to catch up, seeking the wealth and power that the Industrial Revolution promised.

The rapid spread of industrialization across the planet, though highly uneven, may diminish the importance of its European beginnings. Just as no one views agriculture as a Middle Eastern phenomenon even though it occurred first in that region, it seems likely that industrialization will be seen increasingly as a global process rather than one uniquely associated with Europe. If industrial society proves to be a sustainable future for humankind

— presently a very open question — historians of the future may well be more interested in the pattern of its global spread and in efforts to cope with its social and environmental consequences than in its origins in Western Europe.

Chapter Review

AP[®] Key Terms

steam engine

British textile industry.

middle-class society.

ideology of domesticity.

lower middle class

laboring classes

Karl Marx

Labour Party.

socialism in the United States

Progressives

Russian Revolution of 1905

caudillos

Latin American export boom

Mexican Revolution

dependent development

Big Picture Questions

1. What did humankind gain from the Industrial Revolution, and what did it lose?
2. In what ways might the Industrial Revolution be understood as a global rather than simply a European phenomenon?

3. The Industrial Revolution transformed social as well as economic life. What evidence might support this statement?
4. **AP® Making Connections:** How did the Industrial Revolution interact with the Scientific Revolution and the French Revolution to generate Europe’s modern transformation?

Next Steps: For Further Study

Robert C. Allen, *The Industrial Revolution: A Very Short Introduction* (2017). A concise, accessible, and up-to-date summary by a leading scholar in the field.

John Charles Chasteen, *Born in Blood and Fire* (2006). A lively and well-written account of Latin America’s turbulent history since the sixteenth century.

Jack Goldstone, *Why Europe? The Rise of the West in World History, 1500–1850* (2009). An original synthesis of recent research provided by a leading world historian.

David S. Landes, *The Wealth and Poverty of Nations* (1998). An argument that culture largely shapes the possibilities for industrialization and economic growth.

Robert B. Marks, *The Origins of the Modern World* (2007). An effective summary of new thinking about the origins of European industrialization.

Peter Stearns, *The Industrial Revolution in World History* (2012). A global and comparative perspective on the Industrial Revolution.

“Global Industrialization,” Annenberg Learner, Bridging World History. An innovative world history website that provides text and videos casting industrialization in a global context.

“The American Industrial Revolution.” Rich Hawksworth (producer and director), United Learning, found on YouTube. A video that uses archival footage and

period photography to tell a balanced story of the American Industrial Revolution during the late nineteenth century.

AP® SKILLS WORKSHOP

Analyzing Primary Sources: Content

As we mentioned in the previous workshop, history is a discipline built on the analysis of primary sources. In this workshop, we'll investigate the information in the source itself and think about what you should be looking for as you analyze the content of a primary source.

UNDERSTANDING PRIMARY SOURCES AND CONTENT

In the previous workshop, we discussed sourcing, which is useful because it can inform our understanding of the content—the information in the primary source itself—and help uncover its historical significance. What is the source communicating directly and indirectly? If it is an argument, what is the claim? Why is the source useful or significant? Sourcing thus works hand in hand with an analysis of the content to build a full understanding of the source. Together, you are using the entirety of the primary source as evidence for your argument.

When using a primary source as evidence, you will first want to read all the primary source documents for the information each gives you. Then, you will want to start putting the information that is useful as evidence into groups, each of which will be linked to a topic sentence that directly informs your claim. Once you have a general idea of what documentary evidence you want to put where, you will need to reread the documents for the sourcing

nuances and add those to your argument. Especially on the Document-Based Question, the information you glean from the seven primary sources will form the basis of your argument and your counterargument. Don't forget, however, that you need to provide at least one piece of evidence from your world history memory bag. You will also need outside information to contextualize the question, as you will with your Long-Essay Question.

Historians draw conclusions about the historical significance of a source's content by using inference:

Inference: Drawing a general conclusion from specific evidence

For instance, while [the engraving of the Welsh copper works](#) does not say, "The industrial revolution had a profound environmental impact," a historian can draw that conclusion by looking at the dark smoke coming out of the factory stacks and can speculate about the impact of wastewater on the river in the foreground.

We can also infer things about the culture that created this source. Clearly, this engraving was created by an industrializing country. It seems to show, with some pride, the progress inherent in industrialization. This engraving also depicts a transitioning area. Not everything is mechanized. The boats in the foreground, for example, are clearly rowboats. The waterway seems to be a canal since it is fairly straight and has paths for pedestrians, or animals pulling boats, to walk on. We can also infer that this factory was very productive. It dominates the landscape with numerous

smokestacks, and the smoke nearly blocks out the sky. In order to draw those inferences, we would think about the point of view, purpose, audience, and historical situation of the person creating the engraving. This is the flip side of the sourcing skill you learned about in [Chapter 8](#). We also use this skill to identify the limitations of the source. For example, although a painting of a samurai might tell us much about upper-class military culture, it would tell us nothing about the peasants who also lived at the time, other than presuming they would not have had the material wealth or social status displayed in the picture.

Visual images can be especially difficult to understand in terms of their content. One way to help structure your investigation of the content of a visual is with an acronym called OPTIC. OPTIC helps you observe the big picture and track the details.

Let's use OPTIC to analyze [the image about a middle-class family in France](#). Let's walk through the information-gathering process and then infer what the painting is telling us.

O = overview: This is where you tell what you see in the picture in general. So in this case, you would say you see a picture of a room where a family is sitting around a table having tea while a servant walks away in the background.

P = parts: You look at all aspects of the picture, including the caption. The people are very well dressed. The woman serving tea is looking at the painter and smiling, much as we might today look at the camera. The older gentleman in the foreground is sitting in a comfortable chair. The tablecloth is crisp white with a nice fringe and detailing toward the bottom. The family is very well coiffed, as well: beards are trimmed, hair is styled

nically, and the little girl's hair is up and tied with a ribbon. The servant in the background wears a nice bonnet.

T = title: The title of this painting, which can be found by looking at the small print beneath the caption, is *Family Reunion at the Home of Madame Adolphe Brisson*. The title places further emphasis on the lady of the house.

I = interrelationship: Here we try to figure out how the parts relate to each other. Clearly this is a family getting together for tea. The woman serving is more than likely Madame Brisson. All the members are of comfortable means, but this is not a grand room like one might find in a palace. It is clearly a family home.

C = conclusion: This painting shows a middle-class family around the table. They are more than likely members of the new entrepreneurial/industrialist class. This family is comfortable and fairly well-off and can live a life that closely approximates the lives of the upper class. Notably, the woman is both the focus of the painting (looking directly at the viewer) and the emphasis of the title, seeming to indicate that it was commissioned either by her or as a gift for her. Either way, it says interesting things about the role of women in this era and their importance in living a middle-class lifestyle.

PRIMARY SOURCES ON THE AP® WORLD HISTORY EXAM

Information garnered from primary sources will be tested heavily on the AP® exam. Remember that the Multiple-Choice section contains a primary source as a stimulus for every set of four to five questions. The “easy” questions often ask for a main idea or a summary of a claim in the primary source. Questions about how historical context affects the document or how the document is affected by the time and place it was created (i.e., sourcing) are

often more challenging. Additionally, one of the Short-Answer Questions will always be tied to a primary source. Many times, this source is visual, so inferencing is an important skill to know. Most importantly, the Document-Based Question (DBQ) expects you, the novice historian, to apply the skills of summarization, evidence gathering, sourcing, and inferencing as you weave three to six documents into an argument addressing the prompt.

According to the AP® World History scoring rubric, for at least three of the sources that you choose to use as evidence in your argument, you must “explain how or why (rather than simply identifying) the document’s point of view, purpose, historical situation, or audience is relevant to an argument” in order to score that point on the DBQ. To do that, you would precede a piece of evidence with a sourcing statement, as you saw modeled by the text’s authors in the workshop for [Chapter 8](#).

BUILDING AP® SKILLS

- 1. Activity: Identifying Evidence in a Written Primary Source.** Read Section 1 of *The Communist Manifesto* ([Source 9.1](#)). Then read the possible pieces of evidence below and explain which most effectively supports the following claim: *Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other — bourgeoisie and proletariat.*
 - a. Marx and Engels, after viewing the growing division between those who owned capital — the bourgeoisie —

- and those who had only their labor — the proletariat — argued that class conflict was inevitable.
- b. Marx and Engels, after viewing the great turmoil caused by the Industrial Revolution in Germany, decided they needed to warn the bourgeoisie of what would happen should the chaos continue. In this section, the two authors describe the historical processes that led to the Industrial Revolution and claim that the current governmental structure allows for the bourgeoisie to have an inordinate amount of power.
 - c. Marx and Engels used their *Communist Manifesto* to show the differences between the proletariat and the bourgeoisie and claimed that the bourgeoisie had a lock on governmental policies.

Looking at the two statements that you did not choose, do they contain any information that you think should be added to the statement you did choose? Would you add any evidence from the letter to the statement you chose? If so what?

2. Activity: Identifying Evidence in a Visual Primary Source.

Look at the illustration entitled "[Death's Dispensary](#)". Of the terms below, circle those that best describe what you see. Then, create a statement about the realities of the industrialized poor in Great Britain around 1850 based on the words you chose. Make sure you source the evidence to help guide your inferences.

hierarchical
enlightenment
death

serene
poverty
simple
water
modern
proletariat
bourgeoisie
well
pollution
disease

3. Activity: Working with Evidence in a Primary Source.

Read the introduction to [Source 9.2](#): “The Internationale,” written in response to the experiences of the proletariat.

Using the table below, determine the content and sourcing of this piece of evidence so that you could use it in a larger essay about class conflict in the Industrial Revolution:

What is the basic summary of the document?	
What aspects of the sourcing might impact your understanding of the document, and how?	
What are the limitations of this document as evidence? What might make it hard to use?	

4. Activity: Creating an Argument Using Primary Sources as Evidence Using the documents and paintings in the [Working with Evidence](#) section of this chapter as evidence, write a claim and create the first paragraph of an essay based on the following prompt:

Analyze the extent to which socialism supported workers' rights.

AP® WORKING WITH EVIDENCE

The Socialist Vision

The most compelling alternative to capitalist industrialization took shape during the nineteenth century in Europe under the banner of socialism. There it became enormously influential, generating great hopes and equally great fears. Then in the twentieth century socialism spread globally, providing inspiration for communist revolutions in Russia, China, Cuba, Vietnam, and elsewhere, serving as a critique of modern capitalism, and playing a prominent role in the cold war.

LOOKING AHEAD

DOING HISTORY

Consider the ways in which socialists challenged the capitalist economic system during the age of the Industrial Revolution.

SOURCE 9.1 Socialism According to Marx

Almost everywhere, modern socialism has been linked to the life and work of Karl Marx (1818–1883). This German-born intellectual lived during the harshest phase of European industrialization, before the benefits of this new and highly productive system were widely shared. But in this brutal process, Marx discerned the inevitable approach of a new socialist world. In his voluminous writings, he exuberantly praised the productive capacity of the Industrial Revolution while providing devastating criticism of the

social inequalities, the economic instability, and the blatant exploitation that accompanied this process. In short, Marx distinguished sharply between the technological achievements of industrialization and the capitalist socioeconomic system in which it occurred.

[Source 9.1](#) presents excerpts from the most famous of Marx's writings, *The Communist Manifesto*, first published in 1848. In this effort and throughout much of his life, Marx was assisted by another German thinker, Friedrich Engels (1820–1895), the son of a successful textile manufacturer. Engels became radicalized as he witnessed the devastating social results of capitalist industrialization. Their *Manifesto* begins with a summary description of the historical process. Much of the document then analyzes what the authors call the “bourgeoisie” or the “bourgeois epoch,” terms that refer to the age of industrial capitalism.

KARL MARX AND FRIEDRICH ENGELS | *The Communist Manifesto* | 1848

Section 1

The history of all hitherto existing society is the history of class struggles.... Our epoch, the epoch of the bourgeoisie, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other — bourgeoisie and proletariat.

Modern industry has established the world market, for which the discovery of America paved the way. This market has given an

immense development to commerce, to navigation, to communication by land....

[T]he bourgeoisie has at last, since the establishment of Modern Industry and of the world market, conquered for itself, in the modern representative state, exclusive political sway. The executive of the modern state is but a committee for managing the common affairs of the whole bourgeoisie....

Questions to Consider

1. In what ways were Marx and Engels both admiring and critical of capitalism?

Section 2

The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has ... left no other nexus between people than naked self-interest, than callous “cash payment.” ... It has resolved personal worth into exchange value, and in place of the numberless infeasible chartered freedoms, has set up that single, unconscionable freedom — Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation.

The bourgeoisie has stripped of its halo every occupation hitherto honored and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage laborers.

The bourgeoisie has torn away from the family its sentimental veil, and has reduced the family relation into a mere money relation....

Questions to Consider

1. What social impacts of capitalism do the authors criticize?

Section 3

It has been the first to show what man's activity can bring about. It has accomplished wonders far surpassing Egyptian pyramids, Roman aqueducts, and Gothic cathedrals....

The need of a constantly expanding market for its products chases the bourgeoisie over the entire surface of the globe. It must nestle everywhere, settle everywhere, establish connections everywhere....

All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries ... , that [use] raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe. In place of the old wants, satisfied by the production of the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal interdependence of nations....

The bourgeoisie ... has created enormous cities, has greatly increased the urban population as compared with the rural, and has thus rescued a considerable part of the population from the idiocy of rural life. Just as it has made the country dependent on the towns, so it has made barbarian and semibarbarian countries dependent on the civilized ones, nations of peasants on nations of bourgeois, the East on the West....

The bourgeoisie, during its rule of scarce one hundred years, has created more massive and more colossal productive forces than have all preceding generations together. Subjection of nature's forces to man, machinery, application of chemistry to industry and agriculture, steam navigation, railways, electric telegraphs, clearing of whole continents for cultivation, canalization of rivers, whole populations conjured out of the ground — what earlier century had even a presentiment that such productive forces slumbered in the lap of social labor? ...

Questions to Consider

1. What were the authors' motives? Why do they praise the accomplishments of capitalism in a pamphlet in which they advocate socialism?

Section 4

It is enough to mention the commercial crises that, by their periodical return, put the existence of the entire bourgeois society on its trial, each time more threateningly.... In these crises, there

breaks out an epidemic that, in all earlier epochs, would have seemed an absurdity — the epidemic of overproduction....

But not only has the bourgeoisie forged the weapons that bring death to itself; it has also called into existence the men who are to wield those weapons — the modern working class — the proletarians....

These laborers, who must sell themselves piecemeal, are a commodity, like every other article of commerce, and are consequently exposed to all the vicissitudes of competition, to all the fluctuations of the market.

Owing to the extensive use of machinery, and to the division of labor, the work of the proletarians has lost all individual character, and, consequently, all charm for the workman. He becomes an appendage of the machine, and it is only the most simple, most monotonous, and most easily acquired knack, that is required of him....

Masses of laborers, crowded into the factory ... they are daily and hourly enslaved by the machine, by the overlooker, and, above all, by the individual bourgeois manufacturer himself....

Questions to Consider

1. How does this passage establish the argument that capitalism makes conflicts between classes inevitable?

Section 5

The lower strata of the middle class — the small tradespeople, shopkeepers, and retired tradesmen generally, the handicraftsmen and peasants — all these sink gradually into the proletariat.... Thus, the proletariat is recruited from all classes of the population....

What the bourgeoisie therefore produces, above all, are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable....

[T]he first step in the revolution by the working class is to raise the proletariat to the position of ruling class, to win the battle of democracy. The proletariat will use its political supremacy to wrest, by degree, all capital from the bourgeoisie, to centralize all instruments of production in the hands of the state.... When, in the course of development, class distinctions have disappeared, and all production has been concentrated in the hands of a vast association of the whole nation, the public power will lose its political character.... In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association in which the free development of each is the condition for the free development of all....

The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.

Source: John E. Toews, ed., *The Communist Manifesto by Karl Marx and Frederick Engels with Related Documents* (Boston: Bedford/St. Martin's, 2018), 64–95.

Questions to Consider

1. Why might this revolutionary message have appealed to European workers in the late nineteenth century?

AP® ANALYZING HISTORICAL EVIDENCE

1. Evaluate the extent to which Marx and Engels's ideas represented a continuation or a break from Enlightenment thought.



SOURCE 9.2 Socialism in Song

While socialist intellectuals like Marx developed a particular understanding of history and of capitalism, ordinary workers, many animated by socialist ideals, gave voice to their experience and aspirations in song. The hymn of the socialist movement was *The Internationale*, composed in 1871 by Eugène Pottier, a French working-class activist, poet, and songwriter. [Source 9.2](#) offers an English translation made in 1900 by Charles Kerr, an American publisher of radical books. The song gave expression to both the oppression and the hopes of ordinary people as they worked for a socialist future.

EUGÈNE POTTIER | *The Internationale* | 1871

Section 1

Arise, ye prisoners of starvation!
Arise, ye wretched of the earth!
For justice thunders condemnation,
A better world's in birth!
No more tradition's chains shall bind us,
Arise ye slaves, no more in thrall!
The earth shall rise on new foundations,
We have been nought, we shall be all. (Chorus)

Chorus

'Tis the final conflict,
Let each stand in his place.
The international working class
Shall be the human race.

We want no condescending saviors
To rule us from a judgment hall;
We workers ask not for their favors;
Let us consult for all.
To make the thief disgorge his booty
To free the spirit from its cell,
We must ourselves decide our duty,
We must decide, and do it well. (Chorus)

Questions to Consider

1. Consider the tone of the first stanza and the chorus.
What emotional impact did the composer of this song hope to have on listeners?
2. What does this song indicate about how the lower classes must free themselves?

Section 2

The law oppresses us and tricks us,
Wage slav'ry drains the workers' blood;
The rich are free from obligations,
The laws the poor delude.
Too long we've languished in subjection,
Equality has other laws;
"No rights," says she, "without their duties,
No claims on equals without cause."
(Chorus)

Behold them seated in their glory
The kings of mine and rail and soil!
What have you read in all their story,
But how they plundered toil?
Fruits of the workers' toil are buried
In the strong coffers of a few;
In working for their restitution
The men will only ask their due. (Chorus)

Toilers from shops and fields united,
The union we of all who work;

The earth belongs to us, the workers,
No room here for the shirk.
How many on our flesh have fattened;
But if the noisome birds of prey
Shall vanish from the sky some morning,
The blessed sunlight still will stay. (Chorus)

Source: Charles H. Kerr (compiler and translator), *Socialist Songs with Music* (Chicago: Charles H. Kerr, 1901), No. 2.

Questions to Consider

1. Why is the composer of this song critical of contemporary legal systems?
2. What is the composer's attitude toward the upper classes?

AP® ANALYZING HISTORICAL EVIDENCE

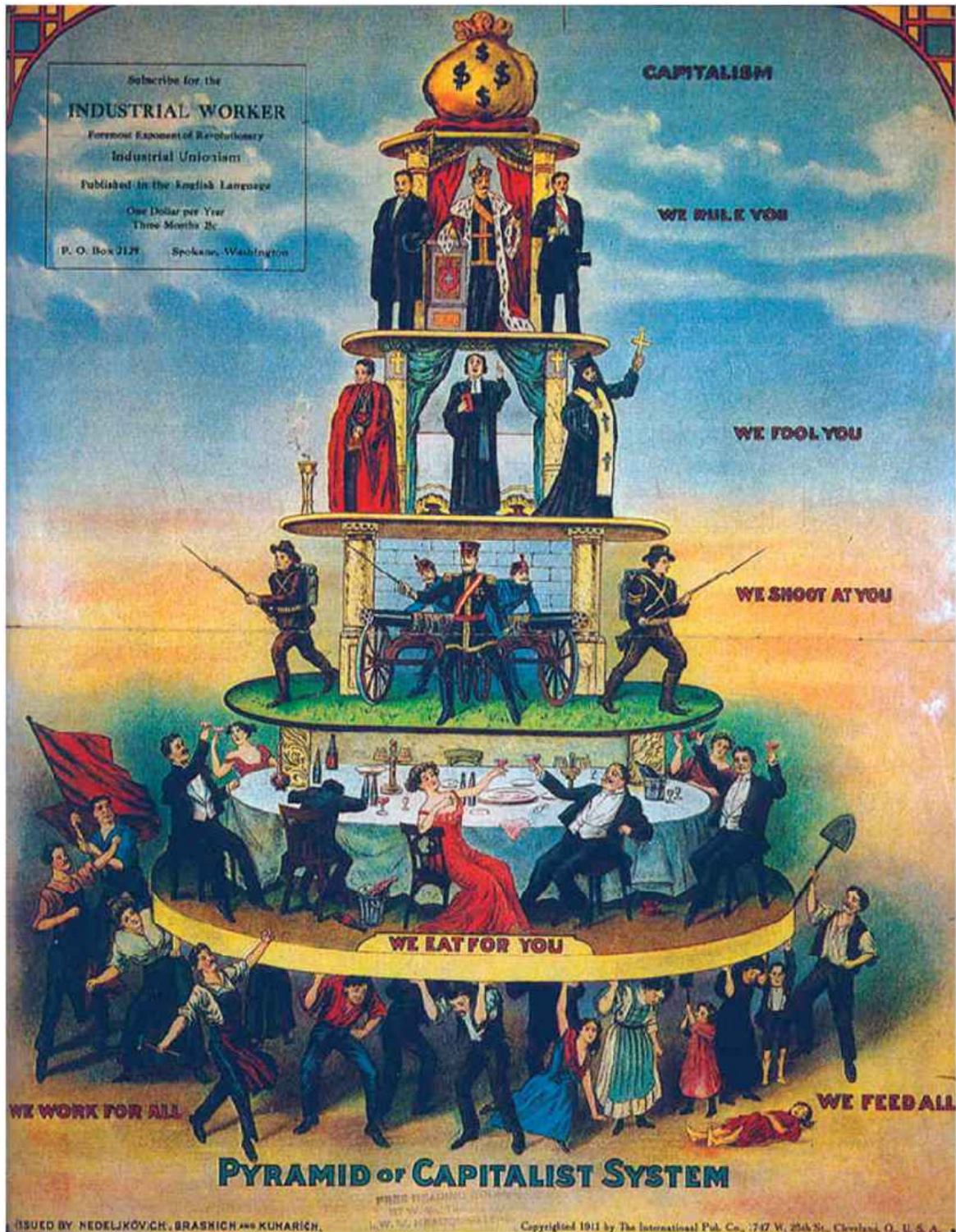
1. Analyze the extent to which *The Internationale* reflected the analysis presented in the *Communist Manifesto*.



SOURCE 9.3 Socialist Perspectives in Art: The Present and the Future

Socialists expressed in art both their understanding of existing capitalist society and a vision of what a socialist future might look like. [Source 9.3A](#) represents the former and [Source 9.3B](#) the latter.

SOURCE 9.3A INDUSTRIAL WORKERS OF THE WORLD | A *Pyramid of Capitalist Society* | 1911

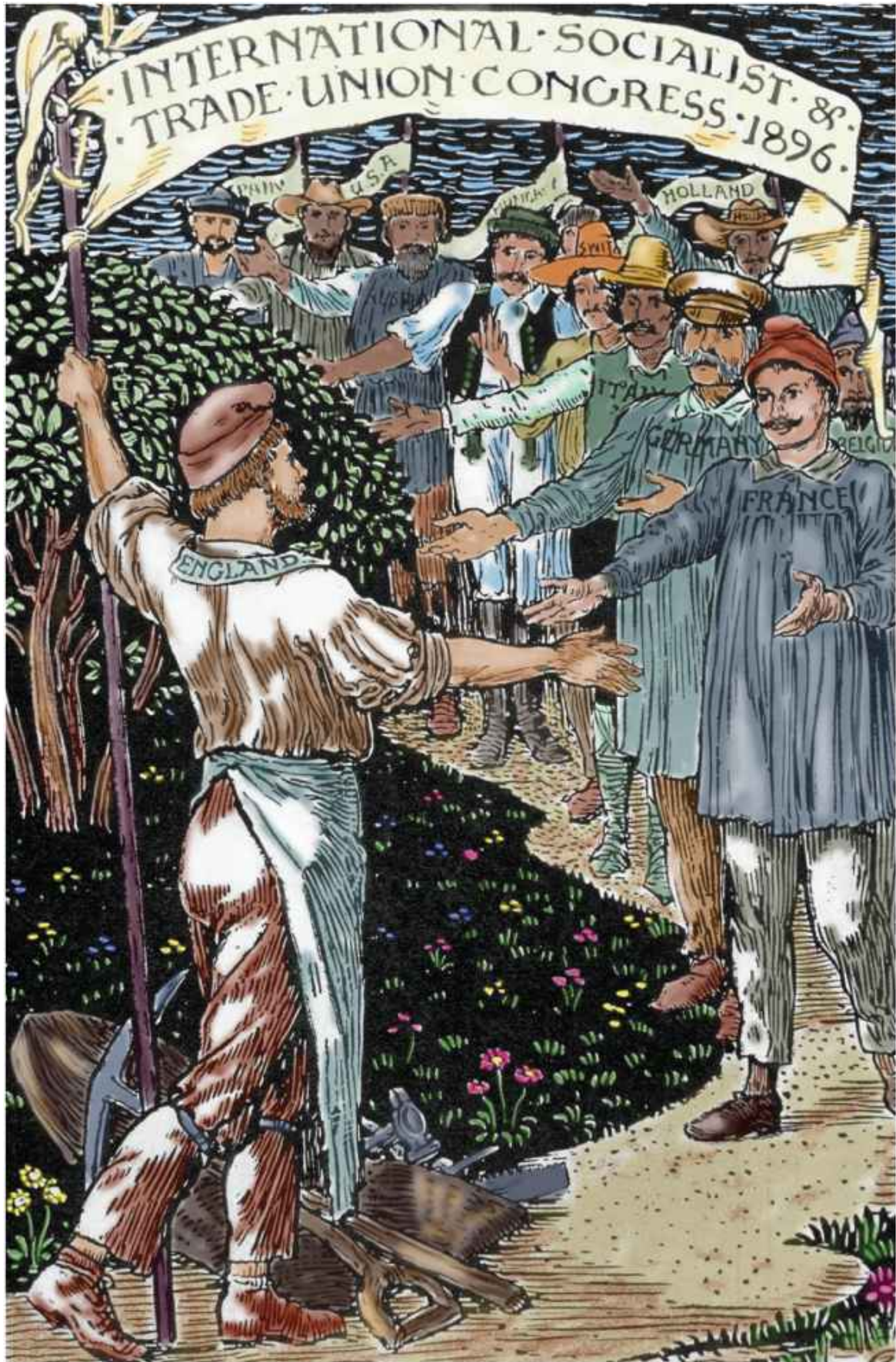


From "Pyramid of the Capitalist System" issued by Nedeljovich, Brashick and Kuharich, International Publishing Company, 1911/IAM/akg-images

Questions to Consider

1. Consider the artist's purpose. To what extent did this poster serve as a call to action for workers?

SOURCE 9.3B *Manifest of International Trade Union Congress* | 1896



PHAS/Universal Images Group/REX/Shutterstock

Questions to Consider

1. In what ways does this poster reflect the ideals of “internationalism”?

AP® ANALYZING HISTORICAL EVIDENCE

1. Based on these two posters, analyze the ways socialist movements used art to convey their message.



SOURCE 9.4 Socialist Variations: The Woman Question

Marxist socialism coincided with the emergence of feminism, giving rise to what many socialists called “the woman question.” Should socialists treat women as members of an oppressed class or as members of an oppressed sex? Since most socialists believed that the lack of economic independence was the root cause of women’s subordination, how should socialist parties relate to middle-class feminists in addressing uniquely female issues such as suffrage, equal pay, education, and maternity insurance? Among the leading figures addressing such issues was Clara Zetkin (1857–1933), a prominent member of the German Social Democratic Party and an ardent feminist. In [Source 9.4](#), Zetkin describes the party’s posture on “the woman question.”

CLARA ZETKIN | *The German Socialist Women’s Movement* | 1909

Socialist women have continued their propaganda in favor of the full political emancipation of their sex. The struggle for universal suffrage ... was a struggle for adult suffrage for both sexes, vindicated in meetings and leaflets.... The work of our trade unions to enlighten, train, and organize wage-earning women is not smaller nor less important than what the S.D.P. has done to induce women to join in political struggles of the working class....

The most prominent feature of the Socialist women's movement in Germany is its clearness and revolutionary spirit as to Socialist theories and principles. The women who head it are fully conscious that the social fate of their sex is indissolubly connected with the general evolution of society.... The integral human emancipation of all women depends in consequence on the social emancipation of labor; that can only be realized by the class-war of the exploited majority. Therefore, our Socialist women oppose strongly the bourgeois women righters' credo that the women of all classes must gather into an unpolitical, neutral movement striving exclusively for women's rights.

Questions to Consider

1. How would you describe Zetkin's view of the relationship between socialism and feminism? Which one has priority in her thinking?

Section 2

In theory and practice they maintain the conviction that the class antagonisms are much more powerful, effective, and decisive than

the social antagonisms between the sexes.... [T]hus the working-class women will [only] win their full emancipation ... in the class war of all the exploited, without difference of sex, against all who exploit, without difference of sex. That does not mean at all that they undervalue the importance of the political emancipation of the female sex. On the contrary, they employ much more energy than the German women-righters to conquer the suffrage. But the vote is, according to their views, not the last word and term of their aspirations, but only a weapon — a means in [the] struggle for a revolutionary aim — the Socialistic order.

The Socialist women's movement in Germany ... strives to help change the world by awakening the consciousness and the will of working-class women to join in performing the most Titanic deed that history will know: the emancipation of labor by the laboring class themselves.

Source: Clara Zetkin, *The German Socialist Women's Movement* (1909; Marxists Internet Archive, 2007),

<http://www.marxists.org/archive/zetkin/1909/10/09.htm>.

Questions to Consider

1. Why does she believe that women's issues will be better served within a socialist framework than in a bourgeois women's rights movement?

AP® ANALYZING HISTORICAL EVIDENCE

1. Evaluate Zetkin's effort to join together a socialist and a feminist agenda.



SOURCE 9.5 Socialist Variations: The Case of Russia

By the late nineteenth century, most West European socialist parties were operating in a more or less democratic environment in which they could organize legally, contest elections, and serve in parliament. Some of them had largely abandoned any thoughts of violent revolution in favor of a peaceful and democratic path to socialism. But for others, this “revisionist” path amounted to a betrayal of the Marxist vision. That was certainly the case for Vladimir Ilyich Ulyanov, better known as Lenin, then a prominent figure in the small Russian Social Democratic Labor Party, established in 1898. Lenin was particularly hostile to what he called “economism” or “trade-unionism,” which focused on immediate reforms such as higher wages, shorter hours, and better working conditions. He was operating in a still-autocratic Russian state, where neither political parties nor trade unions were legal and where no national parliament or elections allowed for the expression of popular grievances. How were socialists to act in such a situation? In a famous pamphlet titled *What Is to Be Done?* (1902), Lenin addressed this issue, well before he became the leader of the world’s first successful socialist revolution in 1917.

LENIN | *What Is to Be Done?* | 1902

Section 1

The history of all countries shows that the working class, exclusively by its own effort, is able to develop only trade union consciousness, i.e., it may itself realize the necessity for combining in unions, for fighting against the employers, and for striving to compel the government to pass necessary labor legislation, etc. The theory of socialism, however, grew out of the philosophic, historical, and economic theories that were elaborated by the educated representatives of the propertied classes, the intellectuals.... [I]n Russia ... it arose as a natural and inevitable outcome of the development of ideas among the revolutionary socialist intelligentsia.

Questions to Consider

1. What distinction does Lenin make between socialist consciousness and trade union consciousness?

Section 2

It is only natural that a Social Democrat ... should conceive of an “organization of revolutionaries” as being more or less identical with an “organization of workers.” ...

[O]n questions of organization and politics, the Economists are forever lapsing from Social Democracy into trade unionism. The political struggle carried on by the Social Democrats is far more extensive and complex than the economic struggle the workers carry on against the employers and the government. Similarly ... the organization of a revolutionary Social Democratic Party must inevitably *differ* from the organizations of the workers designed for

the latter struggle. A workers' organization ... must be as wide as possible; and ... it must be as public as conditions will allow.... On the other hand, the organizations of revolutionaries must consist first and foremost of people whose profession is that of a revolutionary.... Such an organization must of necessity be not too extensive and as secret as possible....

Questions to Consider

1. What distinctions does Lenin draw in this section?
2. In what ways did the historical context of czarist Russia lead Lenin to believe that a revolutionary organization must be secretive?

Section 3

I assert:

1. that no movement can be durable without a stable organization of leaders to maintain continuity;
2. that the more widely the masses are spontaneously drawn into the struggle and form the basis of the movement and participate in it, the more necessary is it to have such an organization....
3. that the organization must consist chiefly of persons engaged in revolutionary activities as a profession;
4. that in a country with an autocratic government, the more we restrict the membership of this organization to persons who are engaged in revolutionary activities as a profession and who have been professionally trained in the art of combating

the political police, the more difficult will it be to catch the organization....

Questions to Consider

1. Why did Lenin believe that the organization must consist primarily of professional revolutionaries?

Section 4

The centralization of the more secret functions in an organization of revolutionaries will not diminish, but rather increase the extent and the quality of the activity of a large number of other organizations intended for wide membership.... [I]n order to “serve” the mass movement we must have people who will devote themselves exclusively to Social Democratic activities, and that such people must *train* themselves patiently and steadfastly to be professional revolutionaries....

Let no active worker take offense at these frank remarks, for as far as insufficient training is concerned, I apply them first and foremost to myself. I used to work in a circle that set itself great and all-embracing tasks; and every member of that circle suffered to the point of torture from the realization that we were proving ourselves to be amateurs at a moment in history when we might have been able to say, paraphrasing a well-known epigram: “Give us an organization of revolutionaries, and we shall overturn the whole of Russia!”

Source: V. I. Lenin, *What Is to Be Done?* (Pamphlet, 1902; Marxists Internet Archive, 1999),

Questions to Consider

1. What types of training did Lenin likely envision for professional revolutionaries?
2. What is Lenin's purpose in the final paragraph?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the extent to which Lenin's argument contradicts the claim that the working class must free itself, as elaborated in *The Communist Manifesto*, *The Internationale*, and Zetkin's statement.

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:** Analyze the various ways in which socialists attempted to challenge capitalism in the nineteenth and early twentieth centuries.
2. **AP® Analyzing Historical Evidence:** How might you describe the socialist critique of capitalist society and its expectation of the future?
3. **AP® Comparison:** What differences in outlook can you identify within the larger socialist movement in Europe during the nineteenth century?
4. **AP® Comparison:** To what extent did socialist thinking reflect the concerns of the Atlantic revolutions explored in

[Chapter 8](#)? In what ways did it diverge from those earlier revolutionary movements?

AP® HISTORIANS' VOICES

The Legacy of Karl Marx in the Twenty-First Century

Scholars and activists alike continue to debate Marx's relevance today. [Voice 9.1](#) comes from British educator and author Allan Todd and explores the relationship between recent events and Marxist ideas. In [Voice 9.2](#), Terry Eagleton, a British professor of literature, argues for the continued usefulness of Marxist thinking.

VOICE 9.1

Todd on Marx and Current History | 2016

The opening words of Marx and Engels' *The Communist Manifesto*, first published in 1848, are: "A spectre is haunting Europe, the spectre of communism." Given the visible collapse of most states claiming to be communist, this "spectre" would appear to have been laid to rest. Certainly the failure of attempts in the Soviet Union and Eastern Europe to construct socialism led to a "retreat from Marxism" in the first decades after the collapse of these regimes.

Yet Marx's analysis had claimed that capitalist globalization was bound to lead to periodic and serious economic crises.... And indeed the financial crash of 2008 and the global economic crisis of 2011 ... along with the ecological crises associated with the

unrestricted drive for profit suggest that ... Marx's theories might still have some relevance for the 21st century.

Thus historians such as E. Hobsbawm have argued that the events of 1989–91 and afterwards do not necessarily mark the end of Marxism or communism. They have pointed out that Marxist theory and communist practice arose from conditions of poverty, the destruction of war, and strong desires for liberty, fairness, and equality.

Other commentators have observed that Marxism ... was in large part an extension of the French Revolution's ideals of "liberty, equality, and fraternity." ... Movements calling for the full implementation of these ideals continue to emerge around the globe in the 21st century. Thus it may be rather too early for historians to proclaim the death and funeral of communism [Marxism].

Source: Allan Todd, *The Soviet Union and Post-Soviet Russia* (Cambridge: Cambridge University Press, 2016), 294–96.

VOICE 9.2

Eagleton on the Relevance of Marx | 2011

Very few thinkers ... have changed the course of actual history as decisively as [Marx].... He transformed our understanding of human history....

Marx was the first to identify the historical object known as capitalism — to show how it arose, by what laws it worked and how it might be brought to an end.... Marx unmasked our everyday life to reveal an imperceptible entity known as the capitalist mode of production....

About Marxism as a moral and cultural critique.... Alienation, the “commodification” of social life, a culture of greed, aggression, mindless hedonism ... , the steady hemorrhage of meaning and value from human existence — it is hard to find an intelligent discussion of these questions that is not indebted to the Marxist tradition.

Marxism is a critique of capitalism.... It is also the only such critique that has transformed large sectors of the globe.... As long as capitalism is in business, Marxism must be as well.

Marx himself predicted a decline of the working class and the steep rise of white collar work.... He also foresaw so-called globalization. He is accused of being outdated by champions of a capitalism that is rapidly reverting to Victorian levels of inequality.... In our own time, as Marx predicted, inequalities of wealth have dramatically deepened.

Capitalism has brought about great material advances. But though this way of organizing our affairs has had a long time to demonstrate that it is capable of satisfying human demands all around, it seems no closer to doing so than ever.

Source: Terry Eagleton, *Why Marx Was Right* (New Haven, CT: Yale University Press, 2011), x, xi, 2, 3, 8, 10.

AP® Analyzing Secondary Sources

1. What events or circumstances does Allan Todd believe have shaped postures toward Marx and Marxism?
 2. Why does Terry Eagleton in [Voice 9.2](#) believe that Marx remains relevant now?
 3. **Integrating Primary and Secondary Sources:** What evidence from the primary sources might these authors use to support their arguments?
-

9 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this passage.

The first step in the revolution by the working class is to raise the proletariat to the position of ruling class to win the battle of democracy.... In most advanced countries, the following [means for accomplishing this] will be pretty generally applicable:

1. Abolition of property in land and application of all rents of land to public purpose
3. Abolition of all rights of inheritance....
5. Centralization of credit in the banks of the state, by means of a national bank with state capital and an exclusive monopoly....
7. Extension of factories and instruments of production owned by the state; the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan.
8. Equal obligation of all to work. Establishment of industrial armies, especially for agriculture....
10. Free education for all children in public schools. Abolition of children's factory labor in its present form. Combination of education with industrial production, etc.

— Karl Marx and Friedrich Engels, *The Communist Manifesto*, 1848

- 1. Which of the following conclusions is best supported by the text above and your knowledge of world history?**
 - a. Industrialized states increased voting rights in efforts to improve industrial production.
 - b. New ideologies emerged in response to social and political upheavals.
 - c. Public pressures convinced governments to build up their armies.
 - d. The middle class declined because of economic instability.

- 2. Which of these best describes the response of governments in industrialized states to worker demands for political and economic reforms?**
 - a. The elimination of the privileged classes through higher taxes
 - b. The creation of government-run laboring villages to provide workers for factories
 - c. The creation of communist governments in Russia and Japan in the nineteenth century
 - d. The adoption of labor laws and increased suffrage to help ease some negative effects of industrialization

- 3. The ideas of Marx and Engels, seen in the passage above, were in response to which of the following issues of industrialization?**
 - a. A desire by industrialists to create a national tax for all social classes
 - b. An increase in the wealth of the overall population in industrialized states

- c. Unsafe working and living conditions for urban workers
- d. The production of more and cheaper goods for the population to purchase

Questions 4–6 refer to this table.

SHARE OF TOTAL WORLD MANUFACTURING OUTPUT (percentage)

	1750	1800	1860	1880	1900
EUROPE AS A WHOLE	23.2	28.1	53.2	61.3	62.0
United Kingdom	1.9	4.3	19.9	22.9	18.5
France	4.0	4.2	7.9	7.8	6.8
Germany	2.9	3.5	4.9	8.5	13.2
Russia	5.0	5.6	7.0	7.6	8.8
UNITED STATES	0.1	0.8	7.2	14.7	23.6
JAPAN	3.8	3.5	2.6	2.4	2.4
THE REST OF THE WORLD	73.0	67.7	36.6	20.9	11.0
China	32.8	33.3	19.7	12.5	6.2
South Asia (India/Pakistan)	24.5	19.7	8.6	2.8	1.7

Source: Paul Kennedy, *The Rise and Fall of the Great Powers* (New York: Random House, 1987), 149.

4. Which of the following most directly explains the comparative shift in British and Indian manufacturing levels between 1750 and 1900?
- a. The disruption of global cotton production because of the U.S. Civil War
 - b. More restrictive labor laws in South Asia that hindered production
 - c. The application of steam power to textile production in Britain

d. The decline in agricultural production because of the Enclosure Acts in Britain

5. What best enabled the change evident in U.S. manufacturing illustrated in the chart?

- a. The securing of reliable sources of coal outside the United States' borders
- b. The granting of suffrage to a large portion of the United States' citizens
- c. The emancipation of slaves so that they could serve as an industrial labor force
- d. A significant increase in migration to the United States from Europe and Asia

6. A historian researching economic systems in the nineteenth century would find the data in the chart most helpful in

- a. understanding the decline of Japan as an imperial power.
- b. comparing the effectiveness of states that practiced laissez-faire economics with those practicing communism.
- c. understanding the causes of European imperialism in the late nineteenth century.
- d. understanding the underlying economic causes of the cold war.

Short-Answer Questions

Read each question carefully and write a short response.
Use complete sentences.

1. Use this passage and your knowledge of world history to answer all parts of the question that follows.

[The Industrial Revolution's] most serious consequences were social: the transition to the new economy created misery and discontent, the material of social revolution.... Simple minded labourers reacted to the new system by smashing the machines which they thought responsible for their troubles.... The exploitation of labor which kept its incomes at subsistence level, thus enabling the rich to accumulate the profits which financed industrialization, antagonized the proletariat. However, another aspect of this diversion of national income from the poor to the rich, from consumption to investment, also antagonized the small entrepreneur. The great financiers, the tight community of home and foreign "fund-holders" who received what all paid in taxes — something like 8 percent of the entire national income — were perhaps even more unpopular among small businessmen than among labourers, for these knew enough about money and credit to feel a personal rage at their disadvantage.

— Eric Hobsbawm, Marxist historian from Britain, *The Age of Revolution*, 1962

- A. Identify ONE specific piece of historical evidence that supports the author's claim that the most serious consequences of industrialization were social.
- B. Explain why the response of the lower classes to the situation described above was much different in the Russian Empire than in the United States.

C. Explain how Hobsbawm's Marxism is reflected in the passage.

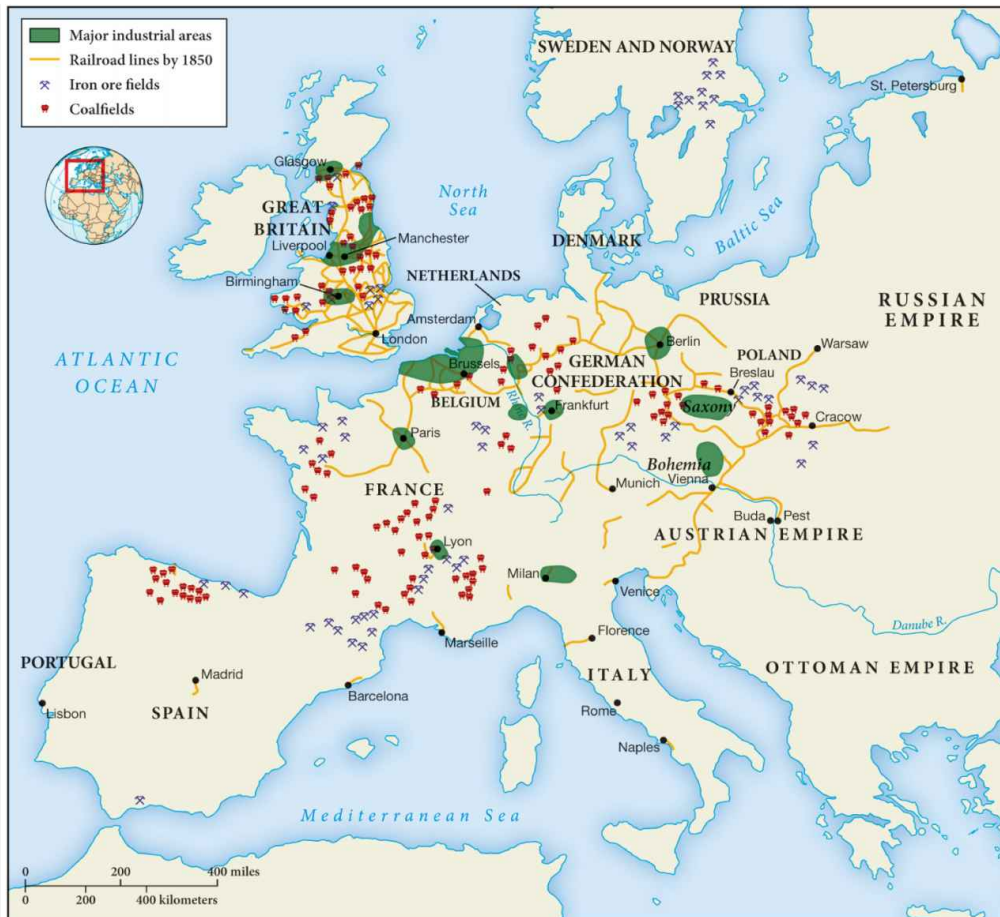
2. Use your knowledge of world history to answer all parts of the question that follows.

A. Identify ONE similar social impact of the Industrial Revolution in Europe and Latin America.

B. Explain the cause for a major change in labor systems during the Industrial Revolution.

C. Explain ONE significant change in the relationship between nations that industrialized and those that did not.

3. Use the map below and your knowledge of world history to answer all parts of the question that follows.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

The Early Phase of Europe's Industrial Revolution

Description

Major Industrial areas: Glasgow, Manchester, Birmingham, Brussels, Paris, Lyon, Milan, Frankfurt, Berlin, Bohemia, and Saxony.

Railroad lines by 1850: : Glasgow, Manchester, Birmingham, Liverpool, London, Paris, Madrid, Barcelona, Marseille, Milan, Florence, Venice, Naples, Frankfurt, Brussels, Amsterdam, Berlin, Breslau, Warsaw, Cracow, Buda, Pest, Munich, St. Petersburg and Vienna.

Iron Ore Fields: Spain (Gijon, Oviedo and Leon), France (Nantes, Limoges, Lyon), London (Oxford, Cambridge), Germany (Frankfurt), Belgium, Czechoslovakia (Bohemia),

Poland (Breslau, Warsaw, Cracow), and Sweden (Stockholm, Orebro, Karlstad).

Coal fields: Spain, France, United Kingdom, Belgium, Germany, Czechoslovakia, and Bohemia.

- A. Identify ONE region of Europe that is an exception to the rise of industrial production.
- B. Explain why some areas with abundant ore and coal resources did not develop industrial production at the same rate as other regions with similar resources.
- C. Explain ONE effect of the economic transformation shown on the map on regions outside of Europe.



CHAPTER 10 Colonial Encounters in Asia, Africa, and Oceania 1750–1950



TopFoto/The Image Works

The Imperial Durbar of 1903

To mark the coronation of British monarch Edward VII and his installation as the emperor of India, colonial authorities in India mounted an elaborate assembly, or durbar. The durbar was intended to showcase the splendor of the British Empire, and its pageantry included sporting events; a state ball; a huge display of Indian arts, crafts, and jewels; and an enormous parade in which a long line of British officials and Indian princes passed by on bejeweled elephants.

AP* Analyzing Evidence

How does the painting and its description help explain the power Europeans exerted over their colonies?

Industry and Empire

A Second Wave of European Conquests

Under European Rule

Cooperation and Rebellion

Colonial Empires with a Difference

Ways of Working: Comparing Colonial Economies

Economies of Coercion: Forced Labor and the Power of the State

Economies of Cash-Crop Agriculture: The Pull of the Market

Economies of Wage Labor: Migration for Work

Women and the Colonial Economy: Examples from Africa

Assessing Colonial Development


Believing and Belonging: Identity and Cultural Change

Education

Religion

“Race” and “Tribe”

Reflections: Who Makes History?

In the early twenty-first century the past dramatically resurfaced in both Namibia, a small country in southwest Africa, and in Germany, which had conquered Namibia and ruled it as a colony from 1884 to 1915. In 2013 and again in 2016, angry Namibians had either defaced or forced the removal of several statues that commemorated German soldiers who had been killed while brutally suppressing an uprising in 1904–1907 by the Herero and Nama people. Often called the first genocide of the twentieth century, German efforts to put down that rebellion had killed about 80 percent of the Herero and 50 percent of the Nama. “We as Hereros and we as Namibians don’t want German soldiers in front of our State House,” declared Uahimisa Kaapehi, one of the leaders of those protests.¹ The push to remove those offending statues came amid sensitive negotiations between Namibia and Germany in which Germany appeared ready to acknowledge its earlier actions as genocide, to issue a formal apology, and to offer financial compensation. In such ways the colonial past has continued to echo more than a century later. 

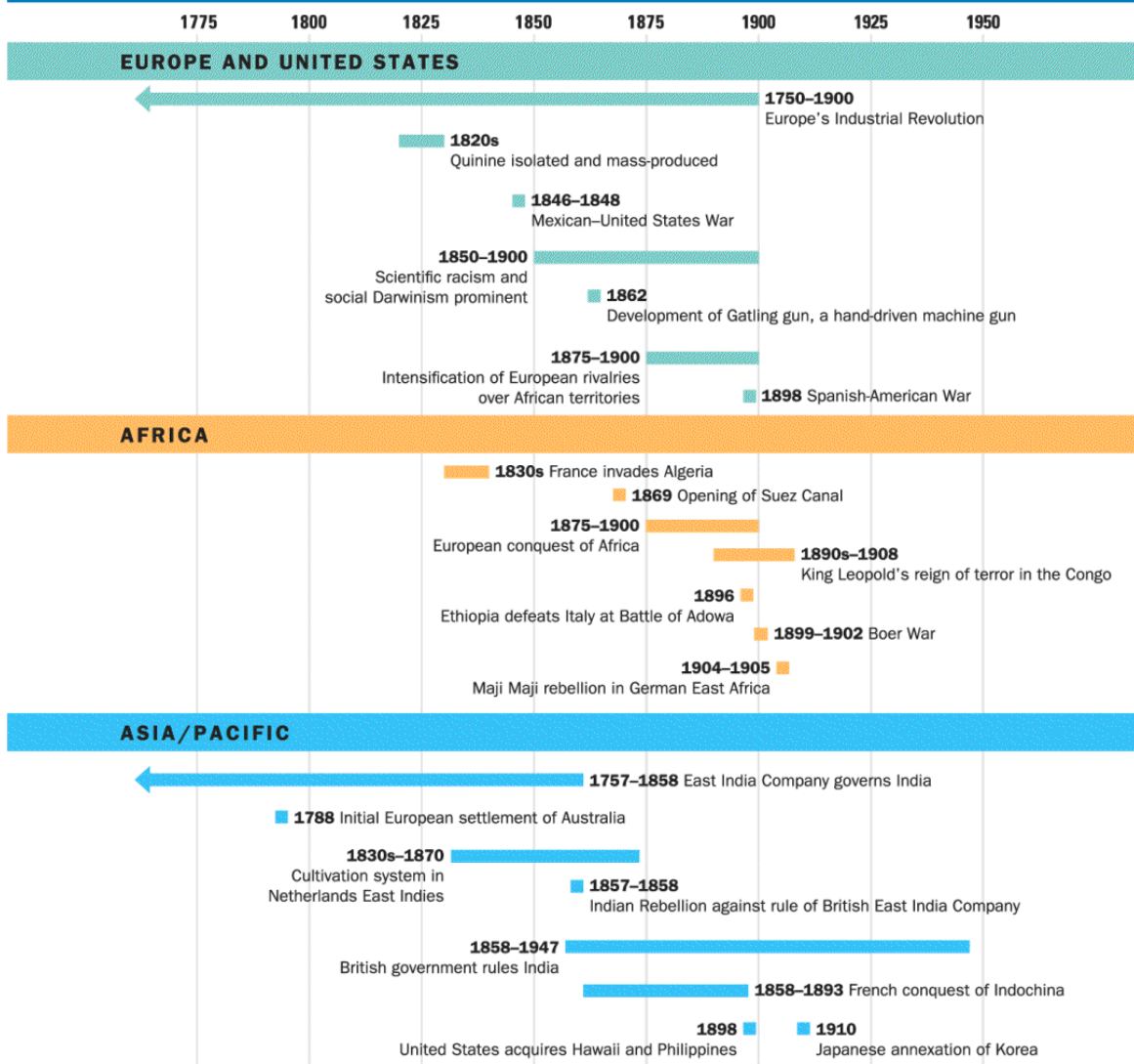
AP* Continuity and Change

In what ways did colonial rule transform the societies that imperialism encompassed? How did these societies maintain their traditional practices despite European imperial policies?

For many millions of Africans, Asians, and Pacific islanders, colonial rule — by the British, French, Germans, Italians, Belgians, Portuguese, Russians, or Americans — was the major new element in their historical experience during the long

nineteenth century (1750–1900). Of course, no single colonial experience characterized this vast region. Much depended on the cultures and prior history of various colonized people. Policies of the colonial powers sometimes differed sharply and changed over time. Men and women experienced the colonial era differently, as did traditional elites, Western-educated groups, artisans, peasant farmers, and migrant laborers. Furthermore, the varied actions and reactions of such people, despite their oppression and exploitation, shaped the colonial experience, perhaps as much as the policies, practices, and intentions of their temporary European rulers. All of them — colonizers and colonized alike — were caught up in the flood of change that accompanied this new burst of European imperialism.

Landmarks for Chapter 10



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

A horizontal scale on top has the years from 1775 to 1950 with an increment of 25.

The data reads as follows:

Europe and United States: 1750–1900, Europe's Industrial Revolution; 1820s, Quinine isolated and mass-produced; 1846–1848, Mexican–United States War; 1850–1900, Scientific racism and social Darwinism prominent; 1862, Development of Gatling gun, a hand-driven machine gun; 1875–1900, Intensification of European rivalries over African territories; 1898, Spanish-American War.

Africa: 1830s, France invades Algeria; 1869, Opening of Suez Canal; 1875–1900, European conquest of Africa; 1890s–1908, Belgian reign of terror in the Congo; 1896, Ethiopia defeats Italy at Battle of Adowa; 1899–1902, Boer War; 1904–1905, Maji Maji rebellion in German East Africa.

Asia/Pacific: 1757–1858, East India Company governs India; 1788, Initial European settlement of Australia; 1830s–1870, Cultivation system in Netherlands East Indies; 1857–1858, Indian Rebellion against rule of British East India Company; 1858–1947, British government rules India; 1858–1893, French conquest of Indochina; 1898, United States acquires Hawaii and Philippines; 1910, Japanese annexation of Korea.

Industry and Empire

Behind much of Europe's nineteenth-century expansion lay the massive fact of its Industrial Revolution, a process that gave rise to new economic needs, many of which found solutions abroad. The enormous productivity of industrial technology and Europe's growing affluence now created the need for extensive raw materials and agricultural products: wheat from the American Midwest and southern Russia; meat from Argentina; bananas from Central America; rubber from Brazil; cocoa and palm oil from West Africa, and much more. This demand radically changed patterns of economic and social life in the countries of their origin.

AP[®] Continuity and Change

In what ways did the Industrial Revolution shape the character of nineteenth-century European imperialism?

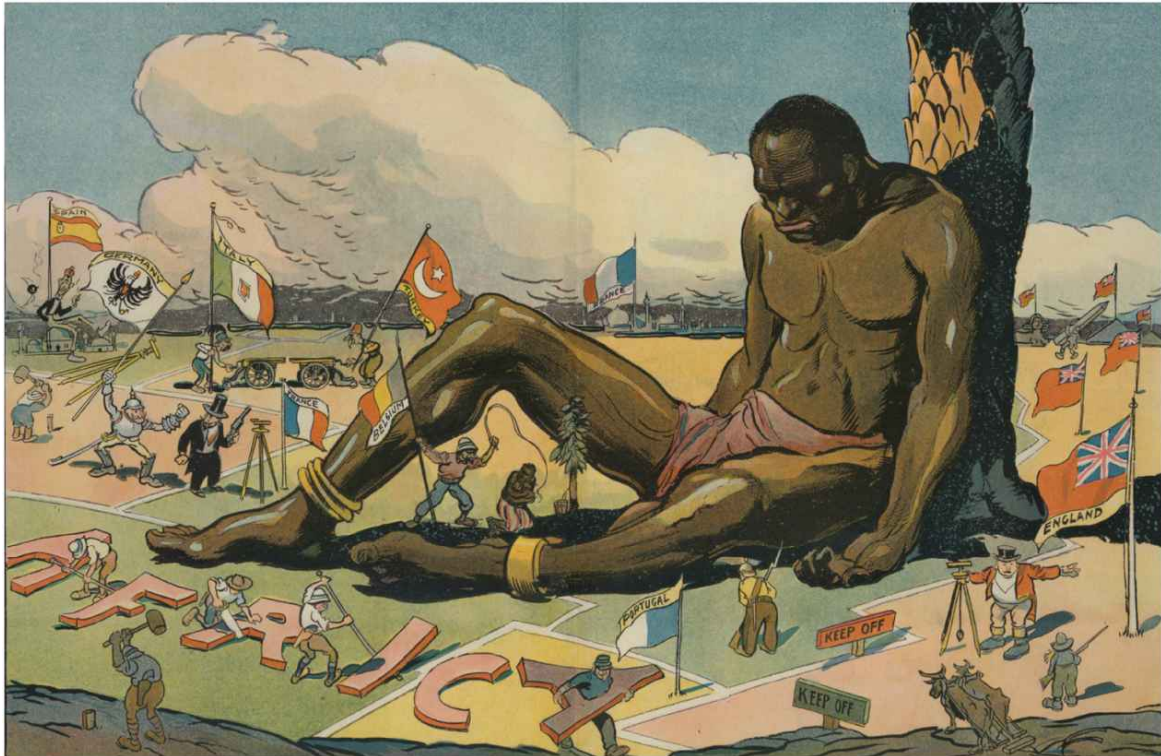
Furthermore, Europe needed to sell its own products abroad, since its factories churned out more goods than its own people could afford to buy. By 1840, for example, Britain was exporting 60 percent of its cotton-cloth production, annually sending 200 million yards to Europe, 300 million yards to Latin America, and 145 million yards to India. Part of European and American fascination with China during the nineteenth and twentieth centuries lay in the enormous market potential represented by its huge population. Much the same could be said for capital, for European investors often found it more profitable to invest their money abroad than at

home. Between 1910 and 1913, Britain was sending about half of its savings overseas as foreign investment.

Wealthy Europeans also saw social benefits to foreign markets because they kept Europe's factories humming and its workers employed. The English imperialist Cecil Rhodes confided his fears to a friend in the late nineteenth century:

Yesterday I attended a meeting of the unemployed in London and having listened to the wild speeches which were nothing more than a scream for bread, I returned home convinced more than ever of the importance of imperialism.... In order to save the 40 million inhabitants of the United Kingdom from a murderous civil war, the colonial politicians must open up new areas to absorb the excess population and create new markets for the products of the mines and factories.²

Thus imperialism promised to solve the class conflicts of an industrializing society while avoiding revolution or the serious redistribution of wealth.



"The Sleeping Sickness" by Gordon Ross [1873–1946], from *Puck*, 1911/Library of Congress, Prints and Photographs Division, LC-DIG-ppmsca-27783

Colonial Rivalries

This image shows Africa as a sleeping giant, while various European countries stake their rival claims to parts of the continent. It was published in 1911 in *Puck*, a British magazine of humor and satire.

AP[®] Analyzing Evidence

How could a historian use this political cartoon to explain European attitudes toward African societies during the age of imperialism?

But what made imperialism so broadly popular in Europe, especially in the last quarter of the nineteenth century, was the growth of mass nationalism. By 1871, the unification of Italy and Germany intensified Europe's already competitive international relations, and much of this rivalry spilled over into the struggle for colonies or economic concessions in Asia, Africa, and Pacific

Oceania. Colonies and spheres of influence abroad became symbols of “Great Power” status for a nation, and their acquisition was a matter of urgency, even if they possessed little immediate economic value. After 1875, it seemed to matter, even to ordinary people, whether some remote corner of Africa or some obscure Pacific island was in British, French, or German hands.

Imperialism, in short, appealed on economic and social grounds to the wealthy or ambitious, seemed politically and strategically necessary in the game of international power politics, and was emotionally satisfying to almost everyone. It was a potent mix!

AP® EXAM TIP

Take notes on the factors that contributed to nineteenth-century imperialism.

If the industrial era made overseas expansion more desirable or even urgent, it also provided new means for achieving those goals. Steam-driven ships moving through the new Suez Canal, completed in 1869, allowed Europeans to reach distant Asian, African, and Pacific ports more quickly and predictably and to penetrate interior rivers as well. The underwater telegraph made possible almost instant communication with far-flung outposts of empire. The discovery of quinine to prevent malaria greatly reduced European death rates in the tropics. Breech-loading rifles and machine guns vastly widened the military gap between Europeans and everyone else.

What contributed to changing European views of Asians and Africans in the nineteenth century?

Industrialization also occasioned a marked change in the way Europeans perceived themselves and others. In earlier centuries, Europeans had defined others largely in religious terms. “They” were heathen; “we” were Christian. With the advent of the industrial age, however, Europeans developed a secular arrogance that fused with or in some cases replaced their notions of religious superiority. They had, after all, unlocked the secrets of nature, created a society of unprecedented wealth, and used both to produce unsurpassed military power. These became the criteria by which Europeans judged both themselves and the rest of the world.

AP® EXAM TIP

You must know about ideas regarding race and racism in history since ca. 1450, especially in relation to social Darwinism.

By such standards, it is not surprising that their opinions of other cultures dropped sharply. The Chinese, who had been highly praised in the eighteenth century, were reduced in the nineteenth century to the image of “John Chinaman” — weak, cunning, obstinately conservative, and, in large numbers, a distinct threat, represented by the “yellow peril” in late nineteenth-century European thinking. African societies, which had been regarded even in the slave-trade era as nations and their leaders as kings, were demoted in nineteenth-century European eyes to the status

of tribes led by chiefs as a means of emphasizing their “primitive” qualities.

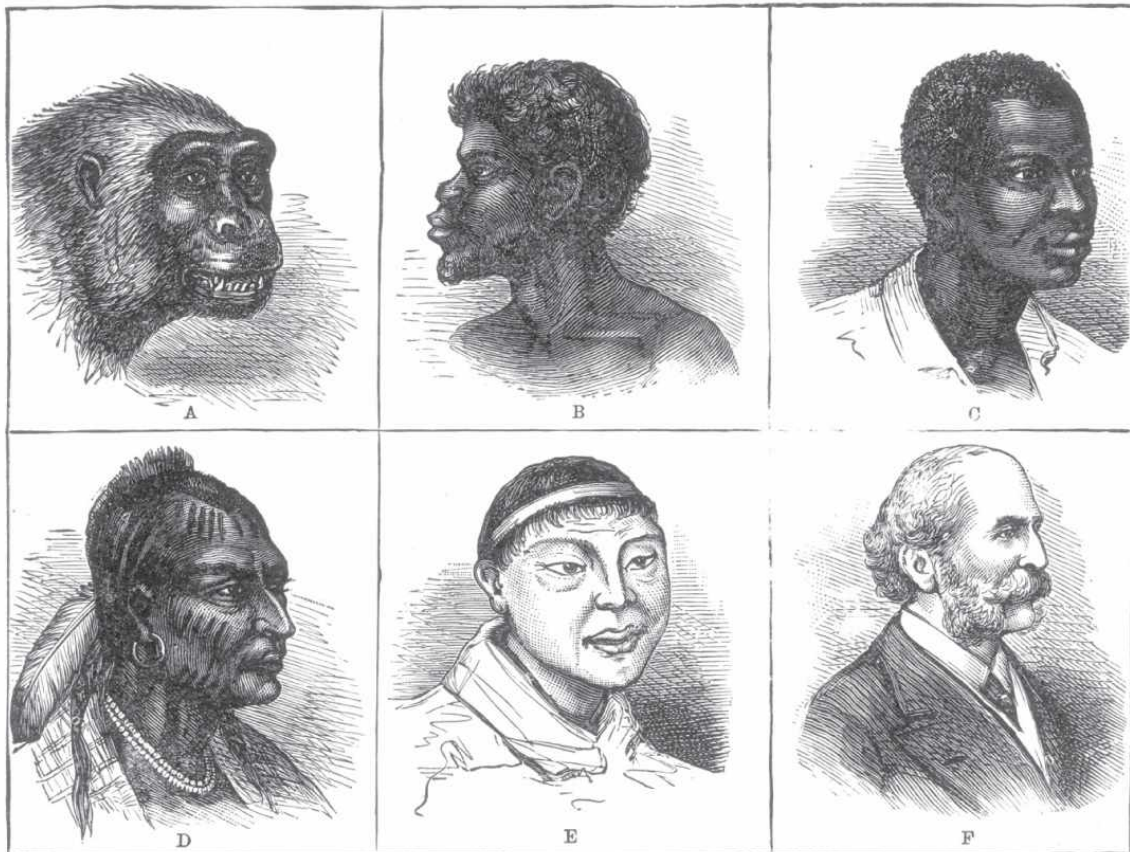
AP* Continuity and Change

Evaluate how Europeans would use these new views toward non-European societies in order to separate themselves from their colonial subjects in Asia and Africa.

Peoples of Pacific Oceania and elsewhere could be regarded as “big children,” who lived “closer to nature” than their civilized counterparts and correspondingly distant from the high culture with which Europeans congratulated themselves. Upon visiting Tahiti in 1768, the French explorer Bougainville concluded: “I thought I was walking in the Garden of Eden.”³ Such views could be mobilized to criticize the artificiality and materialism of modern European life, but they could also serve to justify the conquest of people who were, apparently, doing little to improve what nature had granted them. Writing in 1854, a European settler in Australia declared: “The question comes to this; which has the better right — the savage, born in a country, which he runs over but can scarcely be said to occupy ... or the civilized man, who comes to introduce into this ... unproductive country, the industry which supports life?”⁴

Increasingly, Europeans viewed the culture and achievements of Asian and African peoples through the prism of a new kind of racism, which is sometimes called **scientific racism**. Although physical differences had often been a basis of fear or dislike, in

the nineteenth century Europeans increasingly used the prestige and apparatus of science to support their racial preferences and prejudices. Phrenologists, craniologists, and sometimes physicians used allegedly scientific methods and numerous instruments to classify the size and shape of human skulls and concluded, not surprisingly, that those of whites were larger and therefore more advanced. Nineteenth-century biologists, who classified the varieties of plants and animals, applied these notions of rank to varieties of human beings as well. The result was a hierarchy of races, with the whites on top and the less developed “child races” beneath them. Race, in this view, determined human intelligence, moral development, and destiny. “Race is everything,” declared the British anatomist Robert Knox in 1850. “Civilization depends on it.”⁵ Furthermore, as the germ theory of disease took hold in nineteenth-century Europe, it was accompanied by fears that contact with “inferiors” threatened the health and even the biological future of more advanced or “superior” peoples.



PROGRESSIVE DEVELOPMENT OF MAN.—(2) EVOLUTION ILLUSTRATED WITH THE SIX CORRESPONDING LIVING FORMS.

Granger NYC — All rights reserved

European Racial Images

This nineteenth-century chart, depicting the “Progressive Development of Man” from apes to modern Europeans, reflected the racial categories that were so prominent at the time. It also highlights the influence of Darwin’s evolutionary ideas as they were applied to varieties of human beings.

AP[®] Analyzing Evidence

Explain how the image reflects nineteenth-century European ideas of what it means to be “savage” versus “civilized.”

These ideas influenced how Europeans viewed their own global expansion. Almost everyone saw it as inevitable, a natural outgrowth of a superior civilization. For many, though, this

viewpoint was tempered with a genuine, if condescending, sense of responsibility to the “weaker races” that Europe was fated to dominate. “Superior races have a right, because they have a duty ... to civilize the inferior races,” declared the French politician Jules Ferry in 1883.⁶ That **civilizing mission** included bringing Christianity to the heathen, good government to disordered lands, work discipline and production for the market to “lazy natives,” a measure of education to the ignorant and illiterate, clothing to the naked, and health care to the sick, all while suppressing “native customs” that ran counter to Western ways of living. In European thinking, this was “progress” and “civilization.”

AP® EXAM TIP

The concept of social Darwinism is important as a justification of imperialism and will likely appear on the AP® exam.

A harsher side to the ideology of imperialism found expression in **social Darwinism**. Its adherents applied Charles Darwin’s evolutionary concept of “the survival of the fittest” to human society. This outlook suggested that European dominance inevitably led to the displacement or destruction of backward peoples or “unfit” races. Such views made imperialism, war, and aggression seem both natural and progressive, for weeding out “weaker” peoples of the world would allow the “stronger” to flourish. These were some of the ideas with which industrializing and increasingly powerful Europeans confronted the peoples of Asia and Africa in the nineteenth century.

A Second Wave of European Conquests

If the sixteenth- and seventeenth-century takeover of the Americas represented the first phase of European colonial conquests, the century and a half between 1750 and 1900 was a second and quite distinct round of that larger process. Now it was focused in Asia, Africa, and Oceania rather than in the Western Hemisphere. And it featured a number of new players — Germany, Italy, Belgium, the United States, and Japan — who were not at all involved in the earlier phase, while the Spanish and Portuguese now had only minor roles. In general, Europeans preferred informal control, which operated through economic penetration and occasional military intervention but without a wholesale colonial takeover. Such a course was cheaper and less likely to provoke wars. But where rivalry with other European states made it impossible or where local governments were unable or unwilling to cooperate, Europeans proved more than willing to undertake the expense and risk of conquest and outright colonial rule.

Once established in a region, they frequently took advantage of moments of weakness in local societies to strengthen their control. “Each global drought was the green light for an imperialist landrush,” wrote one scholar when examining the climatic instability that caused monsoon rains across Asia and parts of Africa to repeatedly fail in the second half of the nineteenth century.⁷ Nowhere was this more evident than in Africa, where, for

instance, a drought in the southern part of the continent in 1877 coincided with British success in reining in Zulu independence, and famine in Ethiopia from the late 1880s on coincided with Italian efforts to subdue the Horn of Africa.

AP[®] Comparison

In what ways was colonial rule established differently in various parts of Africa and Asia?

The construction of these new European empires in the Afro-Asian world, like empires everywhere, involved military force or the threat of it. Increasingly in the nineteenth century, Europeans possessed overwhelming advantages in firepower, derived from the recently invented repeating rifles and machine guns. Nonetheless, Europeans had to fight, often long and hard, to create their new empires, as countless wars of conquest attest. In the end, though, they prevailed almost everywhere, largely against adversaries who did not have machine guns or in some cases any guns at all.

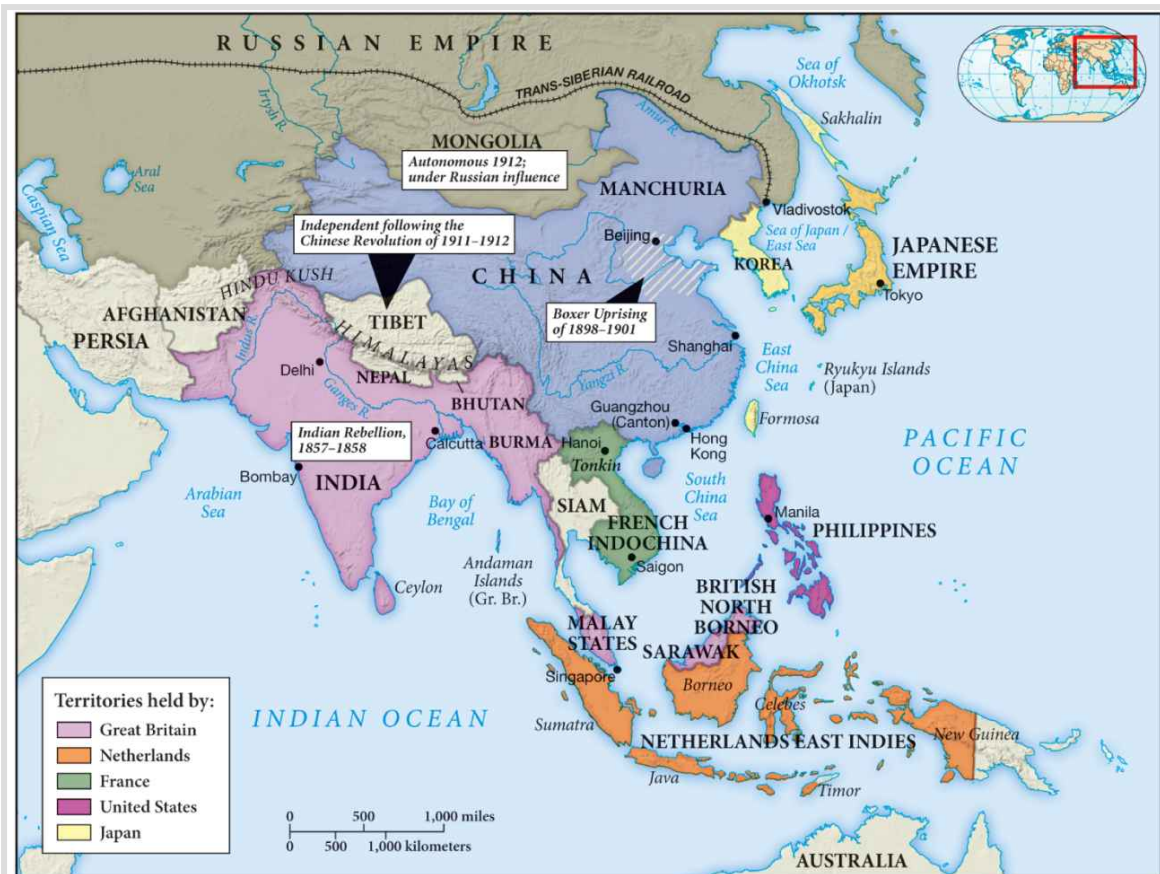
AP[®] EXAM TIP

Understand examples of Africans' and Asians' acceptance and rejection of European imperialism.

Thus were African, Asian, and Oceanic peoples of all kinds incorporated within one or another of the European empires. Gathering and hunting bands in Australia, agricultural village

societies or chiefdoms on Pacific islands and in parts of Africa, pastoralists of the Sahara and Central Asia, residents of states large and small, and virtually everyone in the large and complex civilizations of India and Southeast Asia — all of them alike lost the political sovereignty and freedom of action they had previously exercised. For some, such as Hindus governed by the Muslim Mughal Empire, it was an exchange of one set of foreign rulers for another. But now all were subjects of a European colonial state.

The passage to colonial status occurred in various ways. For the peoples of India and Indonesia, colonial conquest grew out of interaction with European trading firms, which were authorized to conduct military operations and exercise political and administrative control over large areas. The British East India Company, rather than the British government directly, played the leading role in the colonial takeover of South Asia. The fragmentation of the Mughal Empire and the absence of any overall sense of cultural or political unity both invited and facilitated European penetration. A similar situation of many small and rival states assisted the Dutch acquisition of Indonesia. However, neither the British nor the Dutch had a clear-cut plan for conquest. Rather, in India it evolved slowly as local authorities and European traders made and unmade a variety of alliances with local states over roughly a century (1750–1850). In Indonesia, a few areas held out until the early twentieth century (see [Map 10.1](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 10.1 Colonial Asia in the Early Twentieth Century

By the early twentieth century, several of the great population centers of Asia had come under the colonial control of Britain, the Netherlands, France, the United States, or Japan.

READING THE MAP: Which Southeast Asian kingdom maintained its independence from European colonial powers?

INTERPRETING THE MAP: What geographical and political barriers made direct confrontations between the British Empire in South Asia and the Chinese Empire unlikely?

Description

The map indicates the following data:

Territories held by Great Britain: India including Delhi, Bombay, Calcutta; Nepal, Bhutan, Burma, Malay States, Sarawak, and British

North Borneo.

Territories held by Netherlands: Singapore, Sumatra, Java, Borneo, Celebes, Timor, and New Guinea denoted as Netherlands East Indies.

Territories held by France: Tonkin including Hanoi and Saigon labeled French Indochina.

Territories held by United States: Philippines.

Territories held by Japan: Korea, Formosa, Sakhalin, and Japanese Empire.

Tibet is labeled Independent following the Chinese Revolution of 1911–1912. Mongolia is labeled Autonomous 1912; under Russian influence. Beijing is labeled Boxer Uprising of 1898–1901. India is labeled Indian Rebellion, 1857–1858. An insight of a map with the above marked area highlighted.

AP^{*} Continuity and Change

Examine this map along with [Map 6.1](#). How do these maps represent continuities and changes in imperialism in Asia from the seventeenth century to the nineteenth century?

AP^{*} Causation

What caused the scramble for Africa?

For most of Africa, mainland Southeast Asia, and the Pacific islands, colonial conquest came later, in the second half of the nineteenth century, and rather more abruptly and deliberately than in India or Indonesia. The “[scramble for Africa](#),” for example,

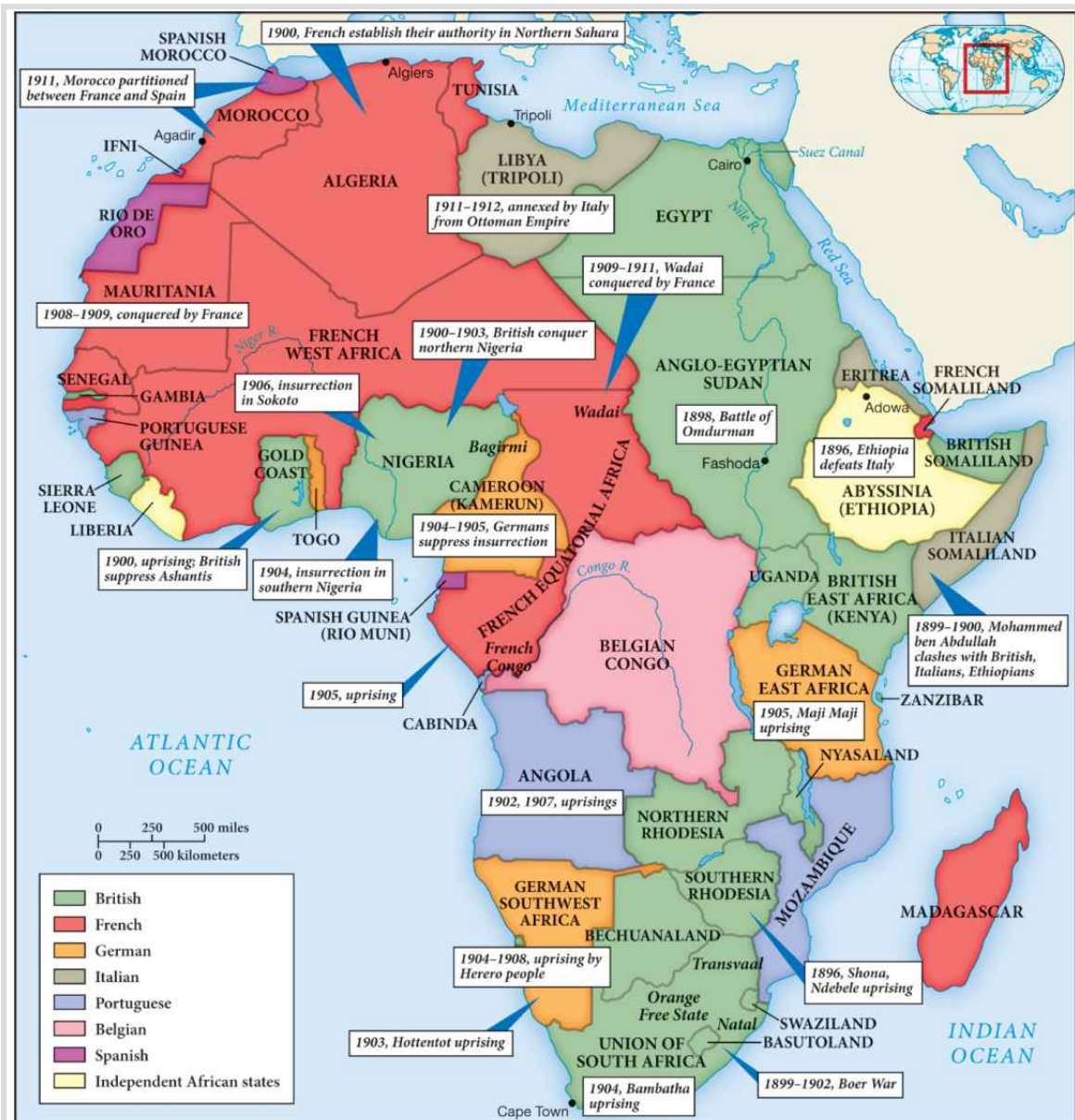
pitted half a dozen European powers against one another as they partitioned the entire continent among themselves in only about twenty-five years (1875–1900). (See [Working with Evidence: Colonial Conquest for various perspectives on the “scramble.”](#)) European leaders themselves were surprised by the intensity of their rivalries and the speed with which they acquired huge territories, about which they knew very little.

AP® DIGGING DEEPER

The “scramble for Africa” began with the Berlin Conference of 1884–1885, organized by Otto von Bismarck, the first chancellor of Germany. The hope was for European nations to claim land in Africa, and thus avoid war among themselves. African kingdoms and societies could not resist the Europeans’ superior weapons and professional armies, and most African autonomy and self-governance ended. Europeans divided the continent with little thought to ethnic or linguistic divisions, and by 1914 only Liberia and Ethiopia were free from European control.

That process involved endless but peaceful negotiations among the competing Great Powers about “who got what” and extensive and bloody military action, sometimes lasting decades, to make their control effective on the ground. It took the French sixteen years (1882–1898) to finally conquer the recently created West African empire led by Samori Toure. Among the most difficult to subdue were those decentralized societies without any formal state structure. In such cases, Europeans confronted no central authority with which they could negotiate or that they might decisively defeat. It was a matter of village-by-village conquest against extended resistance. As late as 1925, one British official

commented on the process as it operated in central Nigeria: “I shall of course go on walloping them until they surrender. It’s a rather piteous sight watching a village being knocked to pieces and I wish there was some other way, but unfortunately there isn’t.”⁸ Another very difficult situation for the British lay in South Africa, where they were initially defeated by a Zulu army in 1879 at the Battle of Isandlwana. And twenty years later, in what became known as the Boer War (1899–1902), the Boers, white descendants of the earlier Dutch settlers in South Africa, fought bitterly for three years before succumbing to British forces (see [Map 10.2](#)). The colonial conquest of Africa was intensely resisted.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 10.2 Conquest and Resistance in Colonial Africa

By the early twentieth century, the map of Africa reflected the outcome of the scramble for Africa, a conquest that was heavily resisted in many places.

READING THE MAP: In what regions of Africa were British colonies concentrated? Where were French colonies concentrated?

INTERPRETING THE MAP: Compare this map with [Map 13.3](#). To what extent did the colonial period of African history provide the framework for the political boundaries of postcolonial Africa?

Description

The areas covered under British: Cairo, Egypt, Anglo-Egyptian Sudan, Fashoda, British Somaliland, Uganda, British East Africa (Kenya), Northern Rhodesia, Southern Rhodesia, Bechuanaland, Transvaal, Orange Free State, Swaziland, Natal, Basutoland, Cape Town, Sierra Leone, Gold Coast, and Nigeria.

The data pertaining to British is as follows:

1896, Shona, Ndebele uprising, Southern Rhodesia; 1898, Battle of Omdurman; 1899–1902, Boer War, Basutoland; 1900–1903, British conquer northern Nigeria, Nigeria; 1900, uprising; British suppress Ashantis, Gold Coast; 1904, Bambatha uprising; 1906, insurrection in Sokoto, Nigeria; 1904, insurrection in southern Nigeria, Nigeria.

The areas covered under French: Algiers, Morocco, Algeria, Tunisia, Mauritania, French West Africa, Senegal, Gambia, Portuguese Guinea, Wadai, French equatorial Africa, French Congo, French Somaliland, and Madagascar.

The data pertaining to French is as follows:

1900, French establish their authority in Northern Sahara, Algeria; 1905, uprising, French Equatorial Africa; 1908–1909, conquered by France, Mauritania; 1909–1911, Wadai conquered by France, Wadai; 1911, Morocco partitioned between France and Spain, Morocco and Spanish Morocco.

The areas covered under German: Togo, Bagirmi, Cameroon (Kamerun), German East Africa, and German South West Africa.

The data pertaining to German is as follows:

1903, Hottentot uprising, German Southwest Africa; 1904–1905, Germans suppress insurrection, Cameroon (Kamerun); 1904–1908, uprising by Herero people, German Southwest Africa; 1905, Maji Maji uprising, German East Africa.

The areas covered under Italian: Libya (Tripoli), Eritrea, and Italian Somaliland.

The data pertaining to Italian is as follows:

1899–1900, Mohammed ben Abdullah clashes with British, Italians, Ethiopians; Italian Somaliland; 1911–1912, annexed by Italy from Ottoman Empire, Libya (Tripoli).

The areas covered under Portuguese: Angola, Mozambique, and Portuguese Guinea.

The data pertaining to Portuguese is as follows: 1902, 1907, uprisings; Angola.

The area covered under Belgian: Belgian Congo.

The areas covered under Spanish: Spanish Morocco, IFNI, Rio de Oro, and Spanish Guinea (Rio Muni).

The areas covered under Independent African states: Adowa, Abyssinia (Ethiopia), and Liberia.

The data pertaining to Independent African is as follows:

1896, Ethiopia defeats Italy.

AP Analyzing Evidence

What does the map tell historians about the African responses to the “scramble for Africa”?

Europeans and Americans had been drawn into the world of Pacific Oceania during the eighteenth century through exploration and scientific curiosity, by the missionary impulse for conversion, and by their economic interests in sperm whale oil, coconut oil,

guano, mineral nitrates and phosphates, sandalwood, and other products. Primarily in the second half of the nineteenth century, these entanglements morphed into competitive annexations as Britain, France, the Netherlands, Germany, and the United States, now joined by Australia, claimed control of all the islands of Oceania (see [Map 10.1](#)). Chile too, in search of valuable guano and nitrates, entered the fray and gained a number of coastal islands as well as Rapa Nui (Easter Island), the easternmost island of Polynesia.

AP* Comparison

How was the colonization of Australia in the nineteenth century similar to the colonization of North America in the seventeenth century?

The colonization of the South Pacific territories of Australia and New Zealand, both of which were taken over by the British during the nineteenth century, was more similar to the earlier colonization of North America than to contemporary patterns of Asian and African conquest. In both places, conquest was accompanied by large-scale European settlement and diseases that reduced native numbers by 75 percent or more by 1900. Like Canada and the United States, these became settler colonies, “neo-European” societies in the Pacific. Aboriginal Australians constituted only about 2.4 percent of their country’s population in the early twenty-first century, and the indigenous Maori were a minority of about 15 percent in New Zealand. In other previously isolated regions as well — Polynesia, Amazonia, Siberia — disease took a terrible toll on peoples who lacked immunities to European pathogens. For

example, the population of Hawaii declined from around 142,000 in 1823 to only 39,000 in 1896. Unlike these remote areas, most African and Asian regions shared with Europe a broadly similar disease environment and so were less susceptible to the pathogens of the conquerors.

AP® EXAM TIP

Be able to compare motivations and outcomes of nineteenth- and early twentieth-century imperialism.

AP® EXAM TIP

Nineteenth-century imperialism in Asia and Africa led to twentieth-century world wars. Study Maps 10.1 and 10.2 closely and note which areas were imperialized by which outside powers.

Elsewhere other variations on the theme of imperial conquest unfolded. The westward expansion of the United States, for example, overwhelmed Native American populations and involved the country in an imperialist war with Mexico. Seeking territory for white settlement, the United States practiced a policy of removing, sometimes almost exterminating, Indian peoples. On the “reservations” to which Indians were confined and in boarding schools to which many of their children were removed, reformers sought to “civilize” the remaining Native Americans, eradicating tribal life and culture, under the slogan “Kill the Indian and Save the Man.”

Japan's takeover of Taiwan and Korea bore marked similarities to European actions, as that East Asian nation joined the imperialist club. Russian penetration of Central Asia brought additional millions under European control as the Russian Empire continued its earlier territorial expansion. Filipinos acquired new colonial rulers when the United States took over from Spain following the Spanish-American War of 1898. Some 13,000 freed U.S. slaves, seeking greater freedom than was possible at home, migrated to West Africa, where they became, ironically, a colonizing elite in the land they named Liberia.

Ethiopia and Siam (Thailand) were notable for avoiding the colonization to which their neighbors succumbed. Those countries' military and diplomatic skills, their willingness to make modest concessions to the Europeans, and the rivalries of the imperialists all contributed to these exceptions to the rule of colonial takeover in East Africa and Southeast Asia. Ethiopia, in fact, considerably expanded its own empire, even as it defeated Italy at the Battle of Adowa in 1896.

These broad patterns of colonial conquest contained thousands of separate encounters as the target societies of Western empire builders were confronted with decisions about how to respond to encroaching European power in the context of their local circumstances. Many initially sought to enlist Europeans in their own internal struggles for power or in their rivalries with neighboring states or peoples. As pressures mounted and European demands escalated, some tried to play off imperial powers against one another, while others resorted to military

action. Many societies were sharply divided between those who wanted to fight and those who believed that resistance was futile. After extended resistance against French aggression, the nineteenth-century Vietnamese emperor Tu Duc argued with those who wanted the struggle to go on:

Do you really wish to confront such a power with a pack of [our] cowardly soldiers? ... With what you presently have, do you really expect to dissolve the enemy's rifles into air or chase his battleships into hell?⁹

Still others negotiated, attempting to preserve as much independence and power as possible. The rulers of the East African kingdom of Buganda, for example, saw opportunity in the British presence and negotiated an arrangement that substantially enlarged their state and personally benefited the kingdom's elite class.

Under European Rule

In many places and for many people, incorporation into European colonial empires was a traumatic experience. Especially for small-scale societies, the loss of life, homes, cattle, crops, and land was devastating. In 1902, a British soldier in East Africa described what happened in a single village: “Every soul was either shot or bayoneted.... We burned all the huts and razed the banana plantations to the ground.”¹⁰

For the Vietnamese elite, schooled for centuries in Chinese-style Confucian thinking, conquest meant that the natural harmonies of life had been badly disrupted, that “water flowed uphill.” Nguyen Khuyen (1835–1909), a senior Vietnamese official, retired to his ancestral village to farm and write poetry after the French conquest, expressing his anguish at the passing of the world he had known. Many others also withdrew into private life, feigning illness when asked to serve in public office under the French.

Cooperation and Rebellion

Although violence was a prominent feature of colonial life both during conquest and after, various groups and many individuals willingly cooperated with colonial authorities to their own advantage. Many men found employment, status, and security in European-led armed forces. The shortage and expense of European administrators and the difficulties of communicating across cultural boundaries made it necessary for colonial rulers to rely heavily on a range of local intermediaries. Thus Indian

princes, Muslim emirs, and African rulers, often from elite or governing families, found it possible to retain much of their earlier status and many of their privileges while gaining considerable wealth by exercising authority, legally and otherwise, at the local level. For example, in French West Africa, an area eight times the size of France and with a population of about 15 million in the late 1930s, the colonial state consisted of just 385 French administrators and more than 50,000 African “chiefs.” Thus colonial rule rested on and reinforced the most conservative segments of colonized societies.

AP* Contextualization

Why might a subject people choose to cooperate with the colonial regime? What might prompt them to violent rebellion or resistance?

Both colonial governments and private missionary organizations had an interest in promoting a measure of European education. From this process arose a small Western-educated class, whose members served the colonial state, European businesses, and Christian missions as teachers, clerks, translators, and lower-level administrators. A few received higher education abroad and returned home as lawyers, doctors, engineers, or journalists. As colonial governments and business enterprises became more sophisticated, Europeans increasingly depended on the Western-educated class at the expense of the more traditional elites.

AP® DIGGING DEEPER

Anti-imperial opposition took on different forms. The Cherokee Nation within the new United States was formed in the early part of the nineteenth century as some Cherokees feared the encroachment of white settlers and migrated to other areas of North America. As the westward movement gained strength in the United States, the Cherokees were ultimately forced on the “Trail of Tears” to modern-day Oklahoma. Another example is the Zulu Kingdom in southern Africa. Shaka Zulu was able to establish the Zulu Kingdom on the periphery of the Dutch colony of South Africa. Eventually, the Zulu were conquered by the British, and their kingdom became part of the British colonial possessions in South Africa.

If colonial rule enlisted the willing cooperation of some, it provoked the bitter opposition of many others. Thus periodic rebellions, both large and small, erupted in colonial regimes everywhere. The most famous among them was the [Indian Rebellion of 1857–1858](#), which was triggered by the introduction into the colony’s military forces of a new cartridge smeared with animal fat from cows and pigs. Because Hindus venerated cows and Muslims regarded pigs as unclean, both groups viewed the innovation as a plot to render them defiled and to convert them to Christianity. Behind this incident were many groups of people with a whole series of grievances generated by the British colonial presence: local rulers who had lost power, landlords deprived of their estates or their rent, peasants overtaxed and exploited by urban moneylenders and landlords alike, unemployed weavers displaced by machine-manufactured textiles, and religious leaders outraged by missionary preaching. A mutiny among Indian troops in Bengal triggered the rebellion, which soon spread to other regions of the colony and other social groups. Soon much of India was aflame. Some rebel leaders presented their cause as an

effort to revive an almost-vanished Mughal Empire and thereby attracted support from those with strong resentments against the British. Although it was crushed in 1858, the rebellion greatly widened the racial divide in colonial India and eroded British tolerance for those they viewed as “nigger natives” who had betrayed their trust. Moreover, the rebellion convinced the British government to assume direct control over India, ending the era of British East India Company rule in the subcontinent. Fear of provoking another rebellion also made the British more conservative and cautious about deliberately trying to change Indian society.

Colonial Empires with a Difference

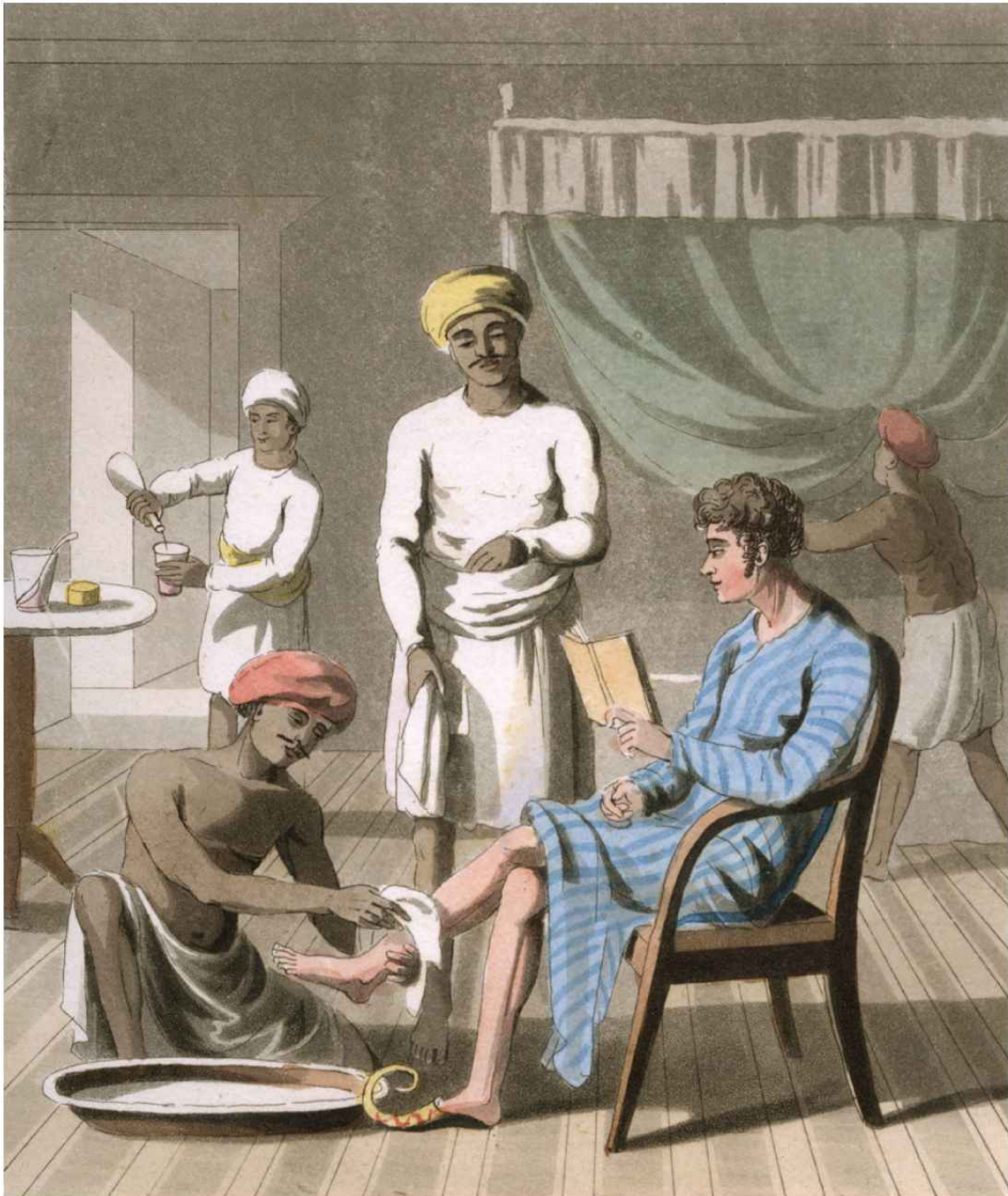
At one level, European colonial empires were but the latest in a very long line of imperial creations, all of which had enlisted cooperation and experienced resistance from their subject peoples, but the nineteenth-century European version of empire was distinctive in several remarkable ways. One was the prominence of race in distinguishing rulers as “superior” to the ruled, as the high tide of scientific racism in Europe coincided with the acquisition of Asian and African colonies. In East Africa, for example, white men expected to be addressed as *bwana* (Swahili for “master”), whereas Europeans regularly called African men “boy.” Particularly affected by European racism were those whose Western education and aspirations most clearly threatened the racial divide. For example, a proposal in 1883 to allow Indian

judges to hear cases involving whites provoked outrage and massive demonstrations among European inhabitants of India.

AP* Comparison

How were European colonial empires of the nineteenth century different from earlier forms of empire? How were nineteenth-century empires similar to earlier forms of empire?

In those colonies that had a large European settler population, the expression of racial distinctions was much more pronounced than in places such as Nigeria, which had few permanently settled whites. The most extreme case was South Africa, where a large European population and the widespread use of African labor in mines and industries brought blacks and whites into closer and more prolonged contact than elsewhere. The racial fears that were aroused resulted in extraordinary efforts to establish race as a legal, not just a customary, feature of South African society. This racial system provided for separate “homelands,” educational systems, residential areas, public facilities, and much more. In what was eventually known as apartheid, South African whites attempted the impossible task of creating an industrializing economy based on cheap African labor while limiting African social and political integration in every conceivable fashion.



Historia/REX/Shutterstock

European Master and Indian Servants

This image, dating to 1812, shows a young European gentleman attended by multiple servants in colonial India. It illustrates the exalted status available to quite ordinary Europeans in a colonial setting as well as the sharp racial divide separating Europeans and Indians.

How were European attitudes toward Indians, as seen in this image, similar to the attitudes in South Africa described in the paragraph beginning "[In those colonies ...](#)"?

A further distinctive feature of nineteenth-century European empires lay in the extent to which colonial states were able to penetrate the societies they governed. Centralized tax-collecting bureaucracies, new means of communication and transportation, imposed changes in landholding patterns, integration of colonial economies into a global network of exchange, public health and sanitation measures, and the activities of missionaries — all of this touched the daily lives of many people far more deeply than in earlier empires. Not only were Europeans foreign rulers, but they also bore the seeds of a very different way of life, which grew out of their own modern transformation.

Nineteenth-century European colonizers were extraordinary as well in their penchant for counting and classifying their subject people. With the assistance of anthropologists and missionaries, colonial governments collected a vast amount of information, sought to organize it “scientifically,” and used it to manage the unfamiliar, complex, varied, and fluctuating societies that they governed. In India, the British found in classical texts and Brahmin ideology an idealized description of the caste system, based on the notion of four ranked and unchanging varnas, that made it possible to bring order out of the immense complexity and variety of caste as it actually operated. Thus the British invented or appropriated a Brahmin version of “traditional India” that they favored and sought to preserve, while scorning as “non-Indian”

the new elite who had been educated in European schools and were enthusiastic about Western ways of life. This view of India reflected the great influence of Brahmins on British thinking and clearly served the interests of this Indian upper class.

Likewise, within African colonies Europeans identified, and sometimes invented, distinct tribes, each with its own clearly defined territory, language, customs, and chief. The notion of a “tribal Africa” expressed the Western view that African societies were primitive or backward, representing an earlier stage of human development. It was also a convenient idea, for it reduced the enormous complexity and fluidity of African societies to a more manageable state and thus made colonial administration easier.

AP* Comparison

In what ways were European notions of class in the colonies similar to the Indian caste system?

AP* Contextualization

How did European colonial powers contradict the values of the Enlightenment through their treatment of their colonial territories?

Gender too entered into the efforts of Europeans to define both themselves and their newly acquired subject peoples. European colonizers — mostly male — took pride in their “active masculinity” while defining the “conquered races” as soft, passive, and feminine. Indian Bengali men, wrote a British official in 1892,

“are disqualified for political enfranchisement by the possession of essentially feminine characteristics.”¹¹ By linking the inferiority of women with that of people of color, imperialists joined gender ideology and race prejudice in support of colonial rule. But the intersection of race, gender, and empire was complex and varied. European men in the colonies often viewed their own women as the bearers and emblems of civilization, “upholding the moral dignity of the white community” amid the darkness of inferior peoples.¹² As such, European women had to be above reproach in sexual matters, protected against the alleged lust of native men by their separation from local African or Asian societies. Furthermore, certain colonized people, such as the Sikhs and Gurkhas in India, the Kamba in Kenya, and the Hausa in Nigeria, were gendered as masculine or “martial races” and targeted for recruitment into British military or police forces.

AP* Causation

What were the causes of nineteenth-century European imperialism? What were the effects of imperialism on Asian and African societies?

Finally, the colonial policies of Europeans contradicted their own core values and their practices at home to an unusual degree. While nineteenth-century Britain and France were becoming more democratic, their colonies were essentially dictatorships, offering perhaps order and stability, but certainly not democratic government, because few colonial subjects were participating citizens. Empire, of course, was wholly at odds with European notions of national independence, and ranked racial classifications

went against the grain of both Christian and Enlightenment ideas of human equality. Furthermore, many Europeans were distinctly reluctant to encourage within their colonies the kind of modernization — urban growth, industrialization, individual values, religious skepticism — that was sweeping their own societies. They feared that this kind of social change, often vilified as “detrimentalization,” would encourage unrest and challenge colonial rule. As a model for social development, they much preferred “traditional” rural society, with its established authorities and social hierarchies, though shorn of abuses such as slavery and *sati* (widow burning). Such contradictions between what Europeans embraced at home and what they practiced in the colonies became increasingly apparent to many Asians and Africans and played a major role in undermining the foundations of colonial rule in the twentieth century.

Ways of Working: Comparing Colonial Economies

AP® EXAM TIP

Make a list of natural resources that European countries received from African and Asian colonies.

Colonial rule affected the lives of its subject people in many ways, but the most pronounced change was in their ways of working. The colonial state — with its power to tax, to seize land for European enterprises, to compel labor, and to build railroads, ports, and roads — played an important role in these transformations. Even more powerful was the growing integration of colonized societies into a world economy that increasingly demanded their gold, diamonds, copper, tin, rubber, coffee, cotton, sugar, cocoa, and many other products. But the economic transformations born of these twin pressures were far from uniform. Various groups — migrant workers and cash-crop farmers, plantation laborers and domestic servants, urban elites and day laborers, men and women — experienced the colonial era differently as their daily working lives underwent profound changes.

To various degrees, old ways of working were eroded almost everywhere in the colonial world. Subsistence farming, in which peasant families produced largely for their own needs, diminished

as growing numbers directed at least some of their energies to working for wages or selling what they produced for a cash income. That money was both necessary to pay taxes and school fees and useful for buying the various products — such as machine-produced textiles, bicycles, and kerosene — that the industrial economies of Europe sent their way. As in Europe, artisans suffered greatly when cheaper machine-manufactured merchandise displaced their own handmade goods. A flood of inexpensive textiles from Britain's new factories ruined the livelihood of tens of thousands of India's handloom weavers. Iron smelting largely disappeared in Africa, and occupations such as blacksmithing and tanning lost ground. Furthermore, Asian and African merchants, who had earlier handled the trade between their countries and the wider world, were squeezed out by well-financed European commercial firms.

Economies of Coercion: Forced Labor and the Power of the State

AP® EXAM TIP

Return to [Chapter 6](#) and compare the plantation systems in the Americas to those discussed here.

Many of the new ways of working that emerged during the colonial era derived directly from the demands of the colonial state. The most obvious was required and unpaid labor on public projects, such as building railroads, constructing government buildings, and

transporting goods. In French Africa, all “natives” were legally obligated to do “statute labor” for ten to twelve days a year, a practice that lasted through 1946. It was much resented. A resident of British West Africa, interviewed in 1996, bitterly recalled this feature of colonial life: “They [British officials] were rude, and they made us work for them a lot. They came to the village and just rounded us up and made us go off and clear the road or carry loads on our heads.”¹³

AP* Causation

How did the policies of colonial powers change the economic lives of their subjects?

AP* Comparison

In what ways is the forced labor described here similar to earlier versions of coerced labor, such as the mita and slavery?

The most infamous cruelties of forced labor occurred during the early twentieth century in the [Congo Free State](#), then governed personally by King Leopold II of Belgium. Private companies in the Congo, operating under the authority of the state, forced villagers to collect rubber, which was much in demand for bicycle and automobile tires, with a reign of terror and abuse beginning in the 1890s that cost millions of lives. One refugee from these horrors described the process:

We were always in the forest to find the rubber vines, to go without food, and our women had to give up cultivating the fields and gardens. Then we

starved.... We begged the white man to leave us alone, saying we could get no more rubber, but the white men and their soldiers said "Go. You are only beasts yourselves...." When we failed and our rubber was short, the soldiers came to our towns and killed us. Many were shot, some had their ears cut off; others were tied up with ropes round their necks and taken away.¹⁴

Eventually such outrages were widely publicized in Europe, where they created a scandal, forcing the Belgian government to take control of the Congo in 1908 and ending Leopold's private control of the colony and his reign of terror.



Universal History Archive/Getty Images

Colonial Violence in the Congo

Horrible photos of mutilated children had an important impact on public opinion about imperial rule in the Congo Free State. They came to symbolize widespread abuses, including murders, rapes, starvation, and the burning of villages, associated with efforts to obtain supplies of wild rubber for use in industrialized societies.

AP* Argument Development

How could political and social reformers in the nineteenth century use photographs such as this to promote changes in how governments ruled their colonies?

A variation on the theme of forced labor took shape in the so-called **cultivation system** of the Netherlands East Indies (Indonesia) during the nineteenth century. Peasants were required to cultivate 20 percent or more of their land in cash crops such as sugar or coffee to meet their tax obligation to the state. Sold to government contractors at fixed and low prices, those crops, when resold on the world market, proved highly profitable for Dutch traders and shippers as well as for the Dutch state and its citizens. According to one scholar, the cultivation system “performed a miracle for the Dutch economy,” enabling it to avoid taxing its own people and providing capital for its Industrial Revolution.¹⁵ It also enriched and strengthened the position of those “traditional authorities” who enforced the system, often by using lashings and various tortures, on behalf of the Dutch. For the peasants of Java, however, it meant a double burden of obligations to the colonial state as well as to local lords. Many became indebted to moneylenders when they could not meet those obligations. Those demands, coupled with the loss of land and labor now excluded from food production, contributed to a wave of famines during the mid-nineteenth century in which hundreds of thousands perished.

On occasion, the forced cultivation of cash crops was successfully resisted. In German East Africa, for example, colonial authorities in the late nineteenth century imposed the cultivation of cotton, which seriously interfered with production of local food crops. Here is how one man remembered the experience:

The cultivation of cotton was done by turns. Every village was allotted days on which to cultivate.... After arriving you all suffered very greatly. Your back and your buttocks were whipped and there was no rising up once you stooped to dig.... And yet he [the German] wanted us to pay him tax. Were we not human beings?¹⁶

AP* Causation

How did the forced cultivation of cash crops lead to colonial revolts?

Such conditions prompted a massive rebellion in 1904–1905, known as Maji Maji, and persuaded the Germans to end the forced growing of cotton. Thus the actions of colonized peoples could alter or frustrate the plans of the colonizers.

Economies of Cash-Crop Agriculture: The Pull of the Market

Many Asian and African peoples had produced quite willingly for an international market long before they were enclosed within colonial societies. They offered for trade items such as peanuts and palm oil in West Africa, cotton in Egypt, spices in Indonesia, and pepper and textiles in India. In some places, colonial rule

created conditions that facilitated and increased cash-crop production to the advantage of local farmers. British authorities in Burma, for example, acted to encourage rice production among small farmers by ending an earlier prohibition on rice exports, providing irrigation and transportation facilities, and enacting land tenure laws that facilitated private ownership of small farms. Under these conditions, the population of the Irrawaddy Delta boomed, migrants from Upper Burma and India poured into the region, and rice exports soared. Local small farmers benefited considerably because they were now able to own their own land, build substantial houses, and buy imported goods. For several decades in the late nineteenth century, standards of living improved sharply, and huge increases in rice production fed millions of people in other parts of Asia and elsewhere. It was a very different situation from that of peasants forced to grow crops that seriously interfered with their food production.

AP* Continuity and Change

How did cash-crop agriculture transform the lives of colonized peoples?

But that kind of colonial development, practiced also in the Mekong River delta of French-ruled Vietnam, had important environmental consequences. It involved the destruction of mangrove forests and swamplands along with the fish and shellfish that supplemented local diets. New dikes and irrigation channels inhibited the depositing of silt from upstream and thus depleted soils in the deltas of these major river systems. And,

unknown to anyone at the time, this kind of agriculture generates large amounts of methane gas, a major contributor to global warming.

Profitable cash-crop farming also developed in the southern Gold Coast (present-day Ghana), a British territory in West Africa. Unlike in Burma, it was African farmers themselves who took the initiative to develop export agriculture. Planting cacao trees in huge quantities, they became the world's leading supplier of cocoa, used to make chocolate, by 1911. Cacao was an attractive crop because, unlike cotton, it was compatible with the continued production of foods and did not require so much labor time. In the early twentieth century, it brought a new prosperity to many local farmers. But that success brought new problems in its wake. A shortage of labor fostered the employment of former slaves as dependent and exploited workers and also generated tensions between the sexes when some men married women for their labor power but refused to support them adequately. Moreover, the labor shortage brought a huge influx of migrants from the drier interior parts of West Africa, generating ethnic and class tensions. Another problem was that many colonies came to specialize in one or two cash crops, creating an unhealthy dependence when world market prices dropped. Thus African and Asian farmers were increasingly subject to the uncertain rhythms of the international marketplace as well as to those of weather and climate.

Economies of Wage Labor: Migration for Work

AP® EXAM TIP

The massive migrations in the late nineteenth and early twentieth centuries are a major concept in the AP® course.

Yet another new way of working in colonial societies involved wage labor in some European enterprise. Driven by the need for money, by the loss of land adequate to support their families, or sometimes by the orders of colonial authorities, millions of colonial subjects across Asia, Africa, and Oceania sought employment in European-owned plantations, mines, construction projects, and homes. Often this required migration to distant work sites, many of them overseas. In this process, colonized migrants were joined by millions of Chinese, Japanese, and others who lived in more independent states. Together they generated vast streams of migration that paralleled and at least equaled in numbers the huge movement of Europeans during the nineteenth and early twentieth centuries. For Europeans, Asians, and Africans alike, the globalizing world of the colonial era was one of people in motion. (See the [Snapshot on long-distance migration](#).)

AP® Analyzing Evidence

What historical factors would help explain the migration patterns seen in the chart?

SNAPSHOT Long-Distance Migration in an Age of Empire, 1846–1940

The age of empire was also an age of global migration. Beyond the three major patterns of long-distance migration shown here, shorter migrations within particular regions or colonies set millions more into motion.

Origins	Destination	Numbers
Europe	Americas	55–58 million
India, southern China	Southeast Asia, Indian Ocean rim, South Pacific	48–52 million
Northeast Asia, Russia	Manchuria, Siberia, Central Asia, Japan	46–51 million

Data from Adam McKeown, “Global Migration, 1846–1940,” *Journal of World History* 15, no. 2 (2004): 156.

The African segment of this migratory stream moved in several directions. For much of the nineteenth century, the Atlantic slave trade continued, funneling well over 3 million additional people to the Americas, mostly to Brazil. As the slave trade diminished and colonial rule took shape in Africa, internal migration mounted within or among particular colonies. More than in Asia, Africans migrated to farms or plantations controlled by Europeans because they had lost their own land. In the settler colonies of Africa — Algeria, Kenya, Southern Rhodesia (Zimbabwe), and South Africa, for example — permanent European communities, with the help of colonial governments, obtained huge tracts of land, much of which had previously been home to African societies. A 1913 law in South Africa legally defined 88 percent of the land as belonging to whites, who were then about 20 percent of the population. Much of highland Kenya, an enormously rich agricultural region that was home to the Gikuyu and Kamba peoples, was taken over by some 4,000 white farmers. In such

places, some Africans stayed on as “squatters,” working for the new landowners as the price of remaining on what had been their own land. Others were displaced to “native reserves,” limited areas that could not support their growing populations, and many were thus forced to work for wages on European farms. Most notably in South Africa, such reserved areas, known as Bantustans, became greatly overcrowded: soil fertility declined, hillsides were cleared, forests shrank, and erosion scarred the land. This kind of ecological degradation was among the environmental consequences of African wage labor on European farms and estates.

AP* Continuity and Change

As slave labor declined in the nineteenth century, what forms of labor replaced it?

The gold and diamond mines of South Africa likewise set in motion a huge pattern of labor migration that encompassed all of Africa south of the Belgian Congo. With skilled and highly paid work reserved for white miners, Africans worked largely as unskilled laborers at a fraction of the wages paid to whites. Furthermore, they were recruited on short-term contracts, lived in all-male prison-like barracks that were often surrounded by barbed wire, and were forced to return home periodically to prevent them from establishing a permanent family life near the mines.

AP* Continuity and Change

What kinds of wage labor were available in the colonies? Why might people take part in them? How did doing so change their lives?

Asians too were in motion and in large numbers. Some 29 million Indians and 19 million Chinese migrated variously to Southeast Asia, the South Pacific, East and South Africa, the Caribbean islands, or the lands around the Indian Ocean basin. All across Southeast Asia in the later nineteenth and early twentieth centuries, huge plantations sprouted that were financed from Europe and that grew sugarcane, rubber, tea, tobacco, sisal (used for making rope), and more. Impoverished workers by the hundreds of thousands came from great distances (India, China, Java) to these plantations, where they were subject to strict control, often housed in barracks, and paid poorly, with women receiving 50 to 75 percent of a man's wage. Disease was common, and death rates were at least double that of the colony as a whole. In 1927 in southern Vietnam alone, one in twenty plantation workers died. British colonial authorities in India facilitated the migration of millions of Indians to work sites elsewhere in the British Empire — Trinidad, Jamaica, Fiji, Malaysia, Ceylon, South Africa, Kenya, and Uganda, for example — with some working as indentured laborers, receiving free passage and enough money to survive in return for five to seven years of heavy labor. Others operated as independent merchants. Particularly in the Caribbean region, Indian migration rose as the end of slavery created a need for additional labor. Since the vast majority of these Asian migrants were male, gender ratios were

altered in the islands and in their countries of origin, where women faced increased workloads.



Hulton Deutsch/Getty Images

Economic Change in the Colonial World

These workers on a Ceylon tea plantation in the early twentieth century are moving sacks of tea into a drying house in preparation for export. The Lipton label on the bags is a reminder of the role of large-scale foreign investment in the economic transformations of the colonial era.

AP* Causation

Using evidence from the image, explain how imperialism changed traditional crop cultivation.

AP® DIGGING DEEPER

Both Australia and the United States attempted to regulate the surge of immigrants entering into their countries. In the late nineteenth and early twentieth centuries, Australia enacted several different policies (collectively

called the White Australia Policy) that barred people of non-European descent from immigrating to Australia. These policies were designed to exclude people from China and Melanesia. After the end of World War II, Australia began to end the policies. The United States passed a similar policy with the Chinese Exclusion Act in 1881. This was the first law designed to prevent a specific ethnic group from immigrating to the United States. It was repealed in 1943.

Mines were another source of wage labor for many Asians. In the British-ruled Malay States (Malaysia), tin mining accelerated greatly in the late nineteenth century, and by 1895 that colony produced some 55 percent of the world's tin. Operated initially by Chinese and later by European entrepreneurs, Malaysian tin mines drew many millions of impoverished Chinese workers on strictly controlled three-year contracts. Appalling living conditions, disease, and accidents generated extraordinarily high death rates.

Beyond Southeast Asia, Chinese migrants moved north to Manchuria in substantial numbers, encouraged by a Chinese government eager to prevent Russian encroachment in the area. The gold rushes of Australia and California also attracted hundreds of thousands of Chinese, who often found themselves subject to sharp discrimination from local people, including recently arrived European migrants. For example, Dennis Kearney, who led a California anti-immigrant labor organization with the slogan "The Chinese must go," was himself an Irish-born immigrant. Canada, Australia, New Zealand, and the United States all enacted measures to restrict or end Chinese immigration in the late nineteenth century.

AP® EXAM TIP

You should understand the factors that led to the growth of colonial cities in this era.

A further destination of African and Asian migrants lay in the rapidly swelling cities of the colonial world — Lagos, Nairobi, Cairo, Calcutta, Rangoon, Batavia, Singapore, Saigon. Racially segregated, often unsanitary, and greatly overcrowded, these cities nonetheless were seen as meccas of opportunity for people all across the social spectrum. Traditional elites, absentee landlords, and wealthy Chinese businessmen occupied the top rungs of Southeast Asian cities. Western-educated people everywhere found opportunities as teachers, doctors, and professional specialists, but more often as clerks in European business offices and government bureaucracies. Skilled workers on the railways or in the ports represented a working-class elite, while a few labored in the factories that processed agricultural goods or manufactured basic products such as beer, cigarettes, cement, and furniture. Far more numerous were the construction workers, rickshaw drivers, food sellers, domestic servants, prostitutes, and others who made up the urban poor of colonial cities. In 1955, a British report on life in Nairobi, the capital of Kenya, found that low wages, combined with the high cost of housing and food, “makes family life impossible for the majority.”¹⁷ After a half century of colonial rule, it was quite an admission.

Women and the Colonial Economy: Examples from Africa

If economic life in European empires varied greatly from place to place, even within the same colony, it also offered a different combination of opportunities and hardships to women than it did to men, as the experience of colonial Africa shows.¹⁸ In precolonial Africa, women were almost everywhere active farmers, with responsibility for planting, weeding, and harvesting in addition to food preparation and child care. Men cleared the land, built houses, herded the cattle, and in some cases assisted with field work. Within this division of labor, women were expected to feed their own families and were usually allocated their own fields for that purpose. Many were also involved in local trading activity. Though clearly subordinate to men, African women nevertheless had a measure of economic autonomy.

AP^{*} Continuity and Change

How were the social and economic lives of African women altered by colonial economies?

As the demands of the colonial economy grew, women's lives increasingly diverged from those of men. In colonies where cash-crop agriculture was dominant, men often withdrew from subsistence production in favor of more lucrative export crops. Among the Ewe people of southern Ghana, men almost completely dominated the highly profitable cacao farming, whereas women assumed nearly total responsibility for domestic

food production. In neighboring Ivory Coast, women had traditionally grown cotton for their families' clothing, but when that crop acquired a cash value, men insisted that cotton grown for export be produced on their own personal fields. Thus men acted to control the most profitable aspects of cash-crop agriculture and in doing so greatly increased the subsistence workload of women. One study from Cameroon estimated that women's working hours increased from forty-six per week in precolonial times to more than seventy by 1934.

Further increasing women's workload and differentiating their lives from those of men was labor migration. As growing numbers of men sought employment in the cities, on settler farms, or in the mines, their wives were left to manage the domestic economy almost alone. In many cases, women also had to supply food to men in the cities to compensate for very low urban wages. They often took over such traditionally male tasks as breaking the ground for planting, milking the cows, and supervising the herds, in addition to their normal responsibilities. In South Africa, where the demands of the European economy were particularly heavy, some 40 to 50 percent of able-bodied adult men were absent from the rural areas, and women headed 60 percent of households. In Botswana, which supplied much male labor to South Africa, married couples by the 1930s rarely lived together for more than two months at a time. Increasingly, men and women lived in different worlds, with one focused on the cities and working for wages and the other on village life and subsistence agriculture.

Women coped with these difficult circumstances in a number of ways. Many sought closer relations with their families of birth rather than with their absent husbands' families, as would otherwise have been expected. Among the Luo of Kenya, women introduced laborsaving crops, adopted new farm implements, and earned some money as traders. In the cities, they established a variety of self-help associations, including those for prostitutes and for brewers of beer.

The colonial economy sometimes provided a measure of opportunity for enterprising women, particularly in small-scale trade and marketing. In some parts of West Africa, women came to dominate this sector of the economy by selling foodstuffs, cloth, and inexpensive imported goods, while men or foreign firms controlled the more profitable wholesale and import-export trade. Such opportunities sometimes gave women considerable economic autonomy. By the 1930s, for example, Nupe women in northern Nigeria had gained sufficient wealth as itinerant traders that they were contributing more to the family income than their husbands and frequently lent money to them. Among some Igbo groups in southern Nigeria, men were responsible for growing the prestigious yams, but women's crops — especially cassava — came to have a cash value during the colonial era, and women were entitled to keep the profits from selling them. "What is man? I have my own money" was a popular saying that expressed the growing economic independence of such women.¹⁹



Popperfoto/Getty Images

Women and Peanut Production in Gambia

In this photograph from the British colony of Gambia in West Africa, women are threshing peanuts, separating the nuts from the plants on which they grow. Throughout the colonial era, peanuts were the colony's major export crop, and women were heavily involved in their production.

AP[®] Continuity and Change

Using information learned in this chapter and the image, explain how women's lives changed yet remained the same during nineteenth-century colonization.

At the other end of the social scale, women of impoverished rural families, by necessity, often became virtually independent heads of household in the absence of their husbands. Others took

advantage of new opportunities in mission schools, towns, and mines to flee the restrictions of rural patriarchy. Such challenges to patriarchal values elicited various responses from men, including increased accusations of witchcraft against women and fears of impotence. Among the Shona in Southern Rhodesia, and no doubt elsewhere, senior African men repeatedly petitioned the colonial authorities for laws and regulations that would criminalize adultery and restrict women's ability to leave their rural villages. The control of women's sexuality and mobility was a common interest of European and African men.

Assessing Colonial Development

AP® EXAM TIP

Take notes on this important discussion of the legacies of nineteenth-century imperialism.

Beyond the many and varied changes that transformed the working lives of millions in the colonial world lies the difficult and highly controversial question of the overall economic impact of colonial rule on Asian and African societies. Defenders, both then and now, praise it for jump-starting modern economic growth, but numerous critics cite a record of exploitation and highlight the limitations and unevenness of that growth.

Amid the continuing debates, three things seem reasonably clear. First, colonial rule served, for better or worse, to further the integration of Asian and African economies into a global network

of exchange, now centered in Europe. In many places, that process was well under way before conquest imposed foreign rule, and elsewhere it occurred without formal colonial control. Nonetheless, it is apparent that within the colonial world far more land and labor were devoted to production for the global market at the end of the colonial era than at its beginning. Many colonized groups and individuals benefited from their new access to global markets — Burmese rice farmers and West African cocoa farmers, for example. Others were devastated. In India, large-scale wheat exports to Britain continued unchecked — or even increased — despite a major drought and famine that claimed between 6 and 10 million lives in the late 1870s. A colonial government committed to free market principles declined to interfere with those exports or to provide much by way of relief. One senior official declared it “a mistake to spend so much money to save a lot of black fellows.”²⁰

Second, Europeans could hardly avoid conveying to the colonies some elements of their own modernizing process. It was in their interests to do so, and many felt duty bound to “improve” the societies they briefly governed. Modern administrative and bureaucratic structures facilitated colonial control; communication and transportation infrastructure (railroads, motorways, ports, telegraphs, postal services) moved products to the world market; schools trained the army of intermediaries on which colonial rule depended; and modest health care provisions fulfilled some of the “civilizing mission” to which many Europeans felt committed. These elements of modernization made an appearance, however inadequately, during the colonial era.

In what different ways did the colonial experience reshape the economic lives of Asian and African societies? How were some societies able to translate these changes into economic opportunities after independence?

Third, nowhere in the colonial world did a major breakthrough to modern industrial society occur. When India became independent after two centuries of colonial rule by the world's first industrial society, it was still one of the poorest of the world's developing countries. The British may not have created Indian poverty, but neither did they overcome it to any substantial degree. Scholars continue to debate the reasons for that failure: was it the result of deliberate British policies, or was it due to the conditions of Indian society? The nationalist movements that surged across Asia and Africa in the twentieth century had their own answer. To their many millions of participants, colonial rule, whatever its earlier promise, had become an economic dead end, whereas independence represented a grand opening to new and more hopeful possibilities. Taking off from a famous teaching of Jesus, Kwame Nkrumah, the first prime minister of an independent Ghana, declared, "Seek ye first the political kingdom, and all these other things [schools, factories, hospitals, for example] will be added unto you."

Believing and Belonging: Identity and Cultural Change

Beyond profound economic transformations, the experience of colonial rule — its racism, its exposure to European culture, its social and economic upheavals — also generated new patterns of identity within Asian, African, and Oceanic societies. Millions of people underwent substantial and quite rapid changes in what they believed and in how they defined the communities to which they belonged. Those new ways of believing and belonging echoed long after European rule had ended.

Education

AP® EXAM TIP

It is important to know examples of colonial elites who received education from their colonizers, because they became leaders of independence movements in the twentieth century.

For an important minority, it was the acquisition of Western education, obtained through missionary or government schools, that generated a new identity. To previously illiterate people, the knowledge of reading and writing of any kind often suggested an almost magical power. Within the colonial setting, it could mean an escape from some of the most onerous obligations of living under European control, such as forced labor. More positively, it meant access to better-paying positions in government

bureaucracies, mission organizations, or business firms and to the exciting imported goods that their salaries could buy. Moreover, education often provided social mobility and elite status within colonized peoples' own communities and an opportunity to achieve, or at least approach, equality with whites in racially defined societies. An African man from colonial Kenya described an encounter he had as a boy in 1938 with a relative who was a teacher in a mission school:

Aged about 25, he seems to me like a young god with his smart clothes and shoes, his watch, and a beautiful bicycle. I worshipped in particular his bicycle that day and decided that I must somehow get myself one. As he talked with us, it seemed to me that the secret of his riches came from his education, his knowledge of reading and writing, and that it was essential for me to obtain this power.²¹

AP* Causation

What impact did Western education have on colonial societies?

Many such people ardently embraced European culture, dressing in European clothes, speaking French or English, building European-style houses, getting married in long white dresses, and otherwise emulating European ways. Some of the early Western-educated Bengalis from northeastern India boasted about dreaming in English and deliberately ate beef, to the consternation of their elders. In a well-known poem titled "A Prayer for Peace," Léopold Senghor, a highly educated West African writer and political leader, enumerated the many crimes of colonialism and yet confessed, "I have a great weakness for France." Asian and

African colonial societies now had a new cultural divide: between the small numbers who had mastered to varying degrees the ways of their rulers and the vast majority who had not. Literate Christians in the East African kingdom of Buganda referred with contempt to their “pagan” neighbors as “those who do not read.”

Many among the Western-educated elite saw themselves as a modernizing vanguard, leading the regeneration of their societies in association with colonial authorities. For them, at least initially, the colonial enterprise was full of promise for a better future. The Vietnamese teacher and nationalist Nguyen Thai Hoc, while awaiting execution in 1930 by the French for his revolutionary activities, wrote about his earlier hopes: “At the beginning, I had thought to cooperate with the French in Indochina in order to serve my compatriots, my country, and my people, particularly in the areas of cultural and economic development.”²² Senghor too wrote wistfully about an earlier time when “we could have lived in harmony [with Europeans].”

AP® EXAM TIP

The rise of national pride within African and Asian colonies is an important concept in AP® World History.

In nineteenth-century India, Western-educated men organized a variety of reform societies that drew inspiration from the classic texts of Hinduism while seeking a renewed Indian culture that was free of idolatry, caste restrictions, and other “errors” that had entered Indian life over the centuries. Much of this reform effort

centered on improving the status of women. Thus reformers campaigned against *sati*, the ban on remarriage of widows, female infanticide, and child marriages, while advocating women's education and property rights. For a time, some of these Indian reformers saw themselves working in tandem with British colonial authorities. One of them, Keshub Chunder Sen, addressed his fellow Indians in 1877: "You are bound to be loyal to the British government that came to your rescue, as God's ambassador, when your country was sunk in ignorance and superstition.... India in her present fallen condition seems destined to sit at the feet of England for many long years, to learn western art and science."²³

AP* Contextualization

Explain the reasons that Europeans were unwilling to see educated natives as equals.

Those who held such hopes for the modernization of their societies within a colonial framework would be bitterly disappointed. Europeans generally declined to treat their Asian and African subjects — even those with a Western education — as equal partners in the enterprise of renewal. The frequent denigration of Asian and African cultures as primitive, backward, uncivilized, or savage certainly rankled, particularly among the well educated. "My people of Africa," wrote the West African intellectual James Aggrey in the 1920s, "we were created in the image of God, but men have made us think that we are chickens, and we still think we are; but we are eagles. Stretch forth your

wings and fly.”²⁴ In the long run, the educated classes in colonial societies everywhere found European rule far more of an obstacle to their countries’ development than a means of achieving it. Turning decisively against a now-despised foreign imperialism, they led the many struggles for independence that came to fruition in the second half of the twentieth century.



Hulton Deutsch/Getty Images

The Educated Elite

Throughout the Afro-Asian world of the nineteenth century, the European presence generated a small group of people who enthusiastically embraced the culture and lifestyle of Europe. Here King Chulalongkorn of Siam poses with the crown prince and other young students, all of them impeccably garbed in European clothing.

AP* Analyzing Evidence

How could a historian use this image to explain the relationship between European colonial powers and native elites?

Religion

Religion too provided the basis for new or transformed identities during the colonial era. Most dramatic were those places where widespread conversion to Christianity took place, such as Pacific Oceania and especially non-Muslim Africa. Some 10,000 missionaries had descended on Africa by 1910; by the 1960s, about 50 million Africans, roughly half of the non-Muslim population, claimed a Christian identity. The attractions of the new faith were many. As in the Americas centuries earlier, military defeat shook confidence in the old gods and local practices, fostering openness to new sources of supernatural power that could operate in the wider world now impinging on Oceanic and African societies. Furthermore, Christianity was widely associated with modern education, and, especially in Africa, mission schools were the primary providers of Western education. The young, the poor, and many women — all of them oppressed groups in many African societies — found new opportunities and greater freedom in some association with missions. Moreover, the spread of the Christian message was less the work of European missionaries than of those many thousands of African teachers, catechists, and pastors who brought the new faith to remote villages as well as the local communities that begged for a teacher and supplied the labor and materials to build a small church or school. In Oceania, local authorities, such as those in Fiji, Tonga, and Hawaii, sought to strengthen their position by associating with Christian missionaries, widely regarded as linked to the growing influence of European or American power in the region. In many of these small island societies, mission Christianity with its schools, clinics,

political counsel, and new social conventions provided a measure of social cohesion for peoples devastated by disease and other disruptions that accompanied Western incursions.

AP® DIGGING DEEPER

Several of the rebellions against colonial authority were influenced by religious ideas. In the United States, the Ghost Dance, practiced by multiple American Indian belief systems, gained strength in the latter part of the nineteenth century. Practitioners believed the Ghost Dance would reunite the living with the spirits of their ancestors, and bring peace, prosperity, and unity to the Native American population in North America. Similar to the Ghost Dance was the Xhosa Cattle Killing Movement in South Africa. Based on prophetic visions, the Xhosa killed most of their cattle, thinking the spirits of the dead would rise up to push the British settlers into the sea. Neither of these rebellions was successful.

But missionary teaching and practice also generated conflict and opposition, particularly when they touched on gender roles. A wide range of issues focusing on the lives of women proved challenging for missionaries and spawned opposition from converts or potential converts. Female nudity offended Western notions of modesty. Polygyny contradicted Christian monogamy, though such prescriptions sat uneasily beside the biblical testimony that Old Testament figures such as Abraham, Jacob, David, and Solomon all had multiple wives. And the question of what male converts should do with their additional wives was always difficult. To many missionaries, bride wealth made marriage seem “a mere mercantile transaction.” Marriages between Christians and non-Christians remained problematic.

Sexual activity outside of monogamous marriage often resulted in disciplinary action or expulsion from the church. Missionaries' efforts to enforce Western gender norms were in part responsible for considerable turnover in the ranks of African church members.

Among the more explosive issues that agitated nascent Christian communities in colonial Kenya was that of [female circumcision](#), the excision of a pubescent girl's clitoris and adjacent genital tissue as a part of initiation rites marking her coming-of-age. To the Gikuyu people, among whom it was widely practiced, it was a prerequisite for adult status and marriage. To missionaries, it was physically damaging to girls and brought "unnecessary attention ... to the non-spiritual aspects of sex."²⁵ When missionaries in 1929 sought to enforce a ban on the practice among their African converts, outrage ensued. Thousands abandoned mission schools and churches, but they did not abandon Christianity or modern education. Rather, they created a series of independent schools and churches in which they could practice their new faith and pursue their educational goals without missionary intrusion. Some recalled that the New Testament itself had declared that "circumcision is nothing and uncircumcision is nothing." Accordingly, wrote one angry convert to a local missionary, "Has God spoken to you this time and informed you that those who circumcise will not enter in to God's place? It is better for a European like you to leave off speaking about such things because you can make the Gospel to be evil spoken of."²⁶



Library of Congress, Prints and Photographs Division, LC-USZ62-46884

The Missionary Factor

Among the major change agents of the colonial era were the thousands of Christian missionaries who brought not only a new religion but also elements of European medicine, education, gender roles, and culture. Here is an assembly at a mission school for girls in New Guinea in the early twentieth century.

AP* Analyzing Evidence

How would a historian use this image to explain the impact imperialism had on culture and gender roles in colonial societies?

AP® EXAM TIP

Pay attention to how major religions continually adapt to local customs.

As elsewhere, Christianity in Africa soon adapted to local cultural patterns. This **Africanization of Christianity** took many forms. Within mission-based churches, many converts continued using protective charms and medicines and consulting local medicine men, all of which caused their missionary mentors to speak frequently of “backsliding.” Other converts continued to believe in their old gods and spirits but now deemed them evil and sought their destruction. Furthermore, thousands of separatist movements established a wide array of independent churches that were thoroughly Christian but under African rather than missionary control and that in many cases incorporated African cultural practices and modes of worship. It was a twentieth-century “African Reformation.”

In India, where Christianity made only very modest inroads, leading intellectuals and reformers began to define their region’s endlessly varied beliefs, practices, sects, rituals, and philosophies as a more distinct, unified, and separate religion, now known as **Hinduism**. It was in part an effort to provide for India a religion wholly equivalent to Christianity, “an accessible tradition and a feeling of historical worth when faced with the humiliation of colonial rule.”²⁷ To **Swami Vivekananda** (1863–1902), one of nineteenth-century India’s most influential religious figures, as well as others active in reform movements, a revived Hinduism, shorn of its distortions, offered a means of uplifting the country’s village

communities, which were the heart of Indian civilization. It also served to distinguish a “spiritual East” from a “materialistic West.” (See [Zooming In: Vivekananda, a Hindu Monk in America](#).)

AP* Continuity and Change

How and why did Hinduism emerge as a distinct religious tradition during the colonial era in India?

This new notion of Hinduism provided a cultural foundation for emerging ideas of India as a nation, but it also contributed to a clearer sense of Muslims as a distinct community in India. Before the British takeover, little sense of commonality united the many diverse communities who practiced Islam — urban and rural dwellers; nomads and farmers; artisans, merchants, and state officials. But the British had created one set of inheritance laws for all Muslims and another set for all Hindus; in their census taking, they counted the numbers of people within these now sharply distinguished groups; and they allotted seats in local councils according to these artificial categories. As some anti-British patriots began to cast India in Hindu terms, the idea of Muslims as a separate community that was perhaps threatened by the much larger number of Hindus began to make sense to some who practiced Islam. In the early twentieth century, a young Hindu Bengali schoolboy noticed that “our Muslim school-fellows were beginning to air the fact of their being Muslims rather more consciously than before and with a touch of assertiveness.”²⁹ Here were the beginnings of what became in the twentieth century

a profound religious and political division within the South Asian peninsula.

ZOOMING IN 

Vivekananda, a Hindu Monk in America



photo: Roland and Sabrina Michaud/akg-images

Swami Vivekananda.

The modern colonial era is associated with the “westernization” of the peoples of Asia, Africa, and the Middle East. Less frequently noticed has been traffic in the other direction, as Eastern, and especially Indian, religious culture penetrated Europe and the Americas. At his cabin on Walden Pond in the mid-1840s, Henry David Thoreau remarked, “In the morning I bathe my intellect in the stupendous ... philosophy of the Bhagavad Gita ... in comparison with which our modern world and its literature seem puny and trivial.”²⁸

A more seminal moment in the coming of Indian spirituality to the United States occurred in Chicago during September 1893. The occasion was the World’s Parliament of Religions, an interfaith gathering that drew representatives from many of the world’s religious traditions. The man who made the most vivid impression at the conference was a handsome thirty-year-old Hindu monk known as Swami Vivekananda. Appearing in an orange robe and a yellow turban and speaking fluent and eloquent English, he had only recently arrived from India, where he had received an excellent European education as well as a deep immersion in Hindu philosophy and practice.

In his initial speech to the parliament on its opening day, Vivekananda declared, “I am proud to belong to a religion which has taught the world both tolerance and universal acceptance.... We accept all religions as true.” He concluded with a plea that the parliament might mark the end of sectarianism, fanaticism, and persecution “between persons wending their way to the same goal.”

In further speeches at the parliament and in subsequent travels around the country, Vivekananda expressed the major themes of his modernized Hindu outlook: that all human beings possess a divine nature; that awakening to that nature can be pursued through a variety of paths; and that spiritual practice and realization are far more important than dogma or doctrine. He argued that the disciplines of the mind and body that derived from Hindu tradition represented a psychological, experimental, and

almost scientific approach to spiritual development and certainly did not require “conversion” to an alien faith. On occasion, he was sharply critical of Christian missionaries for their emphasis on conversion. “The people of India have more than religion enough,” he declared. “What they want is bread.” He described England as “the most prosperous Christian nation in the world with her foot on the neck of 250 million Asiatics.”

Vivekananda emerged from the parliament a sensation and a celebrity, widely acclaimed but also widely criticized. His critique of Christian missionaries offended many. More conservative Christians objected to his assertion of the equality of all religious traditions. “We believe that Christianity is to supplant all other religions,” declared the leading organizer of the parliament.

Vivekananda’s time in the United States represented India speaking back to the West. After a century of European missionary activity and colonial rule in his country, he was declaring that India could offer spiritual support to a Western world mired in materialism and militarism. He proclaimed, “The whole of the Western world is a volcano which may burst tomorrow.... Now is the time to work so that India’s spiritual ideas may penetrate deep into the West.”³⁰

In exposing Americans to Indian spirituality, Vivekananda’s followers did not seek converts, but invited participants to apply Hindu principles and practices within their own religious traditions. They also spoke about Jesus with great respect and displayed his image along with that of the Buddha and various Hindu sacred figures. In the early twentieth century, these ideas attracted a modest following among Americans who were disillusioned with the superficiality of modern life as well as with the rigidity of Christian doctrine and the many divisions and conflicts among Christian churches. In the 1960s and later, interest in Eastern religion exploded in the West as hundreds of Indian teachers arrived, many of them bearing the same universal message that Vivekananda had presented in Chicago. The growing numbers of Americans who claim to be “spiritual but not religious” are following in the path of that orange-robed monk.

QUESTION

What was appealing about Vivekananda's message on Hinduism?
Why were some opposed to his message?

“Race” and “Tribe”

AP® EXAM TIP

Racial identity, the way that groups are viewed by others and how they view themselves, is a crucial theme in the AP® course.

In Africa as well, intellectuals and ordinary people alike forged new ways of belonging as they confronted the upheavals of colonial life. Central to these new identities were notions of race and ethnicity. By the end of the nineteenth century, a number of African thinkers, familiar with Western culture, began to define the idea of an [“African identity.”](#) Previously, few if any people on the continent had regarded themselves as Africans. Rather, they were members of particular local communities, usually defined by language; some were also Muslims; and still others inhabited some state or empire. Now, however, influenced by the common experience of colonial oppression and by a highly derogatory European racism, well-educated Africans began to think in broader terms, similar to those of Indian reformers who were developing the notion of Hinduism. It was an effort to revive the cultural self-confidence of their people by articulating a larger,

common, and respected “African tradition,” equivalent to that of Western culture.

This effort took various shapes. One line of argument held that African culture and history in fact possessed the very characteristics that Europeans exalted. Knowing that Europeans valued large empires and complex political systems, African intellectuals pointed with pride to the ancient kingdoms of Axum/Ethiopia, Mali, Songhay, and others. C. A. Diop, a French-educated scholar from Senegal, insisted that Egyptian civilization was in fact the work of black Africans. Reversing European assumptions, Diop argued that Western civilization owed much to Egyptian influence and was therefore derived from Africa. Black people, in short, had a history of achievement fully comparable to that of Europe and therefore deserved just as much respect and admiration.

An alternative approach to defining an African identity lay in praising the differences between African and European cultures. The most influential proponent of such views was [Edward Blyden](#) (1832–1912), a West African born in the West Indies and educated in the United States who later became a prominent scholar and political official in Liberia. Blyden accepted the assumption that the world’s various races were different but argued that each had its own distinctive contribution to make to world civilization. The uniqueness of African culture, Blyden wrote, lay in its communal, cooperative, and egalitarian societies, which contrasted sharply with Europe’s highly individualistic, competitive, and class-ridden societies; in its harmonious relationship with

nature as opposed to Europe's efforts to dominate and exploit the natural order; and particularly in its profound religious sensibility, which Europeans had lost in centuries of attention to material gain. Like Vivekananda in India, Blyden argued that Africa had a global mission "to be the spiritual conservatory of the world."³¹

In the twentieth century, such ideas resonated with a broader public. Hundreds of thousands of Africans took part in World War I, during which they encountered other Africans as well as Europeans. Some were able to travel widely. Contact with American black leaders, such as Booker T. Washington, W. E. B. Du Bois, and Marcus Garvey, as well as various West Indian intellectuals further stimulated among a few a sense of belonging to an even larger pan-African world. Such notions underlay the growing nationalist movements that contested colonial rule as the twentieth century unfolded.

AP* Causation

Why did European colonizers create the notion of tribes in Africa? How did Africans find it useful?

For the vast majority, however, the most important new sense of belonging that evolved from the colonial experience was not the notion of "Africa"; rather, it was the idea of "tribe" or, in the language of contemporary scholars, that of ethnic identity. African peoples, of course, had long recognized differences among themselves based on language, kinship, clan, village, or state, but these were seldom clearly defined. Boundaries fluctuated and

were hazy; local communities often incorporated a variety of culturally different peoples. The idea of an Africa sharply divided into separate and distinct “tribes” was in fact a European notion that facilitated colonial administration and reflected Europeans’ belief in African primitiveness. For example, when the British began to rule the peoples living along the northern side of Lake Tanganyika, in present-day Tanzania, they found a series of communities that were similar to one another in language and customs but that governed themselves separately and certainly had not regarded themselves as a distinct “tribe.” It was British attempts to rule them as a single people, first through a “paramount chief ” and later through a council of chiefs and elders, that resulted in their being called, collectively, the Nyakyusa. A tribe had been born. By requiring people to identify their tribe on applications for jobs, schools, and identity cards, colonial governments spread the idea of tribe widely within their colonies.

AP* Continuity and Change

In what ways were “race” and “tribe” new identities in colonial Africa?

New ethnic identities were not simply imposed by Europeans, for Africans themselves increasingly found ethnic or tribal labels useful. This was especially true in rapidly growing urban areas. Surrounded by a bewildering variety of people and in a setting where competition for jobs, housing, and education was very intense, migrants to the city found it helpful to categorize themselves and others in larger ethnic terms. Thus, in many

colonial cities, people who spoke similar languages, shared a common culture, or came from the same general part of the country began to think of themselves as a single people — a new tribe. They organized a rich variety of ethnic or tribal associations to provide mutual assistance while in the cities and to send money back home to build schools or clinics. Migrant workers, far from home and concerned about protecting their rights to land and to their wives and families, found a sense of security in being part of a recognized tribe, with its chiefs, courts, and established authority.

The Igbo people of southeastern Nigeria represent a case in point. Prior to the twentieth century, they were organized in a series of independently governed village groups. Although they spoke related languages, they had no unifying political system and no myth of common ancestry. Occupying a region of unusually dense population, many of these people eagerly seized on Western education and moved in large numbers to the cities and towns of colonial Nigeria. There they gradually discovered what they had in common and how they differed from the other peoples of Nigeria. By the 1940s, they were organizing on a national level and calling on Igbos everywhere to “sink all differences” to achieve “tribal unity, cooperation, and progress of all the Igbos.” Fifty years earlier, however, no one had regarded himself or herself as an Igbo. One historian summed up the process of creating African ethnic identities in this way: “Europeans believed Africans belonged to tribes; Africans built tribes to belong to.”³²

REFLECTIONS

Who Makes History?

Winners may write history, but they do not make history, at least not alone. Dominant groups everywhere — slave owners, upper classes, men generally, and certainly colonial rulers — have found their actions constrained and their choices limited by the sheer presence of subordinated people and the ability of those people to act. Europeans who sought to make their countries self-sufficient in cotton by requiring colonized Africans to grow it generally found themselves unable to achieve that goal. Missionaries who tried to impose their own understanding of Christianity in the colonies found their converts often unwilling to accept missionary authority or the cultural framework in which the new religion was presented. In the twentieth century, colonial rulers all across Asia and Africa found that their most highly educated subjects became the leaders of those movements seeking to end colonial rule. Clearly, this was not what they had intended.

In recent decades, historians have been at pains to uncover the ways in which subordinated people — slaves, workers, peasants, women, the colonized — have been able to act in their own interests, even within the most oppressive conditions. Historians of women's lives, for example, have sought to show women not only as victims of patriarchy but also as historical actors in their own right. Likewise, colonized people in any number of ways

actively shaped the history of the colonial era. On occasion, they resisted and rebelled; in various times and places, they embraced, rejected, and transformed a transplanted Christianity; many eagerly sought Western education but later turned it against the colonizers; women both suffered from and creatively coped with the difficulties of colonial life; and everywhere people created new ways of belonging. None of this diminishes the hardships, the enormous inequalities of power, or the exploitation and oppression of the colonial experience. Rather, it suggests that history is often made through the struggle of unequal groups and that the outcome corresponds to no one's intentions.

Perhaps we might let Karl Marx have the last word on this endlessly fascinating topic: "Men make their own history," he wrote, "but they do not make it as they please nor under conditions of their own choosing." In the colonial experience of the nineteenth and early twentieth centuries, both the colonizers and the colonized "made history," but neither was able to do so as they pleased.

Chapter Review

AP[®] Key Terms

scientific racism

civilizing mission

social Darwinism

scramble for Africa

Indian Rebellion of 1857–1858

Congo Free State

cultivation system

cash-crop production

female circumcision

Africanization of Christianity

Hinduism

Swami Vivekananda

African identity

Edward Blyden

idea of “tribe,”

Big Picture Questions

1. In what ways did colonial rule rest on violence and coercion, and in what ways did it elicit voluntary cooperation or generate benefits for some people?
2. In what respects were colonized people more than victims of colonial conquest and rule? To what extent

could they act in their own interests within the colonial situation?

3. Evaluate the extent to which colonial rule was a transforming, or revolutionary, experience for the territories controlled by European powers.
4. **AP® Making Connections:** How was the colonial experience of Asian and African peoples during the long nineteenth century similar to and different from the earlier colonial experience of the peoples of the Americas?

Next Steps: For Further Study

A. Adu Boahen, *African Perspectives on Colonialism* (1987). An examination of the colonial experience by a prominent African scholar.

Adam Hochschild, *King Leopold's Ghost* (1999). A journalist's evocative account of the horrors of early colonial rule in the Congo.

Douglas Peers, *India under Colonial Rule* (2006). A concise and up-to-date exploration of colonial India.

Bonnie Smith, ed., *Imperialism* (2000). A fine collection of documents, pictures, and commentary on nineteenth- and twentieth-century empires.

Heather Streets-Salter and Trevor R. Getz, *Empires and Colonies in the Modern World: A Global Perspective* (2016). A highly readable survey of empires and colonies from the early modern period to the twenty-first century.

Margaret Strobel, *Gender, Sex, and Empire* (1994). A brief account of late twentieth-century historical thinking about colonial life and gender.

"Colonial Identities," Annenberg Learner, Bridging World History, Unit 21. This website provides text, primary and secondary sources, images, and videos to explore the question of identity during the colonial era via clothing.

Saul David, "Slavery and the 'Scramble for Africa,'" on the BBC History website.
An examination of how abolitionism and the end of slavery in the nineteenth century shaped British interests in the colonization of Africa.

AP® SKILLS WORKSHOP

Analyzing Secondary Sources

In this workshop, you'll learn what to look for when analyzing a secondary source, which usually means looking at the work of other historians. While history is a discipline based in evidence, historians often disagree on how to interpret the past. By analyzing secondary sources, you enter that ongoing historical conversation.

UNDERSTANDING SECONDARY SOURCES

So, what is a secondary source, and how is it different from a primary source?

Secondary Source: A source created after the fact, by someone who did not experience the event firsthand; in the study of history, this usually means a historian commenting on historical events or processes.

While historians may aim for an objective view of the past, it's not completely possible. Historians are people who are shaped by their time and cultures. These factors inevitably influence the way they interpret primary documents and view the events and processes that make up history. As a result, interpretations of a historical event or process can vary across different times and cultures.

To gain a good insight into what might influence a historian, pay attention to the date when the excerpt was written. Something from the early twenty-first century, for example, is going to look different than something written in the eighteenth century.

As a student of history, and a historian-in-training, you will need to become aware of your own context and how it shapes your point of view. You will also need to be able to analyze a secondary source in order to understand how the historians' context and point of view influence their interpretation of the event or process.

Let's see what that looks like by comparing two authors who wrote about the Constitution of the United States at different times.

[The American people], by calm meditation and friendly councils, had prepared a constitution which, in the union of freedom with strength and order excelled every one known before; and which secured itself against violence and revolution by providing a peaceful method for every needed reform. In the happy morning of their existence as one of the powers of the world, they had chosen Justice as their guide.

— George Bancroft, American historian and Whig politician, *History of the United States of America: From the Discovery of the American Continent*,
1854

The Constitution was most emphatically a republican document. It established a political order that came as close as possible to having its basis in the consent of the people whom the government would rule.

But even by the standards of the day, it was not democratic.... The Constitution aimed to limit involvement, not to encourage it.... The Senators would owe their office to the state governments, not to direct election.... The House [of Representatives] would represent

constituencies as large as 30,000 people, which was nearly the population of the whole state of Delaware.

— Edward Countryman, American historian, *The American Revolution*,
1985

What do you immediately notice about the two texts? Both are certainly products of their time. The first text was written during the height of sectional conflict leading up to the American Civil War. The author saw the Constitution as a culminating text in Western philosophy. The second text was written 130 years later by an author who was much more skeptical of the infallible nature of the Constitution and who focused on the revolution's consequences for average Americans.

ANALYSIS OF SECONDARY SOURCES ON THE AP® WORLD HISTORY EXAM

Secondary source analysis comes into play on the AP® exam in two important ways. On the Multiple-Choice portion of the exam, a secondary source, or a pair of secondary sources, could serve as the stimulus item for a series of four to five Multiple-Choice Questions. You may need to find the claim of the excerpt, or compare the point of view of the authors of two secondary sources. You may also need to determine, based on the information in the secondary source, which source was created first and which second. One of the mandatory Short-Answer Questions is about a secondary source. Again, you may be asked to identify the claim, identify the evidence used to support the historian's argument, and analyze how the historian's context influenced the argument. Sometimes, on the Document-Based

Question (DBQ), you may encounter a primary source that was once a secondary source, such as an excerpt from a historical text that was written close to the time—for example, a fairly contemporary biography of Napoleon.

BUILDING AP® SKILLS

1. **Activity: Identifying Claims and Evidence in Secondary Sources.** Using Historians' [Voices 10.1](#), determine the motives for Europe's desire for Africa. What is the claim that Pakenham is making about these motives? What is the evidence?

Historian's claim:

Evidence supporting the claim:

2. **Activity: Analyzing a Secondary Source.** Read Historians' [Voices 10.2](#), and determine the African responses to imperialism. What evidence can you find that supports the historian's claim? How does the experience of Boahen (1932-2006), a Ghanaian living during a time when the euphoria of independence had faded into Ghana's being ruled by a military dictator, affect his view on the imperialism?

Historian's claim:

Evidence supporting the claim:

Context:

3. **Activity: Creating a Secondary Source.** In this activity, you are the historian creating a secondary source. Using the background knowledge you gained from the Historians' Voices excerpts and your knowledge of world history, read primary [sources 10.1](#) through [10.3](#) and then create a one-paragraph argument about the European motive for imperialism. Once you are done, write a brief reflection on how your context helped or hindered you in writing your argument.

AP® WORKING WITH EVIDENCE

Colonial Conquest: The Scramble for Africa

The centerpiece of Europe’s global expansion during the nineteenth century occurred in the so-called scramble for Africa, during which a half dozen or so European countries divided up almost the entire continent into colonial territories (see [Map 10.2](#)). The “scramble” took place very quickly (between roughly 1875 and 1900), surprising even the European leaders who initiated it, as well as the many African societies that suddenly found themselves confronting highly aggressive and well-armed foreign forces. It is remarkable that the entire partition of Africa took place without any direct military conflict between the competing imperial countries. But in establishing their control on the ground, Europeans faced widespread African resistance, making the scramble an extremely bloody process of military conquest. The sources that follow illustrate some of the distinctive features of the scramble for Africa as well as the differing ways in which it was perceived and represented.

LOOKING AHEAD

DOING HISTORY

As you examine the documents, consider the impacts of European imperialism on Africa in the late nineteenth and early twentieth centuries.

SOURCE 10.1 Competition and Conquest

As the scramble for Africa got under way in earnest in the 1880s and 1890s, it became a highly competitive process. French designs on Africa, for example, focused on obtaining an uninterrupted east-west link from the Red Sea to the Atlantic Ocean. But the British, entrenched in Egypt and in control of the Suez Canal, were determined that no major European power should be allowed to control the headwaters of the Nile on which Egypt depended. Those conflicting goals came to a head in 1898, when British forces moving south from Egypt met a French expedition moving northeast from the Atlantic coast of what is now Gabon. That encounter took place along the Nile River at Fashoda in present-day Sudan, threatening war between France and Great Britain. In the end, negotiations persuaded the French to withdraw.

[Source 10.1](#), the cover of a French publication, shows the commander of the French expedition, Jean-Baptiste Marchand, who gained heroic stature by leading his troops on an epic journey across much of Africa for more than eighteen months.

CHARLES TICHON | *Commandant Marchand across Africa* | 1900



© Musée de l'Armée, Paris, France/Dist. RMN-Grand Palais/Art Resource, NY

Description

Marchand with a gun in his hand is commanding his troop, where a few are roaring and others are about to shoot, and a soldier has fallen between Marchand's legs. The text at the bottom of the poster reads, 5 cents . H. Geffroy, Editeur, 222, Bould. St.Germain, Paris.

Questions to Consider

1. How did the artist portray Marchand? How might a British artist have portrayed him?
2. Notice the large number of African troops among Marchand's forces. What does that suggest about the process of colonial conquest? Why might Africans have agreed to fight on behalf of a European colonial power?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze French perceptions of the relationship between French conquerors and African peoples.



SOURCE 10.2 “Pacification” in East Africa

In European eyes, conquest was frequently termed “pacification,” with the goal of ending all active resistance to colonial authorities. For African communities, it often meant devastating violence.

[Source 10.2](#) provides a vivid example of what the scramble for Africa meant at the level of a single village. It comes from the

diary of a young British soldier who took part in the takeover of what is now Kenya.

RICHARD MEINERTZHAGEN | *A Small Slaughter* | 1902

I have performed a most unpleasant duty today. I made a night march to the village at the edge of the forest where the white settler had been so brutally murdered the day before yesterday. Though the war drums were sounding throughout the night, we reached the village without incident and surrounded it. By the light of the fires, we could see savages dancing in the village, and our guides assured me that they were dancing around the mutilated body of the white man.

I gave orders that every living thing except children should be killed without mercy. I hated the work and was anxious to get through with it. So soon as we could see to shoot we closed in. Several of the men tried to break out but were immediately shot. I then assaulted the place before any defense could be prepared. Every soul was either shot or bayoneted, and I am happy to say that there were no children in the village. They, together with the younger women, had already been removed by the villagers to the forest. We burned all the huts and razed the banana plantations to the ground.

Source: R. Meinertzhagen, *Kenya Diary* (London: Oliver and Boyd, 1957), 51–52.

Questions to Consider

1. What does the author's wording tell you about his point of view?
2. What does this document reveal about European attitudes toward Africans?

AP® ANALYZING HISTORICAL EVIDENCE

1. Based on this document, analyze the goals and methods of European conquerors in Africa.



SOURCE 10.3 From Cape to Cairo

Nowhere did the vaulting ambition of European colonial powers in Africa emerge more clearly than in the British vision of a north-south corridor of British territories along the eastern side of the continent stretching from South Africa to Egypt, or in the popular phrase of the time, “from the Cape to Cairo.” A part of this vision was an unbroken railroad line running the entire length of the African continent. That grand idea was popularized by Cecil Rhodes, a British-born businessman and politician who made a fortune in South African diamonds and became an enthusiastic advocate of British imperialism. [Source 10.3](#), an 1892 cartoon published in the popular British magazine of satire and humor named *Punch*, shows Rhodes bestriding the continent with one foot in Egypt and the other in South Africa.

The Rhodes Colossus | 1892



Saring Images/Granger, NYC — All rights reserved

Questions to Consider

1. Is this famous image criticizing or celebrating Rhodes's Cape-to-Cairo dream? Explain your reasoning. (You might want to do some research into the text that accompanied this illustration.)
2. How did the artist portray the African continent? What does the absence of African people suggest?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the cartoon's purpose. To what extent was the cartoonist attempting to sway British public opinion about the scramble for Africa?



SOURCE 10.4 Ethiopia and the Scramble for Africa

The East African state of Ethiopia played an intriguing role during the scramble, for alone in all of Africa, it successfully resisted incorporation into a European empire. But Ethiopia also participated in the scramble, almost doubling the size of the country at the expense of neighboring peoples. [Source 10.4A](#) presents a letter written in 1891 from the Ethiopian emperor Menelik II to the great powers of Europe announcing his outlook and intentions as the scramble for Africa picked up speed. This warning, however, did not prevent the Italians from claiming a protectorate over Ethiopia, an action that led to war. [Source 10.4B](#) records Menelik's call to arms in 1895 as that war unfolded. The famous Battle of Adowa, which followed in 1896, marked a

decisive victory for Ethiopia over the Italians. Ethiopia had preserved its independence, becoming a symbol of African resistance and bravery. The people forcibly incorporated into a growing Ethiopian empire, no doubt, saw things differently.

SOURCE 10.4A MENELIK II | *Letter to the European Great Powers* | 1891
Being desirous to make known to our friends the Powers (Sovereigns) of Europe the boundaries of Ethiopia, we have addressed also to you (your Majesty) the present letter.

These are the boundaries of Ethiopia: [Then follows a detailed description of Ethiopia's boundaries.]

While tracing today the actual boundaries of my Empire, I shall endeavour, if God gives me life and strength, to re-establish the ancient frontiers (tributaries) of Ethiopia up to Khartoum, and as far as Lake Nyanza with all the Gallas.

Ethiopia has been for fourteen centuries a Christian island in a sea of pagans. If powers at a distance come forward to partition Africa between them, I do not intend to be an indifferent spectator.

As the Almighty has protected Ethiopia up to this day, I have confidence He will continue to protect her, and increase her borders in the future. I am certain He will not suffer her to be divided among other Powers.

Formerly the boundary of Ethiopia was the sea. Having lacked strength sufficient, and having received no help from Christian

Powers, our frontier on the sea coast fell into the power of the Muslim-man [Muslims].

At present we do not intend to regain our sea frontier by force, but we trust that the Christian Powers, guided by our Saviour, will restore to us our sea-coast line, at any rate, certain points on the coast.

Source: Mohamed Osman Omar, *The Scramble in the Horn of Africa* (New Delhi: Somali Publications, 2001), 143.

Questions to Consider

1. How would you summarize Menelik's goals in this section? What response did Menelik hope to get from European readers?
2. How does Menelik try to distinguish his kingdom from others in Africa? In what ways does he try to appeal to European sensibilities?

SOURCE 10.4B MENELIK II | *Mobilization Proclamation* | 1895

Enemies have now come upon us to ruin our country and to change our religion. Our enemies have begun the affair by advancing and digging into our country like moles. With the help of God, I will not deliver my country to them. Today, you who are strong, give me your strength, and you who are weak, help me by prayer. Men of my country, up to now I believe I have never wronged you and you have never caused me sorrow. If you refuse to follow me, beware. You will hate me, for I shall not fail to punish you. I swear in the name of Mary that I shall never accept any

plea of pardon.... Meet me at Were Illu [the place of assembly for Menelik's forces], and may you be there by the middle of [October]. So says Menelik, elect of God, king of kings.

Source: Quoted in Rick Duncan, *Man, Know Thyself* (Bloomington, IN: XLibris, 2013), 1:330.

Questions to Consider

1. On what basis does Menelik appeal to his people to mobilize against the Italians?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the reasons for the difference between King Menelik's attitude toward Europeans in 1891 and his attitude toward Europeans in 1895.



SOURCE 10.5 Empire Building in North Africa

In North Africa, the primary European rivalries for territory involved Great Britain, which occupied Egypt in 1881; France, which came to control Tunisia, Algeria, and Morocco; and Italy, which seized Libya in 1912. [Source 10.5](#) portrays two of these rivals — Britain, on the right, and France, on the left — toasting one another while standing on piles of skeletons. This image appeared in the Cairo *Punch*, a British-owned magazine in Egypt published in Arabic, probably around 1910.

This image refers specifically to two incidents. On the British side, the cartoon evokes a 1906 quarrel between British soldiers hunting pigeons and local villagers of Denshway that resulted in the death of one of the soldiers. In response, outraged British authorities hanged several people and flogged dozens of others. The following year in Morocco, French civilians building a small railway near the harbor of Casablanca dug up parts of a Muslim cemetery, “churning up piles of bones.” When attacks against European laborers followed, killing eight, the French bombarded the Arab quarter of the city, with many casualties — European and Arab alike — in the fighting that ensued. Both incidents stimulated nationalist feelings in these two North African countries.

British and French in North Africa | ca. 1910



Library of Congress, Prints and Photographs Division, LC-USZC2-1379

Description

A person is hung on the gallows behind the British soldier. A castle labeled CASA BLANCA is burning far behind the French soldier. Some buildings and trees are far behind the British soldier. Text below them reads, DESHWAY. English and Arabian scripts are on the image.

Questions to Consider

1. What references to the incidents described in the introduction can you find in this image?
2. The British and French generally saw themselves as rivals in the scramble for Africa. How are they portrayed here?
3. What attitude toward colonial rule does this image reflect? While the artist remains unknown, do you think it more likely to have been an Egyptian or a European?

AP® ANALYZING HISTORICAL EVIDENCE

1. Why might a European-owned publication have published a cartoon that was so critical of European authorities?



SOURCE 10.6 An African American Voice on the Scramble for Africa

Writing in 1915, shortly after the outbreak of World War I, the African American scholar and activist W. E. B. Du Bois reflected

on the scramble for Africa, arguing that it was a leading cause of the war.

W. E. B. DU BOIS | *The African Roots of War* | 1915

Section 1

Africa is a prime cause of this terrible overturning of civilization [World War I]....

The Berlin Conference to apportion the rising riches of Africa among the white peoples met on the fifteenth day of November, 1884 ... and before the Berlin Conference had finished its deliberations, [Germany] had annexed ... an area over half as large again as the whole German Empire in Europe. Only in its dramatic suddenness was this undisguised robbery of the land of seven million natives different from the methods by which Great Britain and France got four million square miles each, Portugal three quarters of a million, and Italy and Spain got smaller but substantial areas.

Questions to Consider

1. How does Du Bois characterize the process of the scramble?
2. How does Du Bois's choice of words reveal his attitude toward European imperialism in this section?

Section 2

The methods by which this continent has been stolen have been contemptible and dishonest beyond expression. Lying treaties, rivers of rum, murder, assassination, mutilation, rape, and torture have marked the progress of Englishman, German, Frenchman, and Belgian on the dark continent....

The present world war is, then, the result of jealousies engendered by the recent rise of armed [nations] ... whose aim is the exploitation of the wealth of the world mainly outside the European circle of nations ... , and particularly in Africa....

[I]n the minds of yellow, brown, and black men the brutal truth is clearing: a white man is privileged to go to any land where advantage beckons and behave as he pleases; the black or colored man is being more and more confined to those parts of the world where life for climatic, historical, economic, and political reasons is most difficult to live and most easily dominated by Europe for Europe's gain.

Source: W. E. B. Du Bois, "The African Roots of War," *Atlantic Monthly* (May 1915), 707–8, 712.

Questions to Consider

1. What connection does Du Bois make between the roots of World War I and the question of race?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze to what extent Du Bois's analysis of European imperialism is corroborated by the other documents.

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:** Evaluate the extent to which European imperialism affected the lives of African peoples during the scramble for Africa.
2. **AP® Analyzing Historical Evidence:** From what different perspectives do these sources represent the scramble for Africa? What criticisms of the scramble can you read in them?
3. **AP® Analyzing Historical Evidence:** Scholars have sometimes argued that the scramble for Africa was driven less by concrete economic interests than by emotional, even romantic, notions of national grandeur and personal adventure. In what ways do these sources support or challenge this interpretation?
4. **AP® Analyzing Historical Evidence:** How do these sources deal with issues of morality or visions of right and wrong?

AP® HISTORIANS' VOICES

The Invasion of Africa

Two major issues around the scramble for Africa are the motives of the Europeans and responses of Africans. [Voice 10.1](#) by British historian Thomas Pakenham deals with the first. In [Voice 10.2](#) the West African scholar A. Adu Boahen addresses the second problem.

VOICE 10.1

Thomas Pakenham on European Motivations | 1992

Why this undignified rush by the leaders of Europe to build empires in Africa? ... [T]hey all conceived the crusade in terms of romantic nationalism. To imperialism — a kind of race nationalism — they brought a missionary zeal. Not only would they save Africa from itself. Africa would be the saving of their own countries.

At first, European governments were reluctant to intervene. But to most people in their electorates, there seemed a real chance of missing something.... There were dreams of El Dorado, of diamond mines and goldfields crisscrossing the Sahara. There might be new markets out there in this African Garden of Eden and tropical groves where golden fruit could be plucked by willing brown hands....

[O]verseas empire would sooth the *amour proper* [self-esteem] of the French army, humiliated by its collapse in the Franco-Prussian war. And it would no less bolster the pride of the political *parvenus* [newcomers] of Europe [recently united Germany and Italy] ... and what about a place in the sun for emigrants? ...

In Britain ... there was growing resentment toward the intruders.... Britain had pioneered the exploration and evangelization of Central Africa and she felt a proprietary right to most of the continent.... As the only great maritime empire, she needed to prevent her rivals obstructing the steamer routes to the East, via Suez and the Cape.

Source: Thomas Pakenham, *The Scramble for Africa* (New York: Avon Books, 1992), xxi–xxiii.

VOICE 10.2

A. Adu Boahen on African Strategies | 1987

Africans devised three main strategies [for responding to the scramble].... [First] some African rulers readily submitted to the European invaders ... either because they became aware of the futility and cost of confronting the imperialists or ... because they themselves urgently needed European protection.

The second main strategy adopted ... was that of alliance.... These African rulers sought to achieve the very sovereignty of their state, and what they saw themselves doing was not

collaborating but rather allying with the incoming invaders to achieve this national end.

The third strategy ... was confrontation ... and an overwhelming majority of the Africans adopted the military option. [Boahen then discusses why this option failed.] Most of these African armies were non-professional and not properly trained.... African armies were, in many cases, numerically inferior to European armies.... Most of the armies of the European imperialists consisted of African soldiers.... Above all, technologically and logistically, African armies were at a great disadvantage.

[And] no African state was strong enough economically to have sustained any protracted warfare.... Most African rulers failed to form ... alliances [among themselves]. Not only did this weaken them militarily, but it also enabled European imperialists to play one African power against the other.... It was above all ... because the Europeans had the maxim gun and the Africans did not that an overwhelming number of African states lost their independence.

Source: A. Adu Boahen, *African Perspectives on Colonialism* (Baltimore, MD: Johns Hopkins University Press, 1987), 39–57.

AP® Analyzing Secondary Sources

1. What range of European motivations underlay the scramble for Africa according to [Voice 10.1](#)?

2. How does Boahen in [Voice 10.2](#) classify African responses to the European intrusion, and why does he believe Africans were unable to maintain their independence?

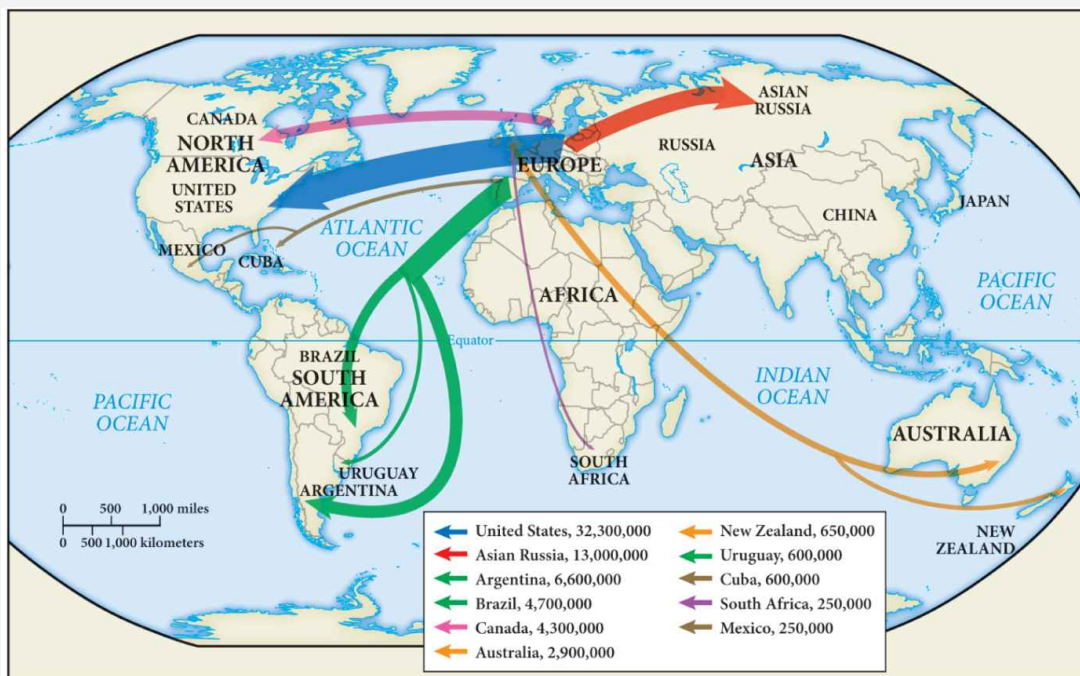
 3. **Integrating Primary and Secondary Sources:** How might Pakenham ([Voice 10.1](#)) use [Sources 10.1](#) and [10.3](#) to substantiate his argument? In which of his three categories of African response to the scramble might Boahen place Menelik in [Source 10.4](#)?
-

10 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 are based on this map and chart.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

European Migration, 1815–1940

Description

The data are as follows. 32,300,000 people migrated to United States, 13,000,000 people migrated to Asian Russia, 6,600,000 people migrated to Argentina, 4,700,000 people migrated to Brazil, 4,300,000 people migrated to Canada, 2,900,000 people migrated to Australia, 650,000 people migrated to New Zealand, 600,000 people migrated to Uruguay, 600,000 people migrated

to Cuba, 250,000 people migrated to South Africa, and 250,000 people migrated to Mexico.

ASIAN MIGRATION, 1846–1940

Origins	Destination	Numbers
India, southern China	Southeast Asia, Indian Ocean rim, South Pacific	48–52 million
Northeast Asia, Russia	Manchuria, Siberia, Central Asia, Japan	46–51 million
Southern China	United States	300,000
China	Australia	30,000

- 1. Which of these statements accurately explains why global migration occurred in the nineteenth century, as shown in this map and chart?**
 - Most people migrated to escape religious and political persecution.
 - Most of the migration in the nineteenth century was because of an increase in unfree labor.
 - Most migrants moved to South Africa to work in the new mining industry.
 - Most migrants were motivated by better opportunities to economically support their families.
- 2. Based on your knowledge of world history and this map and chart, the White Australia Policy and the Chinese Exclusion Acts are evidence of**
 - state regulation of immigration in the nineteenth century.
 - religious persecution of immigrants in the nineteenth century.

- c. the acceptance of immigrants to Australia and the exclusion of immigrants from China.
- d. the desire to develop international trade agreements.

3. Which of these statements best describes a result of nineteenth-century global migration?

- a. Few migrants adapted to the culture and traditions of the area they migrated to.
- b. Many migrants found political acceptance and voting rights immediately open to them in their new countries.
- c. Migrating peoples often created ethnic and cultural enclaves in new areas in order to maintain a connection to home.
- d. Migrant populations had difficulty finding work, as native workers remained the main labor force.

Questions 4–6 are based on this image.



Hulton Deutsch/Getty Images

Workers on a Ceylon tea plantation in the early twentieth century, moving sacks of tea into a drying house in preparation for export.

- 4. The Lipton label on the bags in this image is a representation of**
- a. corporate ownership of slave labor forces on nineteenth-century Asian plantations.
 - b. the role of large-scale foreign investment in the economic transformations of nineteenth-century imperialism.
 - c. the role of local control of political influence in the economic transformations of nineteenth-century imperialism.
 - d. the increase in collective farms producing raw materials for global trade.
- 5. Which of these economic developments had the greatest effect on Asia in the late nineteenth and early twentieth centuries?**
- a. Asian-based global corporations were created and grew rapidly in this time period.
 - b. China's Great Leap Forward program allowed Chinese industrialization to prosper.
 - c. Small farming production in Asia declined and single-crop large agriculture rose.
 - d. The demand for raw materials from South and Southeast Asia was reduced.
- 6. Which of the following conclusions is best supported by the image above?**
- a. European imperial powers relied on colonial workers to harvest raw materials to support industrial economies.

- b. Male laborers in agricultural production increased in response to the rise of female workers in factories.
- c. There was a decrease in subsistence agriculture in favor of producing cash crops for European consumption.
- d. Local farmers banded together to produce cash crops for their own consumption.

Short-Answer Questions

Read each question carefully and write a short response.
Use complete sentences.

- 1. Use the images below and your knowledge of world history to answer all parts of the question that follows.**



Charles Ball (ca. 1860), *The History of the Indian Mutiny: Giving a Detailed Account of the Sepoy Insurrection in India; and a Concise History of the Great Military Events Which Have Tended to Consolidate British Empire in Hindostan*. London: The London Printing and Publishing Company

A scene from the Indian Rebellion, showing an attack by rebels on the Redan Battery at Lucknow, India, July 1857.



Library of Congress, Prints & Photographs Division, Reproduction number LC-DIG ppmsca-19308 (digital file from original)

An 1857 illustration from the British satirical publication *Punch*, entitled *The British Lion's Vengeance on the Bengal Tiger*.

- A. Identify ONE historical process taking place in the above images.
- B. Explain ONE effect of European imperialism reflected in the images above.
- C. Explain ONE way in which India's relationship with Great Britain changed in the twentieth century.

2. Use the passage below and your knowledge of world history to answer all parts of the question that follows.

The European conquest of these territories had been relatively easy, especially during the era of new imperialism, when machine guns, telegraph lines and other forms of technology, and a disregard for African and Asian lives allowed European armies and their local allies to kill or devastate everyone who stood in their way.... In most colonies, however, very few colonizers actually remained in place to maintain control, and so they relied on local collaborators to exercise sovereignty. All sorts of reasons, from existing rivalries with other local people and leaders to new possibilities for power, prestige, knowledge, and wealth, led some of the conquered to put up with or accept — even respect or admire — the colonizing authorities.

— Todd Shepard, *Voices of Decolonization: A Brief History with Documents*, 2015

- A. Identify ONE example of how a European colonial power maintained its control as described by the author in the paragraph.

- B. Identify ONE example of an African or Asian society that challenges the first argument made by the author about European colonization.
- C. Explain how ONE colonial society rejected European colonial rule.

3. Answer all parts of the question that follows.

- A. Identify ONE motivation for European imperialism in the period ca. 1850–1900.
- B. Explain ONE similarity in the effects of nineteenth-century European imperialism on Africa and Asia.
- C. Explain ONE difference in the effects of nineteenth-century European imperialism on Africa and Asia.



CHAPTER 11 Empires in Collision
Europe, the Middle East, and East
Asia
1800–1900



From "Le Petit Journal," 1898, lithograph by Henri Meyer (1844–1899)/Private Collection/Roger-Viollet, Paris, France/Bridgeman Images

Carving Up the Pie of China

In this French cartoon from the late 1890s, the Great Powers of the day (from left to right: Great Britain's Queen Victoria, Germany's Kaiser Wilhelm, Russia's Tsar Nicholas II, a female figure representing France, and the Meiji emperor of Japan) participate in dividing China, while a Chinese figure behind them tries helplessly to stop the partition of his country.

Description

The cartoon shows Kaiser Wilhelm, Queen Victoria, and Nicholas II, with each holding a knife. A figure representing pizza is placed on the table. The text on the figure reads China. Kaiser Wilhelm is slicing the figure. Behind him, the Chinese man has both his hands raised above his head in an attempt to make them stop.

AP[®] Comparison

To what extent does this image of European powers and Japan competing for “slices” of China depict actions that were similar to those taken by Europe in Africa in the nineteenth century?

Reversal of Fortune: China’s Century of Crisis

The Crisis Within

Western Pressures

The Failure of Conservative Modernization

The Ottoman Empire and the West in the Nineteenth Century

“The Sick Man of Europe”

Reform and Its Opponents

Outcomes: Comparing China and the Ottoman Empire

The Japanese Difference: The Rise of a New East Asian Power

The Tokugawa Background

American Intrusion and the Meiji Restoration

Modernization Japanese-Style

Japan and the World

Reflections: Success and Failure in History

“Several centuries ago, China was strong.... In over 100 years after the 1840 Opium War, China suffered immensely from aggression, wars and chaos.”¹ Speaking in early 2017, Chinese president Xi Jinping thus reminded his listeners of Britain’s nineteenth-century violent intrusion into China’s history bearing shiploads of highly addictive opium. This conflict marked the beginning of what the Chinese still describe as a “century of humiliation.” In official Chinese thinking, it was only the victory of the Chinese Communist Party that enabled China to finally escape from that shameful past. Memories of the Opium War remain a central element of China’s “patriotic education” for the young, serving as a warning against uncritical admiration of the West and providing a rejoinder to any Western criticism of China. Almost 180 years after that clash between the Chinese and British empires, the Opium War retains an emotional resonance for many Chinese and offers a politically useful tool for the country’s government. 

China was among the countries that confronted an aggressive and industrializing West while maintaining its formal independence, unlike the colonized areas discussed in [Chapter 10](#). So too did Japan, the Ottoman Empire, Persia (now Iran), Ethiopia, and Siam (now Thailand). Latin America also falls in this category (see [“The Industrial Revolution and Latin America in the Nineteenth Century” in Chapter 9](#)). These states avoided outright incorporation into European colonial empires, retaining some ability to resist European aggression and to reform or transform their own societies. But they shared with their colonized counterparts the need to deal with four dimensions of the

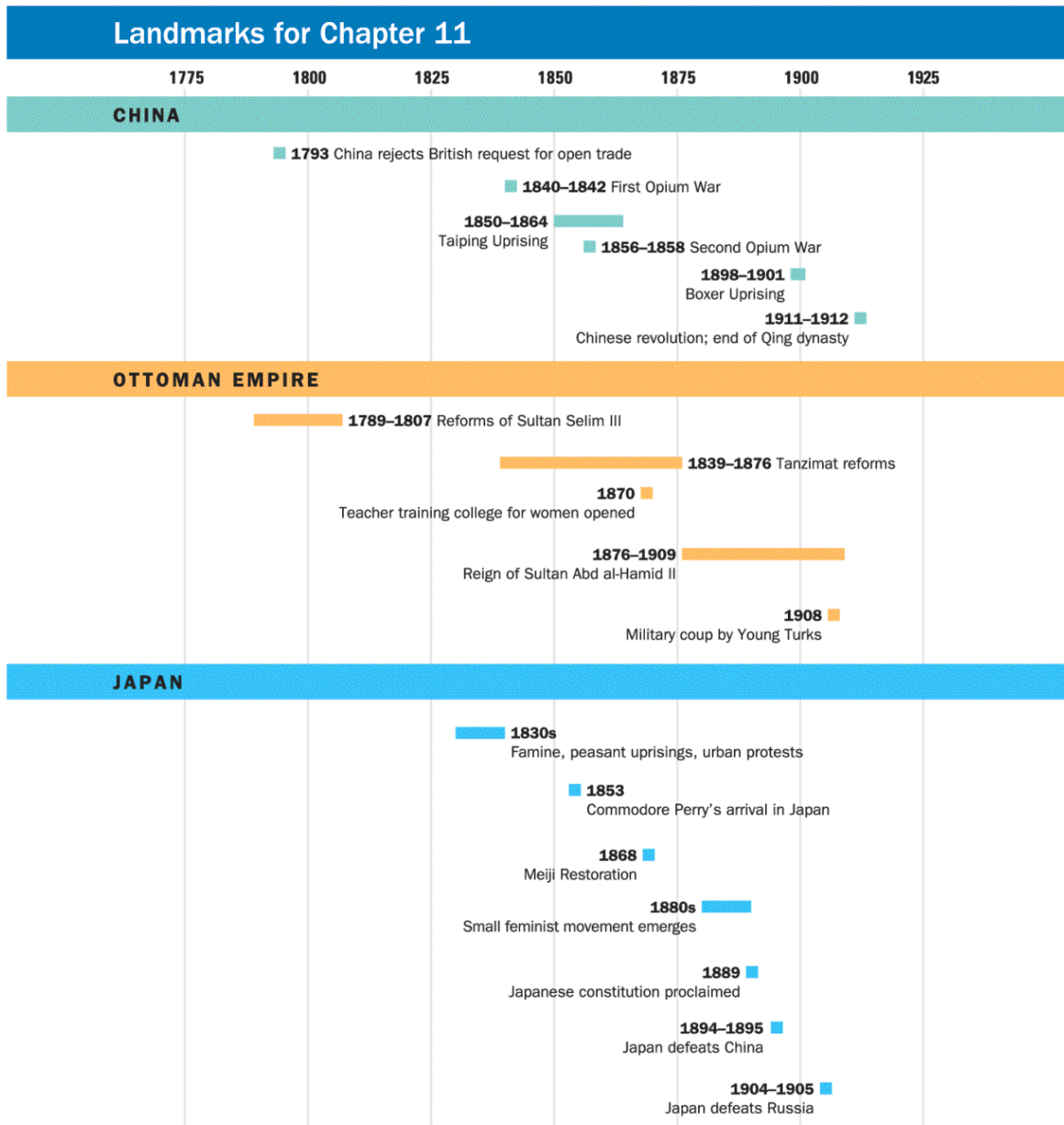
European moment in world history. First, they faced the immense military might and political ambitions of the major imperial powers. Second, they became enmeshed in networks of trade, investment, and sometimes migration that arose from an industrializing and capitalist Europe to generate a new world economy. Third, they were touched by various aspects of traditional European culture, as some among them learned the French, English, or German language; converted to Christianity; or studied European literature and philosophy. Fourth, they too engaged with the culture of modernity — its scientific rationalism; its technological achievements; its belief in a better future; and its ideas of nationalism, socialism, feminism, and individualism. In those epic encounters, they sometimes resisted, at other times accommodated, and almost always adapted what came from the West. They were active participants in the global drama of nineteenth-century world history, not simply its passive victims or beneficiaries.

AP* Comparison

How did the responses to Western imperialism by China, the Ottoman Empire, and Japan differ?

At the same time, these societies were dealing with their own internal issues. Population growth and peasant rebellion wracked China; internal social and economic changes eroded the stability of Japanese public life; the great empires of the Islamic world shrank or disappeared; rivalry among competing elites troubled Latin American societies. China, the Ottoman Empire, and Japan

provide a range of experiences, responses, and outcomes and many opportunities for comparison, as they navigated this era of colliding empires.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The data from the table reads as follows:

CHINA: Year: 1793, Event: China rejects British request for open trade; Year: 1840 to 1842, Event: first opium war took place; Year

1850 to 1864, Event: Taiping Uprising; Year: 1856–1858, Event: Second Opium War; Year: 1898–1901, Event: Boxer Uprising; 1911 to 1912, Event: Chinese revolution, end of Qing dynasty.

OTTOMAN EMPIRE: Year: 1789 to 1807, Event: Reforms of Sultan Selim three; Year: 1839 to 1876, Event: Tanzimat reforms; Year: 1870, Event: Teacher training college for women opened; Year: 1876 to 1901, Event: Reign of Sultan Abd al-Hamid 2; Year: 1908, Event: Military coup by Young Turks.

JAPAN: Year: 1830s, Event: Famine, peasant uprisings, urban protests; Year: 1853, Event: Commodore Perry's arrival in Japan; Year: 1868, Event: Meiji Restoration; Year: 1880s, Event: Small feminist movement emerges; Year: 1889, Event: Japanese constitution proclaimed; Year: 1894 to 1895, Event: Japan defeats China; Year: 1904 to 1905, Event: Japan defeats Russia.

Reversal of Fortune: China's Century of Crisis

AP* Continuity and Change

To what extent was the policy of Qianlong a continuity in the interactions between China and those it perceived to be outsiders?

In 1793, just a decade after King George III of Britain lost his North American colonies, he received yet another rebuff, this time from China. In a famous letter to the British monarch, the Chinese emperor Qianlong (chyan-loong) sharply rejected British requests for a less restricted trading relationship with his country. “Our Celestial Empire possesses all things in prolific abundance,” he declared. “There was therefore no need to import the manufactures of outside barbarians.” Qianlong’s snub simply continued the pattern of the previous several centuries, during which Chinese authorities had strictly controlled and limited the activities of European missionaries and merchants. But by 1912, little more than a century later, China’s long-established imperial state had collapsed, and the country had been transformed from a central presence in the global economy to a weak and dependent participant in a European-dominated world system in which Great Britain was the major economic and political player. It was a stunning reversal of fortune for a country that in Chinese eyes was the civilized center of the entire world — in their terms, the Celestial Empire or the Middle Kingdom.

The Crisis Within

AP® EXAM TIP

Understand how empires during this period fell because of both internal and external factors.

In some ways, China was the victim of its own earlier success. Its robust economy and American food crops had enabled substantial population growth, from about 100 million people in 1685 to some 430 million in 1853. Unlike in Europe, though, where a similar population spurt took place, no Industrial Revolution accompanied this vast increase in the number of people, nor was agricultural production able to keep up. Neither did China's internal expansion to the west and south generate anything like the wealth and resources that derived from Europe's overseas empires. The result was growing pressure on the land, smaller farms for China's huge peasant population, and, in all too many cases, unemployment, impoverishment, misery, and starvation.

AP® Causation

What were the causes of the massive peasant rebellions in nineteenth-century China?

Furthermore, China's governing institutions did not keep pace with the growing population. Thus the state was increasingly unable to effectively perform its many functions, such as tax collection, flood control, social welfare, and public security. Gradually the central

state lost power to provincial officials and local gentry. Among such officials, corruption was endemic, and harsh treatment of peasants was common. According to an official report issued in 1852, “Day and night soldiers are sent out to harass taxpayers. Sometimes corporal punishments are imposed upon tax delinquents; some of them are so badly beaten to exact the last penny that blood and flesh fly in all directions.”² Finally, European military pressure and economic penetration during the first half of the nineteenth century disrupted internal trade routes, created substantial unemployment, and raised peasant taxes.

AP* Comparison

To what extent were the causes of these peasant rebellions similar to those that led to the loss of the Mandate of Heaven in earlier Chinese dynasties?

This combination of circumstances, traditionally associated with a declining dynasty, gave rise to growing numbers of bandit gangs roaming the countryside and, even more dangerous, to outright peasant rebellion. Beginning in the late eighteenth century, such rebellions drew on a variety of peasant grievances and found leadership in charismatic figures proclaiming a millenarian religious message. Increasingly they also expressed opposition to the Qing dynasty because of its foreign Manchu origins. “We wait only for the northern region to be returned to a Han emperor,” declared one rebel group in the early nineteenth century.³

AP* Causation

Analyze the internal and external factors that led to the Taiping Uprising.

China's internal crisis culminated in the [Taiping Uprising](#), which set much of the country aflame between 1850 and 1864. This was a different kind of peasant upheaval. Its leaders largely rejected Confucianism, Daoism, and Buddhism alike, finding their primary ideology in a unique form of Christianity. Its leading figure, Hong Xiuquan (hong show-chwaan) (1814–1864), proclaimed himself the younger brother of Jesus, sent to cleanse the world of demons and to establish a “heavenly kingdom of great peace.” Nor were these leaders content to restore an idealized Chinese society; instead they insisted on genuinely revolutionary change. They called for the abolition of private property, a radical redistribution of land, the end of prostitution and opium smoking, and the organization of society into sexually segregated military camps of men and women. Hong fiercely denounced the Qing dynasty as foreigners who had “poisoned China” and “defiled the emperor’s throne.” His cousin, Hong Rengan, developed plans for transforming China into an industrial nation, complete with railroads, health insurance for all, newspapers, and widespread public education.



Private Collection/Peter Newark Military Pictures/Bridgeman Images

Taiping Uprising

Western powers generally supported the Qing dynasty during the Taiping Uprising and even provided it with some military support. This image shows a group of the

Taiping rebels and a British soldier they have captured.

AP* Contextualization

To what extent does this French painting portray the European concept of cultural superiority over non-European societies?

Among the most revolutionary dimensions of the Taiping Uprising was its posture toward women and gender roles. This outlook reflected its origins among the minority Hakka people of southern China, where women were notably less restricted than Confucian orthodoxy prescribed. During the uprising, Hakka women, whose feet had never been bound, fought as soldiers in their own regiments, and in liberated regions, Taiping officials ordered that the feet of other women be unbound. The Taiping land reform program promised women and men equal shares of land. Women were now permitted to sit for civil service examinations and were appointed to supervisory positions, though usually ones in which they exercised authority over other women rather than men. Mutual attraction rather than family interests was promoted as a basis for marriage.

None of these reforms were consistently implemented during the short period of Taiping power, and the movement's leadership demonstrated considerable ambivalence about equality for women. Hong himself reflected a much more traditional understanding of elite women's role when he assembled a large personal harem and declared: "The duty of the palace women is to attend to the needs of their husbands; and it is arranged by

Heaven that they are not to learn of the affairs outside.”⁴

Nonetheless, the Taiping posture toward women represented a sharp challenge to long-established gender roles and contributed to the hostility that the movement generated among many other Chinese, including women.

AP* Comparison

To what extent were the causes and results of the Taiping Uprising similar to those of the rebellions you learned about in [Chapter 8](#)?

With a rapidly swelling number of followers, Taiping forces swept out of southern China and established their capital in Nanjing in 1853. For a time, the days of the Qing dynasty appeared to be over. But divisions and indecisiveness within the Taiping leadership, along with their inability to link up with several other rebel groups also operating separately in China, provided an opening for Qing dynasty loyalists to rally and by 1864 to crush this most unusual of peasant rebellions. Western military support for pro-Qing forces likewise contributed to their victory. It was not, however, the imperial military forces of the central government that defeated the rebels. Instead provincial military leaders, fearing the radicalism of the Taiping program, mobilized their own armies, which in the end crushed the rebel forces.

AP® DIGGING DEEPER

In comparison to the Taiping Uprising, the U.S. Civil War — the bloodiest war in U.S. history — cost about 600,000 lives.

AP® EXAM TIP

The Opium Wars were a major turning point leading to China's decline in the nineteenth century.

Thus the Qing dynasty was saved, but it was also weakened as the provincial gentry consolidated their power at the expense of the central state. The intense conservatism of both imperial authorities and their gentry supporters postponed any resolution of China's peasant problem, delayed any real change for China's women, and deferred vigorous efforts at modernization until the communists came to power in the mid-twentieth century. More immediately, the devastation and destruction occasioned by this massive civil war seriously disrupted and weakened China's economy. Estimates of the number of lives lost range from 20 to 30 million. In human terms, it was the most costly conflict in the world during the nineteenth century, and it took China more than a decade to recover from its devastation. China's internal crisis in general and the Taiping Uprising in particular also provided a highly unfavorable setting for the country's encounter with a Europe newly invigorated by the Industrial Revolution.

Western Pressures

Nowhere was the shifting balance of global power in the nineteenth century more evident than in China's changing relationship with Europe, a transformation that registered most dramatically in the famous [Opium Wars](#). Derived from Arab traders in the eighth century or earlier, opium had long been used

on a small scale as a drinkable medicine; it was regarded as a magical cure for dysentery and described by one poet as “fit for Buddha.”⁵ It did not become a serious problem until the late eighteenth century, when the British began to use opium, grown and processed in India, to cover their persistent trade imbalance with China. By the 1830s, British, American, and other Western merchants had found an enormous, growing, and very profitable market for this highly addictive drug. From 1,000 chests (each weighing roughly 150 pounds) in 1773, China’s opium imports exploded to more than 23,000 chests in 1832. [\(See Snapshot.\)](#)

AP* Analyzing Evidence

What do these figures suggest about the role of opium in British trade with China?

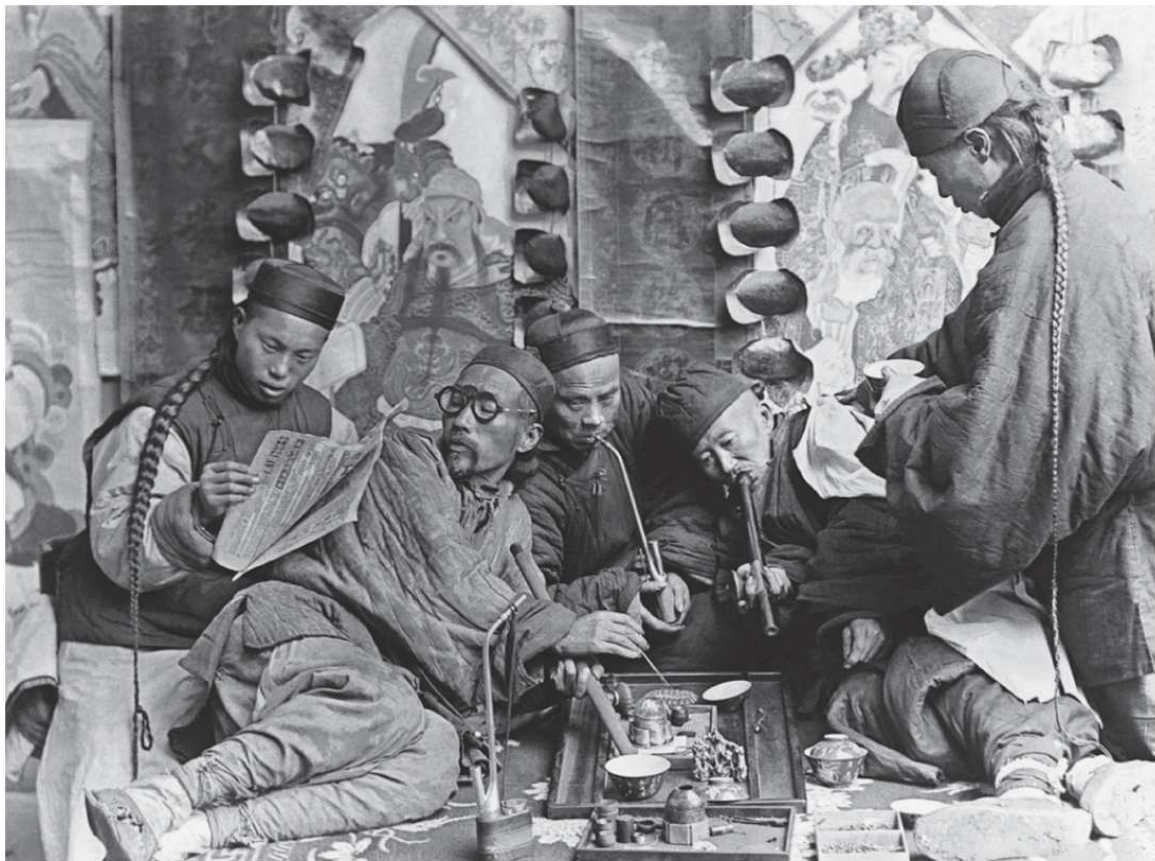
SNAPSHOT Chinese/British Trade at Canton, 1835–1836

Calculate opium exports as a percentage of British exports to China, Britain’s trade deficit without opium, and its trade surplus with opium. What did this pattern mean for China?

	Item	Value (in Spanish dollars)
British Exports to Canton	Opium	17,904,248
	Cotton	8,357,394
	All other items (sandalwood, lead, iron, tin, cotton yarn and piece goods, tin plates, watches, clocks)	6,164,981
	Total	32,426,623
British Imports from Canton	Tea (black and green)	13,412,243

Raw silk	3,764,115
Vermilion	705,000
All other goods (sugar products, camphor, silver, gold, copper, musk)	5,971,541
Total	23,852,899

Data from Hsin-Pao Chang, ed., *Commissioner Lin and the Opium War* (New York: W. W. Norton, 1970), 226–27.



Hulton Deutsch/Getty Images

Addiction to Opium

Throughout the nineteenth century, opium imports created a massive addiction problem in China, as this photograph of an opium den from around 1900 suggests. Not until the early twentieth century did the British prove willing to curtail the opium trade from their Indian colony.

What aspects of this photograph appear to be posed? What was the photographer's purpose in taking this photo?

By then, Chinese authorities recognized a mounting problem on many levels. Because opium importation was illegal, it had to be smuggled into China, thus flouting Chinese law. Bribed to turn a blind eye to the illegal trade, many officials were corrupted. Furthermore, a massive outflow of silver to pay for the opium reversed China's centuries-long ability to attract much of the world's silver supply, and this imbalance caused serious economic problems. Finally, China found itself with many millions of addicts — men and women, court officials, students preparing for exams, soldiers going into combat, and common laborers seeking to overcome the pain and drudgery of their work. Following an extended debate at court in 1836 on whether to legalize the drug or crack down on its use, the emperor decided on suppression. An upright official, [Commissioner Lin Zexu](#) (lin zuh-SHOO), led the campaign against opium use as a kind of “drug czar.” (See [Zooming In: Liu Zexu.](#)) The British, offended by the seizure of their property in opium and emboldened by their new military power, sent a large naval expedition to China, determined to end the restrictive conditions under which they had long traded with that country. In the process, they would teach the Chinese a lesson about the virtues of free trade and the “proper” way to conduct relations among countries. Thus began the first Opium War (1840–1842), in which Britain's industrialized military might proved decisive. The Treaty of Nanjing, which ended the war in 1842, largely on British terms, imposed numerous restrictions on

Chinese sovereignty and opened five ports to European traders. Its provisions reflected the changed balance of global power that had emerged with Britain's Industrial Revolution. To the Chinese, that agreement represented the first of the "[unequal treaties](#)" that seriously eroded China's independence by the end of the century.

AP* Causation

To what extent did actions by outsiders lead to significant changes in China during the nineteenth century?

But it was not the last of those treaties. Britain's victory in a second Opium War (1856–1858) was accompanied by the brutal vandalizing of the emperor's exquisite Summer Palace outside Beijing and resulted in further humiliations. Still more ports were opened to foreign traders. Now those foreigners were allowed to travel freely and buy land in China, to preach Christianity under the protection of Chinese authorities, and to patrol some of China's rivers. Furthermore, the Chinese were forbidden to use the character for "barbarians" to refer to the British in official documents. Following later military defeats at the hands of the French (1885) and Japanese (1895), China lost control of Vietnam, Korea, and Taiwan. By the end of the century, the Western nations plus Japan and Russia had all carved out spheres of influence within China, granting themselves special privileges to establish military bases, extract raw materials, and build railroads. Many Chinese believed that their country was being "carved up like a melon" (see [Map 11.1](#) and the [chapter-opening photo](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 11.1 China and the World in the Nineteenth Century

As China was reeling from massive internal upheavals during the nineteenth century, it also faced external assaults from Russia, Japan, and various European powers. By the end of the century, large parts of China were divided into spheres of influence, each affiliated with one of the major industrial powers of the day.

READING THE MAP: Which foreign powers gained the most from their “unequal treaties” with China? What geographic features in China did foreign powers value?

INTERPRETING THE MAP: To what extent were Japan’s imperialist efforts in China more successful than those by European powers?

Description

The map shows a part of Russian Empire on the north, Siam and Philippines on the south, a part of India on the west, and Japan

including Pacific Ocean and the east.

The map marks five railway routes represented in dashed lines. One line extends from, Hai Phong, a region on the east coast of Vietnam near Hanoi. The route travels in northwest direction to Southern China. In Russian Empire, a railway route extends in around 250 miles from its border with Mongolia till the north coast of sea of Japan. In eastern china, a railway route extends from Shanghai to Tianjin and four routes from Shenyang travel in north, south, south west and south east directions. The south route extends till Port Arthur, the south west route extends till the coast of Yangzi R. Treaty ports are represented with dots and are marked mostly along the east coast of China except for Chongqing port which lies in central china along Yangzi River. Other treaty ports that are marked on the map are Port Arthur (Russia, 1898; Japan, 1905), Tianjin, Qingdao, Nanjing, Suzhou, Shanghai, Fuzhou, Xiamen (Amoy), Guangzhou (Canton); and Longzhou. Formal European colonies mentioned in the graph are British India, Burma (British), Philippines, French Indochina in Vietnam and Cambodia. Formal Japanese colonies shown on the map are Taiwan and Korea colonized by Japan in 1895. Japanese Spheres of Influence is located on the south eastern region of China where Fuzhou and Xiamen (Amoy) ports are located. Russian Spheres of Influence is located on the north eastern region above Manchuria. British Spheres of Influence is shown in Tibet, which was Autonomous after 1912 and regions along Yangzir River. French Spheres of Influence is shown on the region above Vietnam. German Spheres of Influence is shown on the coast of Yellow Sea where Qingdao port is located. An inset map of north eastern china shades the regions where Boxer Uprising took place from the 1853 to 1863. The region located below Beijing. The region where Nian Rebellion took place from 1853 to 1868 is located on the north west of Nanjing. The Boxer Uprising movement that took place from 1855 to 1873 was in the region that is located to south west of Nanjing. Four stars marked to show Muslim revolts that took place from 1855 to 1873.

To what extent was the European presence in Asia different from the European presence in Africa ([Map 10.2](#))?

Coupled with its internal crisis, China's encounter with European imperialism had reduced the proud Middle Kingdom to dependency on the Western powers as it became part of a European-based "[informal empire](#)," an area dominated by Western powers but retaining its own government and a measure of independence. China was no longer the center of civilization to which barbarians paid homage and tribute, but just one weak and dependent nation among many others. The Qing dynasty remained in power, but in a weakened condition, which served European interests well and Chinese interests poorly. Restrictions imposed by the unequal treaties clearly inhibited China's industrialization, as foreign goods and foreign investment flooded the country largely unrestricted. Chinese businessmen mostly served foreign firms, rather than developing as an independent capitalist class capable of leading China's own Industrial Revolution.

ZOOMING IN 🔍

Lin Zexu: Confronting the Opium Trade



photo: Pictures from History/The Image Works

Commissioner Lin Zexu ordering the destruction of opium.

When the Chinese emperor decided in 1838 on firm measures to suppress the opium trade, he selected Lin Zexu to enforce that policy.⁶ Born in 1785, Lin was the son of a rather poor but scholarly father who had never achieved an official position. Lin, however, excelled academically, passing the highest-level examinations in 1811 after two failed attempts and then rising rapidly in the ranks of China's bureaucracy. In the process, he gained a reputation as a strict and honest official; he was immune to bribery, genuinely concerned with the welfare of the peasantry, and unafraid to confront the corruption and decadence of rich and poor alike.

And so in December of 1838, after some nineteen personal audiences with the emperor, Lin found himself in Canton, the center of the opium trade and the only Chinese city legally open to foreign merchants. He was facing the greatest challenge of his professional life. Undertaken with the best of intentions, his actions were unable to prevent a war with Britain, which propelled the country into a century of humiliating subservience to an industrializing Europe and forced growing numbers of Chinese to question their vaunted civilization.

In established Confucian fashion, Lin undertook his enormous task with a combination of moral appeals, reasoned argument, political pressure, and coercion, while hoping to avoid outright armed conflict. It was an approach that focused on both the demand and supply sides of the problem. In dealing with Chinese opium users, Lin emphasized the health hazards of the drug and demanded that people turn in their supplies of opium and the pipes used to smoke it. By mid-1839, he had confiscated some 50,000 pounds of the drug, together with over 70,000 pipes, and arrested some 1,700 dealers. Hundreds of local students were summoned to an assembly where they were invited to identify opium distributors and to suggest ways of dealing with the problem. Opium-using officials became the target of investigations, and five-person teams were established to enforce the ban on opium smoking on one another.

Lin applied a similar mix of methods to the foreign suppliers of opium. A moralistic appeal to Queen Victoria argued that the articles the English imported from China — silk, tea, and rhubarb — were all beneficial. “By what right,” he asked, “do [the barbarians] use this poisonous drug to injure Chinese people?” He pointedly reminded Europeans that new regulations, applying to Chinese and foreigners alike, fixed the penalty for dealing in opium at “decapitation or strangling.” Then he demanded that foreign traders hand over their opium, and without compensation. When the merchants hesitated, Lin tightened the screws, ordering all Chinese employed by foreigners to leave their jobs and blockading the Europeans in their factories. After six weeks of negotiations, the Europeans capitulated, turning over some 3 million pounds of raw opium to Lin Zexu.

Disposing of the drug was an enormous task. Workers, stripped and searched daily to prevent looting, dug three huge trenches into which they placed the opium mixed with water, salt, and lime and then flushed the concoction into the sea. (See the image in this feature, which shows the commissioner overseeing this process.) Lin also offered a sacrifice to the Sea Spirit, apologizing for introducing this poison into its domain and “advising the Spirit to tell the creatures of the water to move away for a time.” He informed the emperor that throngs of local people flocked to witness the destruction of the opium. And foreigners too came to observe

the spectacle. Lin reported, “[The foreigners] do not dare to show any disrespect, and indeed I should judge from their attitudes that they have the decency to feel heartily ashamed.”

Had Lin been correct in his appraisal, history would have taken a very different turn. But neither Lin nor his superiors anticipated the response that these actions provoked from the British government. They were also largely unaware that European industrial and military advances had decisively shifted the balance of power between China and the West. Arriving in 1840, a British military expedition quickly demonstrated its superiority and initiated the devastating Opium War that marked Lin’s policies in Canton as a failure.

As a punishment for his unsatisfactory performance, the emperor sent Lin to a remote post in western China. Although his career rebounded somewhat after 1845, he died in 1850 while on the way to an appointment aimed at suppressing the Taiping rebellion. While his reputation suffered in the nineteenth century, it recovered in the twentieth as an intensely nationalist China recalled his principled stand against Western imperialism.

QUESTIONS

What other methods might Lin Zexu have used to stop the British opium trade in China?

The Failure of Conservative Modernization

Chinese authorities were not passive in the face of their country’s mounting internal and external crises. Known as “[self-strengthening](#),” their policies during the 1860s and 1870s sought

to reinvigorate a traditional China while borrowing cautiously from the West. An overhauled examination system, designed to recruit qualified candidates for official positions, sought the “good men” who could cope with the massive reconstruction that China faced in the wake of the Taiping rebellion. Support for landlords and the repair of dikes and irrigation helped restore rural social and economic order. A few industrial factories producing textiles and steel were established, coal mines were expanded, and a telegraph system was initiated. One Chinese general in 1863 confessed his humiliation that “Chinese weapons are far inferior to those of foreign countries.”⁷ A number of modern arsenals, shipyards, and foreign-language schools sought to remedy this deficiency.

AP* Continuity and Change

To what extent were these self-strengthening strategies a continuation of Chinese policies toward outsiders, and to what extent were they a change?

Self-strengthening as an overall program for China’s modernization was inhibited by the fears of conservative leaders that urban, industrial, or commercial development would erode the power and privileges of the landlord class. Furthermore, the new industries remained largely dependent on foreigners for machinery, materials, and expertise. And they served to strengthen local authorities, who largely controlled those industries, rather than the central Chinese state.

The general failure of “self-strengthening” became apparent at the end of the century, when China suffered a humiliating military defeat by Japan (1894–1895). This failure was only confirmed when an antiforeign movement known as the [Boxer Uprising](#) (1898–1901) erupted in northern China. Led by militia organizations calling themselves the Society of Righteous and Harmonious Fists, the “Boxers” killed numerous Europeans and Chinese Christians and laid siege to the foreign embassies in Beijing. When Western powers and Japan occupied Beijing to crush the rebellion and imposed a huge payment on China as a punishment, it was clear that China remained a dependent country, substantially under foreign control.

AP® EXAM TIP

A frequent exam question topic is gender roles in Chinese society through the centuries.

No wonder, then, that growing numbers of educated Chinese, including many in official elite positions, became highly disillusioned with the Qing dynasty, which was both foreign and ineffective in protecting China. By the late 1890s, such people were organizing a variety of clubs, study groups, and newspapers to examine China’s desperate situation and to explore alternative paths. The names of these organizations reflect their outlook — the National Rejuvenation Study Society, Society to Protect the Nation, and Understand the National Shame Society. They admired not only Western science and technology but also Western political practices that limited the authority of the ruler

and permitted wider circles of people to take part in public life. They believed that only a truly unified nation in which rulers and ruled were closely related could save China from dismemberment at the hands of foreign imperialists. Despite the small number of women who took part in these discussions, traditional gender roles became yet another focus of opposition. No one expressed that issue more forcefully than Qiu Jin (1875–1907), the rebellious daughter of a gentry family who started a women’s journal, arguing that liberated women were essential for a strong Chinese nation, and became involved in revolutionary politics. (For more on Qiu Jin, see [Working with Evidence, Source 11.3](#).) Thus was born the immensely powerful force of Chinese nationalism, directed alike against Western imperialists, the foreign Qing dynasty, and aspects of China’s traditional culture.

The Qing dynasty response to these new pressures proved inadequate. A flurry of progressive imperial edicts in 1898, known as the Hundred Days of Reform, was soon squelched by conservative forces. More extensive reform in the early twentieth century, including the end of the old examination system and the promise of a national parliament, was a classic case of too little too late. (See [Working with Evidence: China: On the Brink of Change](#).) In 1912 the last Chinese emperor abdicated as the ancient imperial order that had governed China for two millennia collapsed, with only a modest nudge from organized revolutionaries. This [Chinese revolution of 1911–1912](#) marked the end of a long era in China’s long history and the beginning of an immense struggle over the country’s future.

The Ottoman Empire and the West in the Nineteenth Century

AP® EXAM TIP

As you read about the Ottoman Empire in the nineteenth century, make comparisons with China during the same era.

Like China, the Islamic world represented a highly successful civilization that felt little need to learn from the “infidels” or “barbarians” of the West until it collided with an expanding and aggressive Europe in the nineteenth century. Unlike China, though, Islamic civilization had been a near neighbor to Europe for 1,000 years. Its most prominent state, the Ottoman Empire, had long governed substantial parts of southeastern Europe and had posed a clear military and religious threat to Europe in the sixteenth and seventeenth centuries. But if its encounter with the West was less abrupt than that of China, it was no less consequential. Neither the Ottoman Empire nor China fell under direct colonial rule, but both were much diminished as the changing balance of global power took hold; both launched efforts at “defensive modernization” aimed at strengthening their states and preserving their independence; and in both societies, some people held tightly to old identities and values, even as others

embraced new loyalties associated with nationalism and modernity.

“The Sick Man of Europe”

In 1750, the Ottoman Empire was still the central political fixture of a widespread Islamic world. From its Turkish heartland in Anatolia, it ruled over much of the Arab world, from which Islam had come. It protected pilgrims on their way to Mecca, governed Egypt and coastal North Africa, and incorporated millions of Christians in the Balkans. Its ruler, the sultan, claimed the role of caliph, successor to the Prophet Muhammad, and was widely viewed as the leader, defender, and primary representative of the Islamic world. But by the middle, and certainly by the end, of the nineteenth century, the Ottoman Empire was no longer able to deal with Europe from a position of equality, let alone superiority. Among the Great Powers of the West, it was now known as “[the sick man of Europe](#).” Within the Muslim world, the Ottoman Empire, once viewed as “the strong sword of Islam,” was unable to prevent region after region — India, Indonesia, West Africa, Central Asia — from falling under the control of Christian powers.

The Ottoman Empire’s own domains shrank considerably at the hands of Russian, British, Austrian, and French aggression (see [Map 11.2](#)). In 1798, Napoleon’s invasion of Egypt, which had long been a province of the Ottoman Empire, was a particularly stunning blow. A contemporary observer, Abd al-Rahman al-Jabarti, described the French entry into Cairo:

The French entered the city like a torrent rushing through the alleys and streets without anything to stop them, like demons of the Devil's army.... And the French trod in the Mosque of al-Azhar with their shoes, carrying swords and rifles.... They plundered whatever they found in the mosque.... They treated the books and Quranic volumes as trash.... Furthermore, they soiled the mosque, blowing their spit in it, pissing and defecating in it. They guzzled wine and smashed bottles in the central court.⁸



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 11.2 The Contraction of the Ottoman Empire

Foreign aggression and nationalist movements substantially diminished the Ottoman Empire during the nineteenth century, but they also stimulated a variety of efforts to revive and reform Ottoman society.

READING THE MAP: Aside from North Africa, where did the Ottoman Empire lose the most territory between 1800 and 1913?

MAKING CONNECTIONS: Compare this map with [Map 5.4](#): The Ottoman Empire. How does the Ottoman Empire in 1800 compare to the empire in 1566? Had the

empire already lost major territories before 1800, or does much of the decline seem to have occurred between 1800 and 1913?

Description

Boundaries of Ottoman Empire in 1800: On south, the boundary extended roughly from about 100 miles to 500 miles from of Mediterranean Sea towards Africa along the regions of Algeria, Libya, and Egypt. On the west, the boundary extends around 100 miles from red sea and Persian Gulf towards Saudi Arabia, and more than 500 miles to the south from black sea, which includes regions like Jerusalem, Syria, and Iraq. On the North, it extends above Bosnia, Bulgaria, and Romania.

During the years from 1800 to 1877, Ottoman Empire lost Algeria, Greece, Athens, Romania, and Serbia. During the years from 1878 to 1813, it lost Tunisia, Egypt, Bulgaria, Bosnia, and Georgia and in 1914, it lost Iraq, Syria, and Turkey.

AP* Causation

What geographic features made the weakened Ottoman Empire attractive to Russia in the nineteenth century?

AP* Analyzing Evidence

In what ways does al-Jabarti's language reveal his point of view about the French entry into Cairo?

When the French left, a virtually independent Egypt pursued a modernizing and empire-building program of its own during the early and mid-nineteenth century and on one occasion came close to toppling the Ottoman Empire itself.

AP* Causation

What factors led to the decline of the Ottoman Empire in the nineteenth century?

Beyond territorial losses to stronger European powers, other parts of the empire, such as Greece, Serbia, Bulgaria, and Romania, achieved independence based on their own surging nationalism and support from the British or the Russians. The continued independence of the core region of the Ottoman Empire owed much to the inability of Europe's Great Powers to agree on how to divide it up among themselves.

Behind the contraction of the Ottoman Empire lay other problems. As in China, the central Ottoman state had weakened, particularly in its ability to raise necessary revenue, as provincial authorities and local warlords gained greater power. Moreover, the Janissaries, once the effective and innovative elite infantry units of Ottoman military forces, lost their military edge, becoming a highly conservative force within the empire. The technological and military gap with the West was clearly growing.

AP* Comparison

In what ways were China and the Ottoman Empire similarly affected by Western industrialism?

AP® EXAM TIP

Take notes on political and social continuities in the Ottoman Empire in this era.

Economically, the earlier centrality of the Ottoman and Arab lands in Afro-Eurasian commerce diminished as Europeans achieved direct oceanic access to the treasures of Asia. Competition from cheap European manufactured goods hit Ottoman artisans hard and led to urban riots protesting foreign imports. Furthermore, a series of agreements, known as capitulations, between European countries and the Ottoman Empire granted Westerners various exemptions from Ottoman law and taxation. Like the unequal treaties with China, these agreements facilitated European penetration of the Ottoman economy and became widely resented. Such measures eroded Ottoman sovereignty and reflected the changing position of that empire relative to Europe. So too did the growing indebtedness of the Ottoman Empire, which came to rely on foreign loans to finance its efforts at economic development. By 1881, its inability to pay the interest on those debts led to foreign control of much of its revenue-generating system, while a similar situation in Egypt led to its outright occupation by the British. Like China, the Ottoman Empire had fallen into a position of considerable dependency on Europe.

Reform and Its Opponents

AP* Causation

How did the Ottoman state respond to internal and external pressures?

The leadership of the Ottoman Empire recognized many of its problems and during the nineteenth century mounted increasingly ambitious programs of “defensive modernization” that were earlier, more sustained, and far more vigorous than the timid and halfhearted measures of self-strengthening in China. One reason perhaps lay in the absence of any internal upheaval, such as the Taiping Uprising in China, which threatened the very existence of the ruling dynasty. Nationalist revolts on the empire’s periphery, rather than Chinese-style peasant rebellion at the center, represented the primary internal crisis of nineteenth-century Ottoman history. Nor did the Middle East in general experience the explosive population growth that contributed so much to China’s nineteenth-century crisis. Furthermore, the long-established Ottoman leadership was Turkic and Muslim, culturally similar to its core population, whereas China’s Qing dynasty rulers were widely regarded as foreigners from Manchuria.

Ottoman reforms began in the late eighteenth century when Sultan Selim III (r. 1789–1807) sought to reorganize and update the army, drawing on European advisers and techniques. Even these modest innovations stirred the hostility of powerful factions among both the *ulama* (religious scholars) and the elite military corps of Janissaries, who saw them in conflict with both Islam and their own institutional interests. Opposition to his measures was so strong that Selim was overthrown in 1807 and then murdered. Subsequent sultans, however, crushed the Janissaries and brought the *ulama* more thoroughly under state control than elsewhere in the Islamic world.

Then, in the several decades after 1839, more far-reaching reformist measures, known as [Tanzimat](#) (tahn-zee-MAHT) (reorganization), took shape as the Ottoman leadership sought to provide the economic, social, and legal underpinnings for a strong and newly recentralized state. Factories producing cloth, paper, and armaments; modern mining operations; reclamation and resettlement of agricultural land; telegraphs, steamships, railroads, and a modern postal service; Western-style law codes and courts; new elementary and secondary schools — all of these new departures began a long process of modernization and westernization in the Ottoman Empire.



Granger, NYC — All rights reserved

Ottoman Modernization

Railroads were a major element in Ottoman modernization efforts. This photograph shows a celebration in Medina, Arabia, of the opening in 1908 of the Hejaz rail line from Damascus. Part of the larger Ottoman railroad network, the Hejaz line linked Constantinople more firmly to the empire's Arab domains. It also facilitated the

movement of Muslim pilgrims undertaking the *hajj* in Mecca and, potentially, the movement of Ottoman troops as well. Financed substantially by German banks, the Hejaz rail line connected to the more famous Berlin to Baghdad railway, constructed at the same time and also with German funding.

AP* Analyzing Evidence

What elements of westernization can you find in this photograph?

Even more revolutionary, at least in principle, were changes in the legal status of the empire's diverse communities, which now gave non-Muslims equal rights under the law. An imperial proclamation of 1856 declared:

Every distinction or designation tending to make any class whatever of the subjects of my Empire inferior to another class, on account of their religion, language or race shall be forever effaced.... No subject of my Empire shall be hindered in the exercise of the religion that he professes.... All the subjects of my Empire, without distinction of nationality, shall be admissible to public employment.

AP® EXAM TIP

You need to understand the goals and outcomes of the Tanzimat reforms.

This declaration represented a dramatic change that challenged the fundamentally Islamic character of the state. Mixed tribunals with representatives from various religious groups were established to hear cases involving non-Muslims. More Christians were appointed to high office. A mounting tide of secular

legislation and secular schools, drawing heavily on European models, now competed with traditional Islamic institutions.

Although Tanzimat-era reforms did not directly address gender issues, they did stimulate modest educational openings for women, mostly in Istanbul, with a training program for midwives in 1842, a girls' secondary school in 1858, and a teacher training college for women in 1870. Furthermore, the reform-minded class that emerged from the Tanzimat era generally favored greater opportunities for women as a means of strengthening the state, and a number of upper- and middle-class women were involved in these discussions. During the 1870s and 1880s, the prominent female poet Sair Nigar Hanim held weekly "salons" in which reformist intellectuals of both sexes participated.

The reform process raised profound and highly contested questions. What was the Ottoman Empire, and who were its people? Were they Ottoman subjects of a dynastic state, Turkish citizens of a national state, or Muslim believers in a religiously defined state? For decades, the answers oscillated, as few people wanted to choose decisively among these alternative identities.

AP* Comparison

To what extent were the goals of various groups in the Ottoman Empire during the nineteenth century similar?

To those who supported the reforms, the Ottoman Empire was an inclusive state, all of whose people were loyal to the dynasty that

ruled it. This was the outlook of a new class spawned by the reform process itself — lower-level officials, military officers, writers, poets, and journalists, many of whom had a modern Western-style education. Dubbed the [Young Ottomans](#), they were active during the middle decades of the nineteenth century, as they sought major changes in the Ottoman political system itself. They favored a more European-style parliamentary and constitutional regime that could curtail the absolute power of the sultan. Only such a political system, they felt, could mobilize the energies of the country to overcome backwardness and preserve the state against European aggression. Known as Islamic modernism, such ideas found expression in many parts of the Muslim world in the second half of the century. Muslim societies, the Young Ottomans argued, needed to embrace Western technical and scientific knowledge, while rejecting its materialism. Islam in their view could accommodate a full modernity without sacrificing its essential religious character. After all, the Islamic world had earlier hosted impressive scientific achievements and had incorporated elements of Greek philosophical thinking.

AP* Comparison

To what extent were the reforms and failures of the Young Ottomans similar to those of the rebels in Russia in 1825? (See [Chapter 8](#).)

In 1876, the Young Ottomans experienced a short-lived victory when [Sultan Abd al-Hamid II](#) (r. 1876–1909) accepted a constitution and an elected parliament, but not for long. Under the pressure of war with Russia, the sultan soon suspended the

reforms and reverted to an older style of despotic rule for the next thirty years, even renewing the claim that he was the caliph, the successor to the Prophet and the protector of Muslims everywhere.

Opposition to this revived despotism soon surfaced among both military and civilian elites known as the Young Turks. Largely abandoning any reference to Islam, they advocated a militantly secular public life, were committed to thorough modernization along European lines, and increasingly thought about the Ottoman Empire as a Turkish national state. “There is only one civilization, and that is European civilization,” declared Abdullah Cevdet, a prominent figure in the Young Turk movement. “Therefore we must borrow western civilization with both its rose and its thorn.”⁹

AP® EXAM TIP

Examples of nationalism and of national identity are “must know” concepts on the AP® exam.

A military coup in 1908 finally allowed the Young Turks to exercise real power. They pushed for a radical secularization of schools, courts, and law codes; permitted elections and competing parties; established a single Law of Family Rights for all regardless of religion; and encouraged Turkish as the official language of the empire. They also opened modern schools for women, including access to Istanbul University; allowed women to wear Western clothing; restricted polygamy; and permitted women to obtain divorces in some situations. Women established a number of

publications and organizations, some of them linked to British suffrage groups. In the western cities of the empire, some women abandoned their veils.



"The Ottoman Constitution, December 1895." Color postcard, artist unknown/Visual Connection Archive

The First Ottoman Constitution

This Ottoman-era postcard celebrates the short-lived constitutional period of 1876–1878 and the brief political victory of the Young Ottoman reformers. The country is represented by an unveiled woman being released from her chains, while an angel carries a banner inscribed with the slogan of the French Revolution: liberty, equality, fraternity.

AP* Contextualization

To what extent does this image reflect European Enlightenment ideals?
(See [Chapter 7.](#))

But the nationalist Turkish conception of Ottoman identity antagonized non-Turkic peoples and helped stimulate Arab and other nationalisms in response. For some, a secular nationality was becoming the most important public loyalty, with Islam relegated to private life. Nationalist sentiments contributed to the complete disintegration of the Ottoman Empire following World War I, but the secularizing and westernizing principles of the Young Turks informed the policies of the Turkish republic that replaced it.

Outcomes: Comparing China and the Ottoman Empire

By the beginning of the twentieth century, both China and the Ottoman Empire, recently centers of proud and vibrant civilizations, had experienced the consequences of a rapidly shifting balance of global power. Now they were “semi-colonies” within the “informal empires” of Europe, although they retained sufficient independence for their governments to launch catch-up efforts of defensive modernization, the Ottomans earlier and the Chinese later. But neither was able to create the industrial economies or strong states required to fend off European intrusion and restore their former status in the world. Despite their diminished power, however, both China and the Ottoman Empire gave rise to new nationalist conceptions of society that were initially small and limited in appeal but of great significance for the future.

In the early twentieth century, that future witnessed the end of both the Chinese and Ottoman empires. In China, the collapse of the imperial system in 1912 was followed by a vast revolutionary upheaval that by 1949 led to a communist regime within largely the same territorial space as the old empire. By contrast, the collapse of the Ottoman Empire following World War I led to the creation of the new but much smaller nation-state of Turkey in the Anatolian heartland of the old empire, which lost its vast Arab and European provinces.

AP* Comparison

In what ways were the declines of the Chinese and the Ottoman empires similar?

China's twentieth-century revolutionaries rejected traditional Confucian culture far more thoroughly than the secularizing leaders of modern Turkey rejected Islam. Almost everywhere in the Islamic world, including Turkey, traditional religion retained its hold on the private loyalties of most people and later in the twentieth century became a basis for social renewal in many places. Islamic civilization, unlike its Chinese counterpart, had many independent centers and was never so closely associated with a single state. Furthermore, it was embedded in a deeply religious tradition that was personally meaningful to millions of adherents, in contrast to the more elitist and secular outlook of Confucianism. Many Chinese, however, retained traditional Confucian values such as filial piety, and Confucianism has made something of a comeback in China over the past several decades.

Nonetheless, Islam retained a hold on its civilization in the twentieth century rather more firmly than Confucianism did in China.

The Japanese Difference: The Rise of a New East Asian Power

AP® EXAM TIP

Questions comparing China and Japan in this era frequently appear on the AP® exam.

Like China and the Ottoman Empire, the island country of Japan confronted the aggressive power of the West during the nineteenth century. This threat took shape as U.S. commodore Matthew Perry’s “black ships” steamed into Tokyo Bay in 1853 and forcefully demanded that this reclusive nation open up to more “normal” relations with the world. However, the outcome of that encounter differed sharply from the others. In the second half of the nineteenth century, Japan undertook a radical transformation of its society — a “revolution from above,” according to some historians — that turned it into a powerful, modern, united, industrialized nation. It was an achievement that neither China nor the Ottoman Empire was able to duplicate. Far from succumbing to Western domination, Japan joined the club of imperialist countries by creating its own East Asian empire at the expense of China and Korea. In building a society that was both modern and distinctly Japanese, Japan demonstrated that modernity was not a uniquely European phenomenon. This

“Japanese miracle,” as some have called it, was both promising and ominous for the rest of Asia.

The Tokugawa Background

For 250 years prior to Perry’s arrival, Japan had been governed by a shogun (a military ruler) from the Tokugawa family who acted in the name of a revered but powerless emperor who lived in Kyoto, 300 miles away from the seat of power in Edo (Tokyo). The chief task of this Tokugawa shogunate was to prevent the return of civil war among some 260 rival feudal lords, known as daimyo, each of whom had a cadre of armed retainers, the famed samurai warriors of Japanese tradition.

Based on their own military power and political skills, successive shoguns gave Japan more than two centuries of internal peace (1600–1850). To control the restive daimyo, they required these local authorities to create second homes in Edo, the country’s capital, where they had to live during alternate years. When they left for their rural residences, families stayed behind, almost as hostages. Nonetheless, the daimyo, especially the more powerful ones, retained substantial autonomy in their own domains and behaved in some ways like independent states, with separate military forces, law codes, tax systems, and currencies. With no national army, no uniform currency, and little central authority at the local level, [Tokugawa Japan](#) was “pacified ... but not really unified.”¹⁰ To further stabilize the country, the Tokugawa regime issued highly detailed rules governing the occupation, residence, dress, hairstyles, and behavior of the four hierarchically ranked

status groups into which Japanese society was divided — samurai at the top, then peasants, artisans, and, at the bottom, merchants.

AP* Continuity and Change

To what extent were leaders of the shogunate in Japan successful in maintaining traditions in the seventeenth through the early nineteenth centuries?

During these 250 years of peace, much was changing within Japan in ways that belied the control and orderliness of Tokugawa regulations. For one thing, the samurai, in the absence of wars to fight, evolved into a salaried bureaucratic or administrative class amounting to 5 to 6 percent of the total population, but they remained fiercely devoted to their daimyo lords and to their warrior code of loyalty, honor, and self-sacrifice.

More generally, centuries of peace contributed to a remarkable burst of economic growth, commercialization, and urban development. Entrepreneurial peasants, using fertilizers and other agricultural innovations, grew more rice than ever before and engaged in a variety of rural manufacturing enterprises as well. By 1750, Japan had become perhaps the world's most urbanized country, with about 10 percent of its population living in sizable towns or cities. Edo, with perhaps a million residents, was among the world's largest cities. Well-functioning networks of exchange linked urban and rural areas, marking Japan as an emerging market economy. The influence of Confucianism encouraged education and generated a remarkably literate population, with

about 40 percent of men and 15 percent of women able to read and write. Although no one was aware of it at the time, these changes during the Tokugawa era provided a solid foundation for Japan's remarkable industrial growth in the late nineteenth century.

AP* Comparison

To what extent was the social and economic status of the merchant class in Japan and China similar?

Such changes also undermined the shogunate's efforts to freeze Japanese society in the interests of stability. Some samurai found the lowly but profitable path of commerce too much to resist. "No more shall we have to live by the sword," declared one of them in 1616 while renouncing his samurai status. "I have seen that great profit can be made honorably. I shall brew *sake* and soy sauce, and we shall prosper."¹¹ Many merchants, though hailing from the lowest-ranking status group, prospered in the new commercial environment and supported a vibrant urban culture, while not a few daimyo found it necessary, if humiliating, to seek loans from these social inferiors. Thus merchants had money, but little status, whereas samurai enjoyed high status but were often indebted to inferior merchants. Both resented their positions.

Despite prohibitions to the contrary, many peasants moved to the cities, becoming artisans or merchants and imitating the ways of their social betters. A decree of 1788 noted that peasants "have become accustomed to luxury and forgetful of their status." They

wore inappropriate clothing, used umbrellas rather than straw hats in the rain, and even left the villages for the city. “Henceforth,” declared the shogun, “all luxuries should be avoided by the peasants. They are to live simply and devote themselves to farming.”¹² This decree, like many others before it, was widely ignored.

AP* Comparison

To what extent were these factors that led to the downfall of the Tokugawa regime similar to factors that led to the downfall of earlier governments throughout history?

More than social change undermined the Tokugawa regime. Corruption was widespread, to the disgust of many. The shogunate’s failure to deal successfully with a severe famine in the 1830s eroded confidence in its effectiveness. At the same time, a mounting wave of local peasant uprisings and urban riots expressed the many grievances of the poor. The most striking of these outbursts left the city of Osaka in flames in 1837. Its leader, Oshio Heihachiro, no doubt spoke for many ordinary people when he wrote:

We must first punish the officials who torment the people so cruelly; then we must execute the haughty and rich Osaka merchants. Then we must distribute the gold, silver, and copper stored in their cellars, and bands of rice hidden in their storehouses.¹³

From the 1830s on, one historian concluded, “there was a growing feeling that the *shogunate* was losing control.”¹⁴

American Intrusion and the Meiji Restoration

AP® EXAM TIP

The rise of the United States as a world power is an important development in AP® World History.

It was foreign intervention that brought matters to a head. Since the expulsion of European missionaries and the harsh suppression of Christianity in the early seventeenth century, Japan had deliberately limited its contact with the West to a single port, where only the Dutch were allowed to trade. (See [“Asians and Asian Commerce” in Chapter 6.](#)) By the early nineteenth century, however, various European countries and the United States were knocking at the door. All were turned away, and even shipwrecked sailors or whalers were expelled, jailed, or executed. As it happened, it was the United States that forced the issue, sending Commodore Perry in 1853 to demand humane treatment for castaways, the right of American vessels to refuel and buy provisions, and the opening of ports for trade. Authorized to use force if necessary, Perry presented his reluctant hosts with, among other gifts, a white flag for surrender should hostilities follow.



Granger, NYC — All rights reserved

The Black Ships of the United States

The initial occasion for serious Japanese reflection on the West occurred in 1853–1854, in the context of American commodore Matthew Perry’s efforts to “open” Japan to regular commercial relationships with the United States. His nine coal-fired steamships, belching black smoke and carrying a crew of some 1,800 men and more than 100 mounted cannons, became known in Japan as the “black ships.” Created around 1854, this image represents perhaps the best known of many such Japanese depictions of the American warships.

AP[®] Analyzing Evidence

What features of this image reveal Japanese fears about contacts made by the United States?

AP[®] EXAM TIP

You should understand the political and social features of the Meiji Restoration.

In the end, the Japanese avoided war. Aware of what had happened to China as a result of resisting European demands, Japan agreed to a series of unequal treaties with various Western powers. That humiliating capitulation to the demands of the “foreign devils” further eroded support for the shogunate, triggered a brief civil war, and by 1868 led to a political takeover by a group of young samurai from southern Japan. This decisive turning point in Japan’s history was known as the [Meiji Restoration](#), for the country’s new rulers claimed that they were restoring to power the young emperor, then a fifteen-year-old boy whose throne name was Meiji (MAY-jee), or Enlightened Rule. Despite his youth, he was regarded as the most recent link in a chain of descent that traced the origins of the imperial family back to the sun goddess Amaterasu. Having eliminated the shogunate, the patriotic young men who led the takeover soon made their goals clear — to save Japan from foreign domination not by futile resistance, but by a thorough transformation of Japanese society drawing on all that the modern West had to offer. “Knowledge shall be sought throughout the world,” they declared, “so as to strengthen the foundations of imperial rule.”

AP* Contextualization

To what extent were Japanese reformers justified in believing their independence was in danger?

Japan now had a government committed to a decisive break with the past, and it had acquired that government without massive

violence or destruction. By contrast, the defeat of the Taiping Uprising had deprived China of any such opportunity for a fresh start, while saddling it with enormous devastation and massive loss of life. Furthermore, Japan was of less interest to Western powers than either China, with its huge potential market and reputation for riches, or the Ottoman Empire, with its strategic location at the crossroads of Asia, Africa, and Europe. The American Civil War and its aftermath likewise deflected U.S. ambitions in the Pacific for a time, further reducing the Western pressure on Japan.

Modernization Japanese-Style

These circumstances gave Japan some breathing space, and its new rulers moved quickly to take advantage of that unique window of opportunity. Thus they launched a cascading wave of dramatic changes that rolled over the country in the last three decades of the nineteenth century. Like the more modest reforms of China and the Ottoman Empire, Japanese modernizing efforts were defensive, based on fears that Japanese independence was in grave danger. Those reforms, however, were revolutionary in their cumulative effect, transforming Japan far more thoroughly than even the most radical of the Ottoman efforts, let alone the limited “self-strengthening” policies of the Chinese.

AP* Causation

To what extent did Japan’s nineteenth-century transformations result in revolutionary changes?

The first task was genuine national unity, which required an attack on the power and privileges of both the daimyo and the samurai. In a major break with the past, the new regime soon ended the semi-independent domains of the daimyo, replacing them with governors appointed by and responsible to the national government. The central state, not the local authorities, now collected the nation's taxes and raised a national army based on conscription from all social classes.

Thus the samurai relinquished their ancient role as the country's warrior class and with it their cherished right to carry swords. The old Confucian-based social order with its special privileges for various classes was largely dismantled, and almost all Japanese became legally equal as commoners and as subjects of the emperor. Limitations on travel and trade likewise fell as a nationwide economy came to parallel the centralized state. Although there was some opposition to these measures, including a brief rebellion of resentful samurai in 1877, it was on the whole a remarkably peaceful process in which a segment of the old ruling class abolished its own privileges. Many, but not all, of these displaced elites found a soft landing in the army, bureaucracy, or business enterprises of the new regime, thus easing a painful transition.

Accompanying these social and political changes was a widespread and eager fascination with almost everything Western. Knowledge about the West — its science and technology; its various political and constitutional arrangements; its legal and educational systems; its dances, clothing, and

hairstyles — was enthusiastically sought out by official missions to Europe and the United States, by hundreds of students sent to study abroad, and by many ordinary Japanese at home. Western writers were translated into Japanese. “Civilization and Enlightenment” was the slogan of the time, and both were to be found in the West. The most prominent popularizer of Western knowledge, Fukuzawa Yukichi, summed up the chief lesson of his studies in the mid-1870s — Japan was backward and needed to learn from the West: “If we compare the knowledge of the Japanese and Westerners, in letters, in technique, in commerce, or in industry, from the largest to the smallest matter, there is not one thing in which we excel.... In Japan’s present condition there is nothing in which we may take pride vis-à-vis the West.”¹⁵

After this initial wave of uncritical enthusiasm for everything Western receded, Japan proceeded to borrow more selectively and to combine foreign and Japanese elements in distinctive ways. For example, the Constitution of 1889, drawing heavily on German experience, introduced an elected parliament, political parties, and democratic ideals, but that constitution was presented as a gift from a sacred emperor descended from the sun goddess. The parliament could advise, but ultimate power, and particularly control of the military, lay theoretically with the emperor and in practice with an oligarchy of prominent reformers acting in his name. Likewise, a modern educational system, which achieved universal primary schooling by the early twentieth century, was laced with Confucian-based moral instruction and exhortations of loyalty to the emperor. Christianity made little headway in Meiji Japan, but Shinto, an ancient religious tradition featuring

ancestors and nature spirits, was elevated to the status of an official state cult. Japan's earlier experience in borrowing massively but selectively from Chinese culture perhaps served it better in these new circumstances than either the Chinese disdain for foreign cultures or the reluctance of many Muslims to see much of value in the infidel West.

AP® EXAM TIP

Understand the changing attitudes toward gender roles in Japan in this era.

Like their counterparts in China and the Ottoman Empire, some reformers in Japan — male and female alike — argued that the oppression of women was an obstacle to the country's modernization and that family reform was essential to gaining the respect of the West. Fukuzawa Yukichi, who was widely read, urged an end to concubinage and prostitution, advocated more education for girls, and called for gender equality in matters of marriage, divorce, and property rights. But most male reformers understood women largely in the context of family life, seeing them as “good wife, wise mother.” By the 1880s, however, a small feminist movement arose, demanding — and modeling — a more public role for women. Some even sought the right to vote at a time when only a small fraction of men could do so. A leading feminist, Kishida Toshiko, not yet twenty years old, astonished the country in 1882 when she undertook a two-month speaking tour during which she addressed huge audiences. Only “equality and equal rights,” she argued, would allow Japan “to build a new

society.” Japan must rid itself of the ancient habit of “respecting men and despising women.”

While the new Japanese government included girls in its plans for universal education, it was with a gender-specific curriculum and in schools segregated by sex. Any thought of women playing a role in public life was harshly suppressed. A Peace Preservation Law of 1887, in effect until 1922, forbade women from joining political parties and even from attending meetings where political matters were discussed. The Civil Code of 1898 accorded absolute authority to the male head of the family, while grouping all wives with “cripples and disabled persons” as those who “cannot undertake any legal action.” To the authorities of Meiji Japan, a serious transformation of gender roles was more of a threat than an opportunity.

AP® DIGGING DEEPER

Early zaibatsu included the Mitsubishi corporation, still a major manufacturing and exporting business.

At the core of Japan’s effort at defensive modernization lay its state-guided industrialization program. More than in Europe or the United States, the government itself established a number of enterprises, later selling many of them to private investors. It also acted to create a modern infrastructure by building railroads, creating a postal service, and establishing a national currency and banking system. From the 1880s on, the Japanese government developed a distinctive form of “labor-intensive industrialization”

that relied more heavily on the country's abundant workforce and less on the replacement of labor by machinery and capital than in Western Europe or North America.¹⁶ By the early twentieth century, Japan's industrialization, organized around a number of large firms called *zaibatsu*, was well under way. The country became a major exporter of textiles, in part as a way to pay for needed imports of raw materials, such as cotton, owing to its limited natural resources. Soon the country was able to produce its own munitions and industrial goods as well. Its major cities enjoyed mass-circulation newspapers, movie theaters, and electric lights. All of this was accomplished through its own resources and without the massive foreign debt that so afflicted Egypt and the Ottoman Empire. No other country outside of Europe and North America had been able to launch its own Industrial Revolution in the nineteenth century. It was a distinctive feature of Japan's modern transformation.

Less distinctive, however, were the social results of that process. Taxed heavily to pay for Japan's ambitious modernization program, many peasant families slid into poverty. Their sometimes-violent protests peaked in 1883–1884 as the Japanese countryside witnessed infanticide, the sale of daughters, and starvation.



Woodblock print, 1858, by Ando or Utagawa Hiroshige [1797–1858]/Private Collection/Bridgeman Images

Japan's Modernization

This wood print shows Commodore Perry's gift of a small-scale train to the Japanese in 1853. In Japan, as in Europe, railroads quickly became a popular symbol of the country's modernization.

AP^{*} Comparison

To what extent are the signs of westernization shown in the image similar to those found in the image of "[The First Ottoman Constitution](#)"?

While state authorities rigidly excluded women from political life and denied them adult legal status, they badly needed female labor in the country's textile industry, which was central to Japan's economic growth. Accordingly, the majority of Japan's textile workers were young women from poor families in the countryside. Recruiters toured rural villages, contracting with parents for their daughters' labor in return for a payment that the girls had to repay from their wages. That pay was low and their working conditions were terrible. Most lived in factory-provided dormitories and worked twelve or more hours per day. While some committed

suicide or ran away and many left after earning enough to pay off their contracts, others organized strikes and joined the anarchist or socialist movements that were emerging among a few intellectuals. One such woman, Kanno Sugako, was hanged in 1911 for participating in a plot to assassinate the emperor. Efforts to create unions and organize strikes, both illegal in Japan at the time, were met with harsh repression even as corporate and state authorities sought to depict the company as a family unit to which workers should give their loyalty, all under the beneficent gaze of the divine emperor.

Japan and the World

Japan's modern transformation soon registered internationally. By the early twentieth century, its economic growth, openness to trade, and embrace of "civilization and enlightenment" from the West persuaded the Western powers to revise the unequal treaties in Japan's favor. This had long been a primary goal of the Meiji regime, and the Anglo-Japanese Treaty of 1902 now acknowledged Japan as an equal player among the Great Powers of the world.



Pictures from History/Bridgeman Images

Japanese Women Workers

Young women were prominent in Japan's emerging textile industry. The women in this photograph from a silk factory around 1900 are spinning silk threads from raw cocoons.

AP* Comparison

To what extent are the elements of this early twentieth-century silk factory different from elements found in a modern factory?

AP* Contextualization

To what extent did Japan's process of industrialization reflect the process of industrialization in other parts of the world?

Not only did Japan escape from its semi-colonial entanglements with the West, but it also launched its own empire-building enterprise, even as European powers and the United States were carving up much of Asia, Africa, and Pacific Oceania into colonies or spheres of influence. It was what industrializing Great Powers did in the late nineteenth century, and Japan followed suit, in part

to compensate for the relative poverty of its natural resource base. A successful war against China (1894–1895) established Japan as a formidable military competitor in East Asia, replacing China as the dominant power in the region. Ten years later in the [Russo-Japanese War](#) (1904–1905), which was fought over rival imperial ambitions in Korea and Manchuria, Japan became the first Asian state to defeat a major European power. Through those victories, Japan also gained colonial control of Taiwan and Korea and a territorial foothold in Manchuria. And in the aftermath of World War I, Japan acquired a growing influence in China's Shandong Peninsula and control over a number of Micronesian islands under the auspices of the League of Nations.

Japan's entry onto the broader global stage was felt in many places (see [Map 11.3](#)). It added yet one more imperialist power to those already burdening a beleaguered China. Defeat at the hands of Japanese upstarts shocked Russia and triggered the 1905 revolution in that country. To Europeans and Americans, Japan was now an economic, political, and military competitor in Asia.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 11.3 The Rise of Japan

As Japan modernized after the Meiji Restoration, it launched an empire-building program that provided a foundation for further expansion in the 1930s and during World War II.

Description

In 1875, before acquiring territories, Japan geographically extended from Nagasaki on the south to Kuril Islands on the north. IN 1910, it acquired Taiwan in 1895, Korea in 1910, and Karafutu in 1905. Sphere of Japanese influence in Manchuria is shaded. Japanese railroads are marked with lines, and extend throughout the island. Major industrial areas marked on the map are Hiroshima, Osaka, Kyoto, and Tokyo.

AP^{*} Comparison

To what extent did Japan's geography create disadvantages for its imperialist policy compared to China or Russia?

In the world of subject peoples, the rise of Japan and its defeat of Russia generated widespread admiration among those who saw Japan as a model for their own modern development and perhaps as an ally in the struggle against imperialism. Some Poles, Finns, and Jews viewed the Russian defeat in 1905 as an opening for their own liberation from the Russian Empire and were grateful to Japan for the opportunity. Despite Japan's aggression against their country, many Chinese reformers and nationalists found in the Japanese experience valuable lessons for themselves.

Thousands flocked to Japan to study its achievements.

Newspapers throughout the Islamic world celebrated Japan's victory over Russia as an "awakening of the East" that might herald Muslims' own liberation. Some Turkish women gave their children Japanese names. Indonesian Muslims from Aceh wrote to the Meiji emperor asking for help in their struggle against the Dutch, and Muslim poets wrote odes in his honor. The Egyptian nationalist Mustafa Kamil spoke for many when he declared: "We are amazed by Japan because it is the first Eastern government to utilize Western civilization to resist the shield of European imperialism in Asia."¹⁷

Those who directly experienced Japanese imperialism in Taiwan or Korea no doubt had a less positive view, for its colonial policies matched or exceeded the brutality of European practices. In the

twentieth century, China and much of Southeast Asia suffered bitterly under Japanese imperial aggression. Nonetheless, both the idea of Japan as a liberator of Asia from the European yoke and the reality of Japan as an oppressive imperial power in its own right derived from the country's remarkable modern transformation and its distinctive response to the provocation of Western intrusion.

REFLECTIONS

Success and Failure in History

Beyond describing what happened in the past and explaining why, historians often find themselves evaluating the events they study. When they make judgments about the past, notions of success and failure frequently come into play. Should Europe's Industrial Revolution and its rise to global power be regarded as a success? If so, does that imply that other civilizations were failures? Should we consider Japan more successful than China or the Ottoman Empire during the nineteenth century? Three considerations suggest that we should be very careful in applying these ideas to the complexities of the historical record.

First, and most obviously, is the question of criteria. If the measure of success is national wealth and power, then the Industrial Revolution surely counts as a great accomplishment, at least for some. But if preservation of the environment, spiritual growth, and the face-to-face relationships of village life are more highly valued, then industrialization, as Gandhi argued, might be more reasonably considered a disaster. Certainly the expectation of endless economic growth, which derived from the Industrial Revolution, has been a primary factor in generating the climate changes that threaten modern society in the twenty-first century.

Second, there is the issue of “success for whom?” British artisans who lost their livelihood to industrial machines as well as Japanese women textile workers who suffered through the early stages of industrialization might be forgiven for not appreciating the “success” of their countries’ transformation, even if their middle-class counterparts and subsequent generations benefited. In such cases, issues of both social and generational justice complicate any easy assessment of the past.

Third, and finally, success is frequently associated with good judgment and wise choices, yet actors in the historical drama are never completely free in making their decisions, and none, of course, have the benefit of hindsight, which historians enjoy. Did the leaders of China and the Ottoman Empire fail to push industrial development more strongly, or were they not in a position to do so? Were Japanese leaders wiser and more astute than their counterparts elsewhere, or did their knowledge of China’s earlier experience and their unique national history simply provide them with circumstances more conducive to modern development? Such questions regarding the possibilities and limitations of human action have no clear-cut answers, but they might caution us about any easy assessment of success and failure.

Chapter Review

AP[®] Key Terms

Taiping Uprising

Opium Wars

Commissioner Lin Zexu

unequal treaties

informal empire

self-strengthening

Boxer Uprising

Chinese revolution of 1911–1912

“the sick man of Europe”

Tanzimat

Young Ottomans

Sultan Abd al-Hamid II

Young Turks

Tokugawa Japan

Meiji Restoration

Russo-Japanese War

Big Picture Questions

1. “The responses of China, the Ottoman Empire, and Japan to European powers in the nineteenth century were caused by pressures from within each of those societies.” Provide evidence to support this statement.

2. To what extent did reactions against European intrusion into China, the Ottoman Empire, and Japan affect proposals to “modernize” their governments and societies?
3. **AP® Making Connections:** To what extent were the responses of China, Japan, and the Ottoman Empire to Western imperialism different from those of Africa, South Asia, and Southeast Asia?

Next Steps: For Further Study

Carter V. Finley, *The Turks in World History* (2004). A study placing the role of Turkish-speaking peoples in general and the Ottoman Empire in particular in a global context.

Marius B. Jansen, *The Making of Modern Japan* (2002). A well-regarded account of Japan since 1600 by a leading scholar.

Stephen R. Platt, *Autumn in the Heavenly Kingdom: China, the West, and the Epic Story of the Taiping Civil War* (2012). A dramatic account of the Taiping Rebellion and the role of the West in it.

Jonathan D. Spence, *The Search for Modern China* (1999). Probably the best single-volume account of Chinese history from about 1600 through the twentieth century.

E. Patricia Tsurumi, *Factory Girls: Women in the Thread Mills of Meiji Japan* (1990). An examination of the lives of women in Japan’s nineteenth-century textile factories.

Arthur Waley, *The Opium War through Chinese Eyes* (1968). An older classic that views the Opium War from various Chinese points of view.

“The Meiji Revolution,” directed by Alex Gibney, The Annenberg CPB Project, 1992, found on YouTube. A well-produced documentary on the rise of modern Japan, featuring major scholars in the field.

Shirvan Neftchi, "The Decline of the Ottoman Empire," The Caspian Report, found on YouTube. A ten-minute video that offers an interpretation of the declining fortunes of the Ottoman Empire.

AP® SKILLS WORKSHOP

Argument Development

In this workshop, we'll begin to put together all of the building blocks of claim, evidence, and reasoning and start to develop a full historical argument, such as you would have to write on the Long-Essay Question on the AP® exam. In later workshops, we'll add in documentary evidence to help prepare you for the Document-Based Question.

UNDERSTANDING ARGUMENT DEVELOPMENT

In order to build a historical argument, historians begin by making a claim, or thesis, that is based on historical reasoning — such as comparison, causation, or continuity and change. Historians support that claim with appropriate and historically defensible evidence. They then take into consideration any counterarguments (evidence that contradicts the claim) or qualifications (evidence that might modify their claim). Those are the key components to building a historical argument. Most of these terms should be familiar to you from previous workshops in this book, but in this workshop we'll go into them in more detail and show you specifically how to use them in order to be successful on the AP® exam.

ARGUMENT DEVELOPMENT ON THE AP® WORLD HISTORY EXAM

On the AP® exam, you will be asked to write two historical arguments. One is the Document-Based Question (DBQ), and the other the Long-Essay Question (LEQ). The DBQ is worth 25 percent of the exam and will require you to read seven documents from which you will create an argument in response to a prompt. Since the DBQ is based on primary source information, much of the evidence you will use to support your argument is provided for you. However, you need to be able to contextualize your argument by setting the stage, historically speaking, for what was going on around the time mentioned in the prompt. You also need to know history well enough that you can create a solid argument for which you will use the documents. These documents should be used in service of your thesis, which should then provide the roadmap for your essay. You should have strong topic sentences that dive into the things mentioned in your thesis, and then use documentary evidence to support your reasoning. According to the College Board, you should use at least six documents accurately and describe them, not just quote from them. Refer to the workshops in [Chapters 8](#) and [9](#) to review how to use primary source documents as evidence.

The LEQ is worth 15 percent of the overall score. You will have a choice of three prompts for this question. The prompts will be very similar for all three choices but will focus on different time periods. Make sure you choose the time period you know the most about so you can create a strong argument supported by lots of specific pieces of evidence. In this essay, the entirety of the information comes from you. You will need to know the historical reasoning skill you wish to use in answering the prompt, and you will also

need to have all the pieces of evidence you wish to use memorized. This means you need to read your history book! That is the only way to build the content knowledge you need to tackle this essay. Just like on the DBQ, you will need to begin your essay by contextualizing the prompt and then creating a solid thesis statement that addresses the prompt and provides a roadmap for your essay, which will make use of one of the historical reasoning skills. You will need to write topic sentences that refer back to the thesis and address one portion of the prompt specifically. You will then weave evidence into the body of each paragraph, making sure you stick with your line of reasoning while acknowledging that there may be more than one way to interpret the evidence. This seems like a hard thing to do, but since you have only 35 minutes to write this essay, the essay does not have to be very long and complex. Rather, in a page or two, it needs to answer the “question” posed by the prompt and support that answer with solid evidence.

WRITING A HISTORICAL ARGUMENT

In order to write an effective historical argument, you need to include the following components. Each of these components is worth a certain number of points on the AP® exam:

Contextualization (0–1 point): Contextualization can be placed in many different areas of the essay, but since it is supposed to set the stage for the answer you are crafting with your thesis and evidence, it makes sense to contextualize in your introductory paragraph. In this section of your argument, you are establishing

the historical context for your argument. What is the situation that leads to your claim?

Claim/Thesis (0–1 point): The claim is the main idea of your argument. The thesis is the formal statement of that claim. An effective thesis should do the following things:

- address the prompt/answer the question posed by the prompt
- be accurate
- establish your reasoning (comparison, continuity and change, or causation)
- establish the structure of your essay by previewing the points you'll make
- address the counterargument

That's a lot for one sentence, but it's an important sentence. Your thesis statement should be in the opening paragraph of the essay, although you should also restate it in the conclusion.

Let's look at a model thesis, taken from the model essay later in this workshop, to see how the author hit these points:

Although the transition was tumultuous, nations such as Britain who chose to industrialize became more powerful economically, which in turn led to the military power needed to control large areas of the world.

In fact, this statement can become a template for your thesis:

Although [address counterargument], [state claim that includes reasoning], [preview two topics].

Evidence (0–2 points on the Long-Essay Question, 0–3 points on the Document-Based Question): Evidence works a little differently on the Long-Essay Question than on the Document-Based Question. On the Long-Essay Question, you can earn up to 2 points for use of evidence: one for using specific evidence, and another for tying the evidence back to the thesis. On the Document-Based Question, you can score up to 3 points: 2 points for supporting your argument with at least six documents, and 1 more point for supporting your argument with a piece of evidence beyond the documents. Overall, the key to earning these points is to create a cohesive argument, selecting good evidence to support your argument, and then adding analysis/commentary after every piece of evidence to tie it directly back to your thesis. We cannot stress this enough. Evidence can be interpreted more than one way. It is up to you to demonstrate how your evidence supports your thesis.

This is why it is critically important to write a thesis statement that sets the stage for the essay and then use topic sentences that build on the structure established in the thesis. The thesis and topic sentences are the basic structure of your argument. Your evidence supports that structure and creates a cohesive argument. If you do that, and supply accurate evidence that supports your argument, you might just earn all of the points!

Analysis and Reasoning (0–2 points): The analysis and reasoning within your argument, which are set up by your thesis statement, are where you show how the evidence relates to the claim. Here you use one of three historical reasoning skills —

comparison, continuity and change, or causation — in order to answer the prompt. You should only use ONE reasoning skill and stick with it throughout the essay. This is critical to scoring this point on the exam. Many of the prompts you will encounter on the exam could be answered using more than one reasoning skill. Your job is to decide which one you want to use and then stick to it. Doing so in a well-structured argument will earn you this 1 point. In order to earn the other point, you will need to demonstrate your ability to acknowledge the existence of multiple perspectives within your argument — nuance. Although there are many ways to do that, the most obvious way is to discuss changes as well as continuities when writing a continuity and change essay, similarities as well as differences in a comparison essay, or multiple causes (or causes as well as effects) if using causation as the reasoning skill.

The most subjective point for exam graders is the “complexity” point, which asks that students demonstrate a complex understanding of the subject matter by using evidence to “corroborate, qualify, or modify” an argument. Having a good counterargument will help with this, but it will also help if you avoid absolutes. “X caused Y” ignores all other viewpoints. “X greatly contributed to Y” leaves room to discuss what else contributed. Using language that is not absolute is called qualifying your argument, and it’s something you should practice in every discipline, because it allows you to recognize the complexity of the subject matter.

[A Model of a Historical Argument](#)

What do these components look like when they are all put together into an essay written for the AP® World History exam? Below is a model. You will note that we have annotated each of the elements outlined above.

Contextualization — As the nineteenth century progressed, industrialization and Enlightenment ideals became more widespread in Europe, and long-standing, trade-controlling empires such as the Ottoman Empire and the Qing dynasty in China had to decide how to respond. Should they change their long-standing ways of life and embrace industrialization, or should they hold on to their traditions and continue doing what had worked for centuries?

Claim of comparison — Although the Ottomans and China responded differently to the pressure to modernize, they were both afraid of the societal turmoil that might result from industrialization.

Topic sentence: introducing similarities — Both China and the Ottomans had long been at the center of global trade, and both wanted to maintain that status quo. China was a center of manufacturing for silk and porcelain, while the Ottomans had a large number of craft guilds that specialized in metal products, carpets, and the processing of spices. Their economies were the envy of the world as a result. Almost overnight, this economic power seemed to evaporate, as Europe began to use mechanization to produce the goods that the Ottomans and Chinese had traded so successfully. China and the Ottomans had to respond to European industrialization, but both were worried about the upheaval caused by reforming the economy, the Enlightenment-fueled societal changes that seemed to go hand-in-hand with industrialization. In China, landlords and provincial officials pushed back on reforms that would diminish their political power and social prestige. In the Ottoman Empire, the Janissary corps, the religious scholars, and the powerful guilds pushed back on anything that would diminish or alter their control over the economy, social structure, or political power. This caused neither empire to implement the full scale reforms necessary to modernize.

Evidence of similarities

Description

The text reads as follows:

As the nineteenth century progressed, industrialization and Enlightenment ideals became more widespread in Europe, and long-standing, trade-controlling empires such as the Ottoman Empire and the Qing dynasty in China had to decide how to respond. [A corresponding note reads Contextualization.] Should they change

their long-standing ways of life and embrace industrialization, or should they hold on to their traditions and continue doing what had worked for centuries? Although the Ottomans and China responded differently to the pressure to modernize, they were both afraid of the societal turmoil that might result from industrialization. [The last sentence is highlighted and a corresponding note reads Claim of comparison.]

Both China and the Ottomans had long been at the center of global trade, and both wanted to maintain that status quo. [This sentence is highlighted and a corresponding note reads Topic sentence: introducing similarities.] China was a center of manufacturing for silk and porcelain, while the Ottomans had a large numbers of craft guilds that specialized in metal products, carpets, and the processing of spices. Their economies were the envy of the world as a result. Almost overnight, this economic power seemed to evaporate, as Europe began to use mechanization to produce the goods that the Ottomans and Chinese had traded so successfully. China and the Ottomans had to respond to European industrialization, but both were worried about the upheaval caused by reforming the economy, the Enlightenment-fueled societal changes that seemed to go hand-in-hand with industrialization. In China, landlords and provincial officials pushed back on reforms that would diminish their political power and social prestige. In the Ottoman Empire, the Janissary corps, the religious scholars, and the powerful guilds pushed back on anything that would diminish or alter their control over the economy, social structure, or political power. This caused neither empire to implement the full scale reforms necessary to modernize. [A note referring to the whole paragraph reads, Evidence of similarities.]

Topic sentence:
introducing
differences
(counter-
argument)

Despite all of this pushback, there were efforts at reform, though China responded even more conservatively than the Ottomans.

Evidence of
differences in
changes, but
similarly
ineffective
(counter-
argument)

In the Ottoman empire, the leadership initially used what they termed Defensive Modernization to reorganize the army and build factories to industrialize papermaking, cloth, and armaments. Then, under the Tanzimat reforms, more modernization was promoted, including upgrading the constitution to include rights for the diverse groups living within the empire along with economic reforms such as building railroads, steamships, and a modern postal service. These reforms would then lead to the Young Ottoman reforms and finally to the Young Turk reforms. With each of these reforms, the goal was to broaden political and human rights much as Europe had done, in the hope that all these reforms would lead to the empire being able to withstand economic and military incursion from the outside. Unfortunately, the reforms faced so much pushback and came so late that the Ottoman Empire became the “sick man of Europe” and was dismantled by France, Britain, and Russia. China responded through the self-strengthening movement, which attempted to use traditional Chinese institutions like the exam system, the bureaucracy, and provincial officials to strengthen governmental control, help the rural poor, and half-heartedly industrialize by building a few steel mills and textile factories. Budgets for military reforms were spent on a decorative marble ship, rather than on a modern navy. Bureaucrats and royals who had for so long seen China as the Middle Kingdom just could not fathom a world that would not continue on as it had for so many centuries, and so they did not take the task of economic and political modernization to heart.

Conclusion that
summarizes
argument and
connects back
to thesis

In conclusion, while both the Qing and the Ottomans were the inheritors of long-standing, powerful empires, the shift toward European domination driven by rapid industrialization and shifting social and political power resulted in both empires collapsing by the early twentieth century. Because of strong traditionalist forces in both empires, neither was able to fully embrace modernization and industrialization. Although each approached the problem of how to survive in a new global arena differently, the fear of social upheaval that would result from complete modernization caused them both to respond insufficiently.

Description

The text reads as follows:

As the nineteenth century progressed, industrialization and Enlightenment ideals became more widespread in Europe, and long-standing, trade-controlling empires such as the Ottoman Empire and

the Qing dynasty in China had to decide how to respond. [A corresponding note reads Contextualization.] Should they change their long-standing ways of life and embrace industrialization, or should they hold on to their traditions and continue doing what had worked for centuries? Although the Ottomans and China responded differently to the pressure to modernize, they were both afraid of the societal turmoil that might result from industrialization. [The last sentence is highlighted and a corresponding note reads Claim of comparison.]

Both China and the Ottomans had long been at the center of global trade, and both wanted to maintain that status quo. [This sentence is highlighted and a corresponding note reads Topic sentence: introducing similarities.] China was a center of manufacturing for silk and porcelain, while the Ottomans had a large numbers of craft guilds that specialized in metal products, carpets, and the processing of spices. Their economies were the envy of the world as a result. Almost overnight, this economic power seemed to evaporate, as Europe began to use mechanization to produce the goods that the Ottomans and Chinese had traded so successfully. China and the Ottomans had to respond to European industrialization, but both were worried about the upheaval caused by reforming the economy, the Enlightenment-fueled societal changes that seemed to go hand-in-hand with industrialization. In China, landlords and provincial officials pushed back on reforms that would diminish their political power and social prestige. In the Ottoman Empire, the Janissary corps, the religious scholars, and the powerful guilds pushed back on anything that would diminish or alter their control over the economy, social structure, or political power. This caused neither empire to implement the full scale reforms necessary to modernize. [A note referring to the whole paragraph reads, Evidence of similarities.]

The text reads as follows:

Despite all of this pushback, there were efforts at reform, though China responded even more conservatively than the Ottomans. [This

sentence is highlighted and a corresponding note reads Topic sentence: introducing differences (counterargument).] In the Ottoman Empire, the leadership initially used what they termed Defensive Modernization to reorganize the army and build factories to industrialize papermaking, cloth, and armaments. Then, under the Tanzimat reforms, more modernization was promoted, including upgrading the constitution to include rights for the diverse groups living within the empire along with economic reforms such as building railroads, steamships, and a modern postal service. These reforms would then lead to the Young Ottoman reforms and finally to the Young Turk reforms. With each of these reforms, the goal was to broaden political and human rights much as Europe had done, in the hope that all these reforms would lead to the empire being able to withstand economic and military incursion from the outside. Unfortunately, the reforms faced so much pushback and came so late that the Ottoman Empire became the 'sick man of Europe' and was dismantled by France, Britain, and Russia. China responded through the self-strengthening movement, which attempted to use traditional Chinese institutions like the exam system, the bureaucracy, and provincial officials to strengthen governmental control, help the rural poor, and half-heartedly industrialize by building a few steel mills and textile factories. Budgets for military reforms were spent on a decorative marble ship, rather than on a modern navy. Bureaucrats and royals who had for so long seen China as the Middle Kingdom just could not fathom a world that would not continue on as it had for so many centuries, and so they did not take the task of economic and political modernization to heart. [A note referring to the entire paragraph reads Evidence of differences in changes, but similarly ineffective (counterargument).]

In conclusion, while both the Qing and the Ottomans were the inheritors of long-standing, powerful empires, the shift toward European domination driven by rapid industrialization and shifting social and political power resulted in both empires collapsing by the early twentieth century. Because of strong traditionalist forces in both empires, neither was able to fully embrace modernization and

industrialization. Although each approached the problem of how to survive in a new global arena differently, the fear of social upheaval that would result from complete modernization caused them both to respond insufficiently. [A corresponding note reads Conclusion that summarizes argument and connects back to thesis.]

BUILDING AP® SKILLS

1. **Activity: Identifying a Historical Argument.** Read Historians' [Voices 11.1](#) and identify the components of the historical argument listed below:

Claim/Thesis:

Pieces of evidence that support the thesis:

Type of reasoning:

The counterargument, or contradictory evidence:

2. **Activity: Building a Historical Argument Paragraph.**

Below we have given you the prompt and thesis for a historical argument. We then provide a topic sentence for one paragraph of that argument. Find evidence in "[The Industrial Revolution and Latin America in the Nineteenth Century](#)," and apply the reasoning skill evident in the thesis to create one paragraph of a historical argument.

When you are done, explain what you have learned about the structure of a good argument.

Prompt: Evaluate the extent to which the Industrial Revolution impacted Japan.

Thesis: Although Japan was forced to sign unequal treaties with the major industrialized powers, it quickly embarked on a modernization project that transformed it into a global power.

Topic sentence: In the mid-nineteenth century, Japan was an isolated country that treated foreigners with suspicion, until it was forced open in 1853.

Evidence from the text that could be used to support the topic sentence:

Type of reasoning:

- 3. Activity: Creating a Historical Argument.** Using evidence from the section of [Chapter 11 titled “The Ottoman Empire and the West in the Nineteenth Century,”](#) create a historical argument based on the prompt below. Before you begin, outline your argument by filling in the blanks below with a thesis statement and at least two topic sentences that clearly link to the thesis. (You are not limited to two paragraphs.) Be sure that you are making an argument that takes into consideration the complexity of the evidence.

Prompt: Evaluate the extent to which Japanese political reforms mirrored reforms in the Ottoman Empire.

Historical reasoning skill I want to use to answer this prompt:

Thesis statement based on reasoning skill and prompt:

Topic sentence for paragraph 1:

Evidence for paragraph 1:

Topic sentence for paragraph 2:

Evidence for paragraph 2:

Type of reasoning:

China: On the Brink of Change

By the end of the nineteenth century, growing numbers of thoughtful Chinese recognized that their country was in crisis. A decisive military defeat in a war with Japan (1894–1895) represented a further humiliation to a country already reduced to a semi-colonial dependent of various European powers. And the Boxer rebellion (1898–1901) disclosed a virulent antiforeign and anti-Christian outlook even among rural people. This upheaval demonstrated — once again — the ability of China’s vast peasant population to make its presence felt in the political life of the country, as it had in the Taiping Uprising of the 1850s and 1860s (see “The Crisis Within” earlier in this chapter). Its outcome — foreign occupation of Beijing and large reparation payments from China’s government — revealed China’s continuing weakness relative to European powers and Japan.

In this context, many educated Chinese began to consider various alternatives to the status quo. Some sought reform of various kinds, aimed at preserving the Qing dynasty regime. And several such projects were initiated: ending the traditional civil service examination system, modernizing the military, having consultations about a constitution, and creating elected provincial assemblies. Other voices were more revolutionary, seeking to replace dynastic China with a new society and political system altogether. The climax of this process occurred in 1912 with the

collapse of the Qing dynasty and the end of several millennia of imperial rule. The sources that follow provide a glimpse of the various possibilities that awaited China on the brink of dramatic transformation.

LOOKING AHEAD

DOING HISTORY

As you read these documents, consider the extent to which Chinese attempts at reform were similar to other attempts at reform in other societies. Think about what the various authors meant by “reform” or “modernization.” Also, consider the extent to which these reform efforts were successful.

SOURCE 11.1 Toward a Constitutional Monarchy

Among the leading advocates of reform in the aftermath of China’s defeat by Japan was Kang Youwei (1858–1927), a brilliant Confucian scholar and political thinker. Understanding Confucius as a reformer, he argued that the emperor could be an active agent for China’s transformation while operating in a parliamentary and constitutional setting. With its emphasis on human goodness, self-improvement, and the moral example of superiors, Confucianism could provide a framework for real change even as it protected China from “moral degeneration” and an indiscriminate embrace of Western culture. In an appeal to the emperor in early 1898, Kang Youwei spelled out his understanding of what China needed.

KANG YOUWEI | *An Appeal to Emperor Guangxu* | 1898

Section 1

A survey of all states in the world will show that those states that undertook reforms became stronger while those states which clung to the past perished.... If Your Majesty, with your discerning brilliance, observes the trends in other countries, you will see that if we can change, we can preserve ourselves; but if we cannot change, we shall perish....

It is a principle of things that the new is strong but the old is weak.... [T]here are no institutions that should remain unchanged for a hundred years. Moreover our present institutions are but unworthy vestiges of the Han, Tang, Yuan, and Ming dynasties.... [T]hey are the products of fancy writing and corrupt dealing of the petty officials rather than the original ideas of the ancestors. To say that they are ancestral institutions is an insult to the ancestors. Furthermore institutions are for the purpose of preserving one's territories. Now that the ancestral territory cannot be preserved, what good is it to maintain the ancestral institutions? ...

Questions to Consider

1. In this section, how does Kang Youwei both support and challenge Confucian traditions?
2. What is the context behind Kang's statements criticizing the origin of the current institutions?

Section 2

Nowadays the court has been undertaking some reforms, but the action of the emperor is obstructed by the ministers, and the recommendations of the able scholars are attacked by old-fashioned bureaucrats. If the charge is not “using barbarian ways to change China,” then it is “upsetting ancestral institutions.” ... I beg Your Majesty to make up your mind and to decide on the national policy.

After studying ancient and modern institutions, Chinese and foreign, I have found that ... ancient times were different from today. I hope that Your Majesty will daily read Mencius [a famous Confucian writer] and follow his example of loving the people ... but it should be remembered that the [present] age of universal unification is different from that of sovereign nations.... As to the republican governments of the United States and France and the constitutional governments of Britain and Germany, these countries are far away and their customs are different from ours.... Consequently I beg Your Majesty to adopt the purpose of Peter the Great of Russia as our purpose and to take the Meiji Reform of Japan as the model of our reform. The time and place of Japan’s reforms are not remote and her religion and customs are somewhat similar to ours. Her success is manifest; her example can be followed.

Source: Wm. Theodore de Bary and Richard Lufrano, eds., *Sources of Chinese Tradition: From 1600 through the Twentieth Century* (New York: Columbia University Press, 2000), 269–70.

Questions to Consider

1. What obstacles to reform does Kang Youwei identify in this section?
2. Why did Kang Youwei prefer the models of Peter the Great of Russia or the Meiji Restoration in Japan to those of republican France or the United States?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze whether the author's purpose was primarily to challenge imperial authority or primarily to preserve it.



SOURCE 11.2 Resistance to Change

A growing reform movement also triggered conservative opposition, rooted in particular understandings of China's Confucian tradition. These brief excerpts from more traditionally oriented Chinese scholars illustrate that opposition.

Conservative Reactions after the Sino-Japanese War | late 19th / early 20th century

From Zeng Lian: "The state (dynasty) belongs to the ancestors; the emperor merely maintains the dynasty for them. He cannot change the permanent laws laid down by the ancestors."

From Chu Chengbo: "... [O]ur trouble is not that we lack good institutions, but that we lack upright minds. If we seek to reform institutions, we must first reform men's minds. Unless all men of ability assist each other, good laws become mere paper documents; unless those who supervise them are fair and

enlightened, the venal will end up occupying the places of the worthy....”

From Ye Dehui: “An examination of the causes of success and failure in government reveals that in general the upholding of Confucianism leads to good government and the adoption of foreignism leads to disorder.... Confucianism represents the supreme expression of justice in the principles of Heaven and the hearts of men.”

Source: Wm. Theodore de Bary and Richard Lufrano, eds., *Sources of Chinese Tradition: From 1600 through the Twentieth Century* (New York: Columbia University Press, 2000), 274–75, 279–80.

Questions to Consider

1. What does this text reveal about Zeng Lian’s attitude toward imperial authority?
2. Which sections of Chinese society would have found these arguments appealing?
3. How might Kang Youwei have reacted to these passages?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the reasons some Chinese intellectuals opposed reforms even as the Chinese imperial structure faced increasing dangers.



SOURCE 11.3 Gender, Reform, and Revolution

Among those seeking to change China, the question of women's roles in society frequently arose. The most well-known advocate for women was Qiu Jin (1875–1907). Born into a well-to-do family with liberal inclinations and married to a much older man at age eighteen, she was distinctly unsatisfied in such a conventional life and developed a growing feminist awareness, sometimes dressing in men's clothes and Western styles. In 1903, Qiu Jin left her husband and children to pursue an education in Japan, selling her jewelry to finance the trip. Returning to China in 1906, she started a women's magazine, the *Chinese Women's Journal*, which was a strong advocate for women's independence and education. Soon Qiu Jin became active in revolutionary circles. For her role in an abortive plot to overthrow the Qing dynasty, she was arrested, tortured, and beheaded in 1907 at the age of thirty-two. The selection that follows comes from her most famous appeal for the rights of women.

QIU JIN | *Address to Two Hundred Million Fellow Countrywomen* | 1904

Section 1

Alas, the most unfairly treated things on this earth are the two hundred million who are born as Chinese women. We consider ourselves lucky to be born to a kind father. If we are unlucky, our father will be an ill-tempered and unreasonable person who ... will resent us and say things like “she's eventually going to someone else's family” and give us cold and contemptuous looks. When we grow a few years older, without bothering to ask us our thoughts, they will bind our tender, white and natural feet with a strip of

cloth.... In the end, the flesh is mangled and the bones broken, all so that relatives, friends and neighbors can say, “the girl from so and so’s family has tiny feet.”

When the time comes (for the parents) to select a husband ... , the daughter’s parents will go along with any proposal as long as his family is rich and powerful.... On the wedding day, one will sit in the brightly decorated bridal sedan chair barely able to breathe. When we arrive at the new home, if the husband is ... no good, her family will blame it “on our wrong conduct in a previous life,” or simply “bad luck.” If we dare complain, or otherwise try to counsel our husbands, then a scolding and beating will befall us. Others who hear of the abuse will say: “She is a woman of no virtue. She does not act as a wife should!” Can you believe such words? ... Further inequities will follow if the husband dies. The wife will have to wear a mourning dress for three years and will not be allowed to remarry. Yet, if the wife dies, the husband only needs to wear a blue (mourning) braid. Some men find even that unbecoming and do not bother to wear it at all. Even when the wife has only been dead for three days, he can go out and cavort and indulge himself.... In the beginning, Heaven created all people with no differences between men and women.... Why are things so unjust? Everyday these men say, “We ought to be equal and treat people kindly.” Then why do they treat women so unfairly and unequally as if they were African slaves?

Questions to Consider

1. How does Qiu Jin describe the difficulties that faced Chinese women?
2. How does she account for these sad conditions?
3. In what ways did Qiu Jin's feminism pose a challenge to Chinese social traditions?

Section 2

A woman has to learn not to depend on others, but to rely on herself instead.... Why can't we reject footbinding? Are they afraid of women being educated, knowledgeable, and perhaps surpassing them? Men do not allow us to study. We must not simply go along with their decision without even challenging them....

However, from now on I hope we can leave the past behind us and focus on our future.... If you have a decent husband who wants to establish a school, do not stop him. If you have a fine son who wishes to study abroad, do not stop him.... If you have a son, send him to school. Do the same for your daughter and never bind her feet. If you have a young girl, the best choice would be for her to attend school, but even if she is unable to attend schools, you should teach her to read and write at home. If you come from a family of officials that has money, you should persuade your husband to establish schools and factories and do good deeds that will help common people. If your family is poor, you should work hard to help your husband.... These are my hopes. All of you are aware that we are about to lose our country. Men can scarcely protect themselves. How can we rely on them? We must revitalize ourselves. Otherwise all will be too late when

the country is lost. Everybody! Everybody! Please keep my hopes alive!

Source: David G. Atwill and Lurong Y. Atwill, *Sources in Chinese History* (Upper Saddle River, NJ: Prentice Hall, 2010), 140–41.

Questions to Consider

1. What solutions does Qiu Jin propose?
2. To what extent might these solutions pose a political threat to the Chinese state?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the extent to which Qiu Jin's feminism posed a political challenge to China's imperial system.



SOURCE 11.4 Cutting the Queue

Another sign of changing times in late nineteenth-century China was the growing frequency with which more radical Chinese men began to cut or hide their *queue*, the long braided tail of hair that descended from their largely shaved heads. That hairstyle had been forcibly imposed by Manchu rulers of the Qing dynasty and had been periodically resisted since the seventeenth century. From the mid-1890s on, cutting the queue became a symbol of opposition to the Qing dynasty, of a favorable attitude toward modernization, and of a commitment to substantial political change in China. [Source 11.4](#) provides an illustration from 1911 of this radical political action.



Historia/REX/Shutterstock

9

Questions to Consider

1. How do you explain the responses to this event by the various figures visible in the image? Notice especially the man in the lower left with his hands upraised, and the man in Western dress in the lower right.
2. How does the public setting for this event shape your understanding of its significance? Keep in mind also that earlier in its history, the Qing dynasty had applied the death penalty for those cutting their queue.

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the extent to which cutting the queue was a revolutionary act.



SOURCE 11.5 Toward Revolution

While some advocates for change pressed for various reforms within the framework of Qing dynasty China, others felt that the millennia-old monarchy itself had to be overthrown if China was to modernize and prosper as a nation. Among them was Wang Jingwei, a political figure who had studied in Japan and later joined the revolutionary movement. When the Chinese government in 1908 announced plans for developing a quite conservative constitution, Wang Jingwei wrote a ferocious rebuttal, excerpted in [Source 11.5](#). At the time, he was in prison awaiting execution for his revolutionary activities.

WANG JINGWEI | *We Want a Republic, Not a Constitutional Monarchy* | April 25, 1910

Section 1

The constitutionalists say that ... the establishment of a constitutional monarchy will lead to the establishment of a good government. But we revolutionaries emphatically do not share this optimism.... [U]nless the monarchical power is destroyed, there is no way of eliminating the existing state system and replacing it with something new.

For several thousand years China has practiced nothing but autocracy.... The state power is vested with the monarch, and officials on all levels, central or local, are merely his servants or slaves, whom he can order to whatever he pleases. Suddenly enchanted with the good name of constitution, this autocratic China decided to promote one.

It is our belief that only under a constitutional government established in the wake of a revolution can the principles of nationalism and democracy be carried out....

Questions to Consider

1. Why does Wang Jingwei believe that an effective constitutional government can only be achieved after a revolution?

Section 2

Speaking of [China's] relations with the outside world, we cannot but feel frightened and alarmed; she is so weak that her chance of survival, for all practical purposes, has become very slim indeed.

Knowing her impending peril, how can any Chinese enjoy peace of mind ... ?

[W]ith a constitutional government scheduled to be established, everyone believes that all of China's problems, foreign and domestic, will be automatically resolved. Like a man who has taken hallucinatory drugs, we are fascinated with appearance at the expense of reality.

Neither will the situation improve nor can she be rejuvenated unless there is a basic change in political structure. The time for making this change is very late, but by no means too late.

Source: Wang Ching-wei, "We Want a Republic, Not a Constitutional Monarchy," in Dun J. Li, *China in Transition: 1517–1911* (New York: Van Nostrand Reinhold, 1969), 319–24.

Questions to Consider

1. What threats to China's survival is Wang Jingwei referring to?
2. Why does the author believe that the imperial system endangers China's future?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the potential audience for this message. Which sectors of Chinese society might have been drawn to this revolutionary message? How does the author tailor his statement to specific audiences?



SOURCE 11.6 The Chinese Revolution of 1911

In late 1911 and early 1912, more than 2,000 years of Chinese imperial history came to an inglorious end amid the confused maneuverings of various revolutionary groups, Qing dynasty loyalists, and constitutional reformers. The young boy-emperor Puyi abdicated the imperial throne, and power passed to a prominent military leader, Yuan Shikai. Revolutionary ideas had penetrated the ranks of both officers and soldiers in China's modernizing "New Army," which had been in the making since 1901. [Source 11.6](#), from a French newspaper of 1911, provides a visual account of the evolution of the Chinese military, with figures on the left representing older and now outdated Qing dynasty units, and those on the right depicting the modernized forces of the New Army that were so instrumental in the revolution of 1911. As it happened, those dramatic events were but the prelude for a far deeper and more violent revolutionary transformation of China in the half century that followed. At the time, however, they marked a momentous turning point for an ancient civilization poised at the edge of a tumultuous upheaval.

About the Insurrectional Movement in China | 1911



Private Collection/© Look and Learn/Bridgeman Images

Questions to Consider

1. What distinguishes these two groups of military men from one another?
2. What does the image imply about their attitudes toward one another?

AP® ANALYZING HISTORICAL EVIDENCE

1. To what extent did this image reflect a European conception of reform and modernization?
2. To what extent was its message consistent with those of the other authors in this section?

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:**
Evaluate the extent to which Chinese reactions to the decline of the Qing dynasty differed from one another.
2. **AP® Analyzing Historical Evidence:** What do these sources contribute to our understanding of the eventual collapse of the Qing dynasty?
3. **AP® Analyzing Historical Evidence:** “China as a culture and a political system must be destroyed in order to preserve China as a nation.” To what extent would the creators of these sources have agreed or disagreed with this statement?
4. **AP® Comparison:** Imagine a conversation among the authors of these sources. What points of agreement might they find? What conflicts would likely arise among them?

AP® HISTORIANS' VOICES

The Sino-Japanese War of 1894–1895

The war between China and Japan during 1894–1895, fought largely over control of Korea, signaled a radical reversal in the historical relationship of these two East Asian countries. It also marked major turning points in the internal development of both countries. [Voice 11.1](#), from two Chinese historians, David and Yurong Atwill, describes the significance of that war for China, while historian James Huffman does the same for Japan in [Voice 11.2](#).

VOICE 11.1

David and Yurong Atwill on the Significance of the War for China | 2010
[N]o military loss affected the Qing court and the Chinese populace quite as much as their defeat at the hands of the Japanese.... For centuries China had sat at the center of a vast tributary network, with neighboring countries acknowledging China's dominant military, political and commercial importance.... Contemporary observers all assumed Japan would be defeated quickly. It was a horrible shock to China when Japan not only routed Chinese troops dispatched to Korea, but with devastating precision devastated China's navy. These defeats dealt a savage blow to China's national pride....

If the war eroded China's confidence, the peace was excruciating. With the Treaty of Shimonoseki, Japan proved itself fully as capable as its European counterparts at extracting concessions, indemnities, and territories. The Chinese public, who had been sheltered from the Qing's lack of military modernization, were whipped into a frenzy over the defeats and were further enraged at [China's] submissive acceptance of Japan's peace terms. While the Qing dynasty survived for another fifteen years, it would never recover psychologically from the humiliation it received at the hands of the Japanese. This truly marks the beginning of the end for the Qing dynasty.

Source: David G. Atwill and Yurong Y. Atwill, *Sources in Chinese History* (Upper Saddle River, NJ: Prentice Hall, 2010), 89–90.

VOICE 11.2

James L. Huffman on the Significance of the War for Japan | 2010

More important than the victory, ... was the explosion of patriotic fervor the war ignited at home. "The excitement generated among the Japanese people was beyond imagination," the commentator Ubukata Toshiro recalled.... By war's end, Japan had become a different place; proud of defeating Asia's giant, confident in its military might, thirsty for more territory.

The postwar years saw a rush of support for this vision of strength, even as Japan's cities became both modern and massive.... In part, that reflected a rise in industry — and city jobs

— as the Sino-Japanese War indemnity poured more than 300 million yen into the economy.... When Japan provided roughly half of the international force that put down China’s Boxer Rebellion in 1900, and then shared handsomely in the indemnity, the pride that had marked the Sino-Japanese War was reignited.

Source: James L. Huffman, *Japan in World History* (Oxford: Oxford University Press, 2010), 86, 88.

AP® Analyzing Secondary Sources

1. In what ways was the Sino-Japanese War devastating for China?
2. What impact did the Sino-Japanese War have on Japan?
3. **Integrating Primary and Secondary Sources:** What evidence from the primary sources might support the Atwills’ conclusion that the Sino-Japanese War “marks the beginning of the end for the Qing dynasty”?

11 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this passage.

We have heard that in your own country opium is prohibited with the utmost strictness and severity: — this is a strong proof that you know full well how hurtful opium is to humans.... You ought not to have this harmful drug transferred to another country, and above all others, how much less to us! ... Has China ever sent you a noxious product from its soil? No. But the things that come from your country are only calculated to harm our country.

— Qing government commissioner Lin Zexu to Queen Victoria of Great Britain, 1839

1. **Based on your knowledge of world history and this excerpt, which of the following best describes a result of the Opium Wars between Great Britain and China in the early nineteenth century?**
- a. Because of its decisive victory, China was able to renegotiate a more equal trade agreement with Britain.
 - b. China lost her place as a major economic power because of the total destruction of her land in the war.
 - c. China and Britain were able to maintain an equal balance of trade for the remainder of the nineteenth century.

d. Because of unequal treaties, European imperial powers carved out spheres of influence in China.

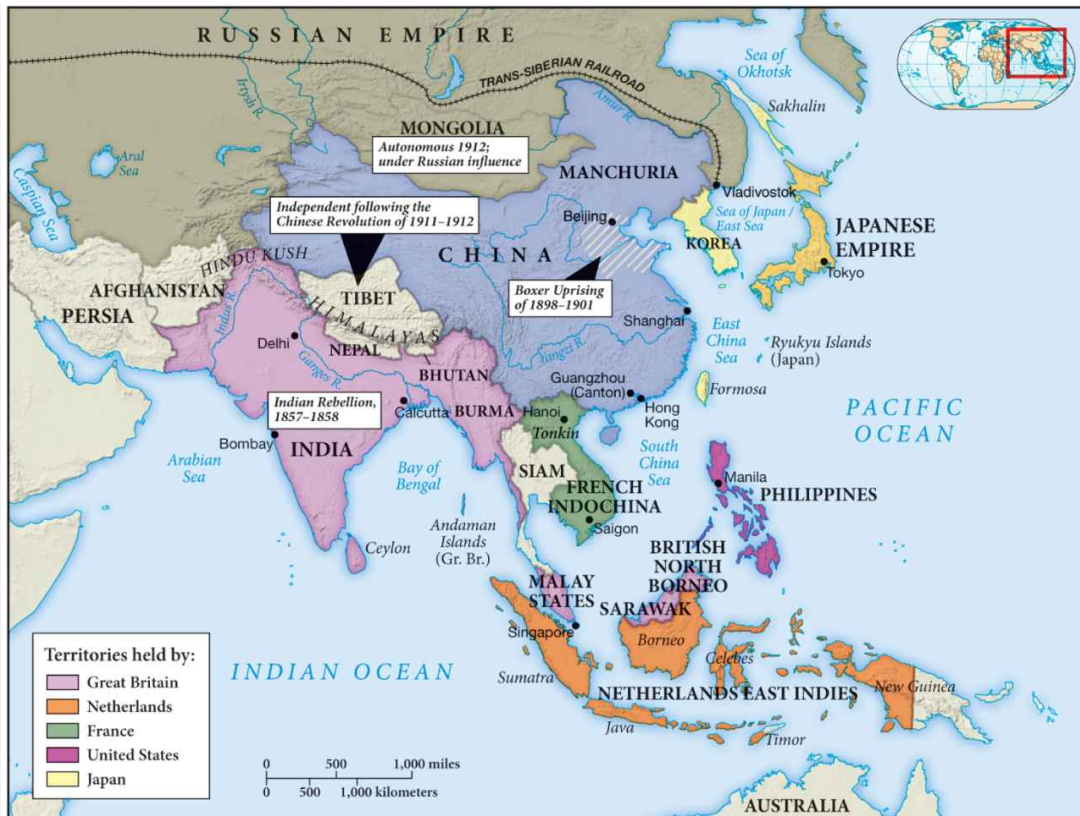
2. Which of the following best explains the purpose of Lin Zexu's letter to Queen Victoria?

- a. A request to create a more balanced trade relationship between Britain and China
- b. A plea for the importation of only necessary household goods into China
- c. A demand for the British to stop importing opium into China
- d. A threat to stop all trade with Europe if certain demands were not met

3. Rebellions in China, such as the Taiping Uprising and the Boxer Uprising, were a response to

- a. European powers' colonial takeover of China's government.
- b. continued foreign economic involvement in China and a weakening Qing government.
- c. the increased involvement of China in interregional trade with Japan and Russia.
- d. the perceived weakness of Europe because of World War I.

Questions 4–6 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Colonial Asia in the Early Twentieth Century

Description

Territories held by Great Britain: Delhi, Nepal, Bhutan, Burma, Calcutta, Bombay, India, the Malay States, Sarawak, and British North Borneo. Indian Rebellion took place during the period 1857–1858.

Territories held by the Netherlands: Singapore, Sumatra, Borneo, Java, Borneo, Celebes, Timor, and New Guinea.

Territories held by France: Hanoi, Tonkin, French Indochina, and Saigon.

Territories held by the United States: The Philippines and Manila.

Territories held by Japan: Korea and Formosa.

4. The expansion of nineteenth-century European empires into Asia was most likely the result of which of these historical processes?

- a. The spread of industrialization
- b. The rise of communism
- c. The spread of Enlightenment ideas
- d. The creation of military alliances

5. Based on the map and your knowledge of world history, what conclusion about Asian reactions to imperialism in the late nineteenth and early twentieth centuries is most accurate?

- a. Most groups in Asia welcomed European colonization.
- b. Some groups actively resisted European powers, while some chose to work with the colonial governments.
- c. Most African groups continually fought European incursions, while most Asian groups accepted European rule.
- d. Most elites in both regions rejected European rule and led rebellions against Europeans.

6. Which of these comparisons between European imperialism in Africa (Chapter 18) and Asia in the late nineteenth and early twentieth centuries is most accurate?

- a. There was a greater number of settler colonies in Asia than in Africa.
- b. European imperialism in Asia was mainly focused on economics, but in Africa imperial powers mainly focused on religion.

- c. There was resistance to European imperialism in Africa but not in Asia.
- d. Social Darwinism played an important causal role in Africa and in Asia.

Short-Answer Questions

Read each question carefully and write a short response.
Use complete sentences.

1. **Use the passage below and your knowledge of world history to answer all parts of the question that follows.**

A consequence of intellectual borrowing from Europe [in the mid-nineteenth century] was the emergence of a distinguished group of intellectuals who hoped for an ideal society quite different from the one they inhabited. For conservative Ottoman leaders, this was an awful outcome. Nevertheless, this transformation of Ottoman intellectuals who were exposed to western thinking was a catalyst for social change.

— M. Sukru Hanioglu, *The Young Turks in Opposition (Studies in Middle Eastern History)*, 1995

- A. Identify ONE example of political modernization/westernization by the Ottoman Empire in the nineteenth century.
- B. Identify ONE example of social or cultural modernization/westernization by the Ottoman Empire in the nineteenth century.

C. Explain ONE effect of the example you gave in EITHER A or B.

2. Use your knowledge of world history to answer all parts of the question that follows.

A. Explain ONE cause of European imperialism in Asia in the nineteenth century.

B. Explain ONE example of Asian accommodations to European imperialism in the nineteenth century.

C. Explain ONE example of Asian resistance to European imperialism in the nineteenth century.

3. Use the image and your knowledge of world history to answer all parts of the question that follows.



Library of Congress, Prints & Photographs Division, Reproduction number LC-DIG-ds-09327 (digital file from original item), LC-USZ62-88782 (b&w film copy neg.), LCUSZ62-52598 (b&w film copy neg.)

A Russian bear and an English lion fight over the dead dragon labeled "China," while the United States, Japan, and several

European nations look on. From the American satirical magazine *Puck*, 1900.

- A. Identify ONE factor that led to the decline of the Chinese Qing dynasty during the nineteenth century.
- B. Explain one effect of the decline of the Chinese Qing dynasty during the nineteenth century.
- C. Explain how the factor discussed in A or B compares to a factor in the decline of another Chinese dynasty before the nineteenth century.

PART 3 AP® Exam Practice

Document-Based Question

Using these sources and your knowledge of world history, develop an argument in response to the prompt.

- 1. Evaluate the extent to which industrialization fundamentally altered people’s way of life.**

Document 1

Source: Documents from the Luddite movement. The first is a threat from a Luddite to an industrialized fabric workshop, ca. 1811. The second is a song entitled “General Ludd’s Triumph,” explaining the purpose of the Luddite Movement.

If you do Not Cause those Dressing Machines to be Remov’d Within the Bounds of Seven Days . . . your factory and all that it Contains Will and Shall Surely Be Set on fire . . . it is Not our Desire to Do you the Least Injury, But We are fully Determin’d to Destroy Both Dressing Machines and Steam Looms.

These Engines of mischief were sentenced to die / By unanimous vote of the Trade / And Ludd who can all opposition defy / Was the Grand executioner made.

Document 2

Source: "Death's Dispensary," a cartoon drawn by George Pinwell for a London magazine decrying water pollution as a source of disease, especially among the poor, 1866. The caption reads, "Open to the poor, gratis, by permission of the Parish."



Sarin Images/Granger, NYC -- All right reserved

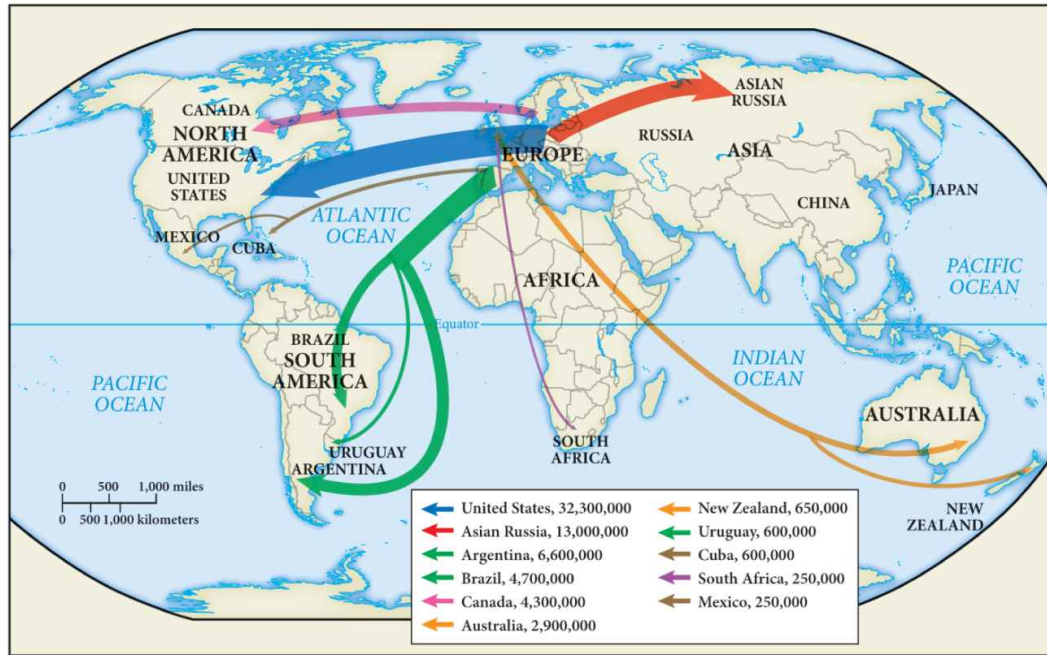
Description

A text above the image reads as follows:

Source: Death's Dispensary, a cartoon drawn by George Pinwell for a London magazine decrying water pollution as a source of disease, especially among the poor, 1866. The caption reads, Open to the poor, gratis, by permission of the Parish.

Document 3

Source: Map of the world showing migration patterns out of Europe as the world industrialized in the 19th century.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The data are as follows. 32,300,000 people migrated to United States, 13,000,000 people migrated to Asian Russia, 6,600,000 people migrated to Argentina, 4,700,000 people migrated to Brazil, 4,300,000 people migrated to Canada, 2,900,000 people migrated to Australia, 650,000 people migrated to New Zealand, 600,000 people migrated to Uruguay, 600,000 people migrated to Cuba, 250,000 people migrated to South Africa, and 250,000 people migrated to Mexico.

Document 4

Source: Chart showing the share of economic output by country, 1750–1900.

SHARE OF TOTAL WORLD MANUFACTURING OUTPUT (percentage)

	1750	1800	1860	1880	1900
EUROPE AS A WHOLE	23.2	28.1	53.2	61.3	62.0
United Kingdom	1.9	4.3	19.9	22.9	18.5
France	4.0	4.2	7.9	7.8	6.8
Germany	2.9	3.5	4.9	8.5	13.2
Russia	5.0	5.6	7.0	7.6	8.8
UNITED STATES	0.1	0.8	7.2	14.7	23.6
JAPAN	3.8	3.5	2.6	2.4	2.4
THE REST OF THE WORLD	73.0	67.7	36.6	20.9	11.0
China	32.8	33.3	19.7	12.5	6.2
South Asia (India/Pakistan)	24.5	19.7	8.6	2.8	1.7

Source: Paul Kennedy, *The Rise and Fall of the Great Powers* (New York: Random House, 1987), 149.

Description

The table title reads, Share of Total World Manufacturing Output (percentage). The table has 6 columns and 10 rows. The column headers are 1750, 1800, 1860, 1880, and 1900.

The row entries in the table are as follows:

Europe as a Whole; 23.2; 28.1; 53.2; 61.3; 62.0.

United Kingdom; 1.9; 4.3; 19.9; 22.9; 18.5.

France; 4.0; 4.2; 7.9; 7.8; 6.8.

Germany; 2.9; 3.5; 4.9; 8.5; 13.2.

Russia; 5.0; 5.6; 7.0; 7.6; 8.8.

United States; 0.1; 0.8; 7.2; 14.7; 23.6.

JAPAN; 3.8; 3.5; 2.6; 2.4; 2.4.

The Rest of The World; 73.0; 67.7; 36.6; 20.9; 11.0.

China; 32.8; 33.3; 19.7; 12.5; 6.2.

South Asia (India/Pakistan); 24.5; 19.7; 8.6; 2.8; 1.7.

Document 5

Source: *The Communist Manifesto*, written by Karl Marx and Friedrich Engels in response to the devastating social results of industrialization, 1848.

The history of all hitherto existing society is the history of class struggles. . . . Our epoch, the epoch of the bourgeoisie, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other—bourgeoisie and proletariat. The need of a constantly expanding market for its products chases the bourgeoisie over the entire surface of the globe. It must nestle everywhere, settle everywhere, establish connections everywhere. . . . All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries . . . , that [use] raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe.

Document 6

Source: Refugee from King Leopold's Congo, speaking after the invention of the bicycle in Europe increased the demand for rubber, ca. 1895.

We were always in the forest to find the rubber vines, to go without food, and our women had to give up cultivating the fields and gardens. Then we starved. . . . We begged the white man to leave us alone, saying we could get no more rubber, but the white men and their soldiers said "Go. You are only beasts yourselves. . . ." When we failed and our rubber was short, the soldiers came to our towns and killed us. Many were shot, some had their ears cut off; others were tied up with ropes round their necks and taken away.

Document 7

Source: Kang Youwei, Confucian scholar and adviser to the Chinese emperor, appeal to the emperor spelling out his understanding of what China needed, 1898.

After studying ancient and modern institutions, Chinese and foreign, I have found that . . . ancient times were different from today. I hope that Your Majesty will daily read Mencius [a famous Confucian writer] and follow his example of loving the people . . . but it should be remembered that the [present] age of universal unification is different from that of sovereign nations. . . . As to the republican governments of the United States and France and the constitutional governments of Britain and Germany, these countries are far away and their customs are different from ours. . . . Consequently I beg Your Majesty to adopt the purpose of Peter the Great of Russia as our purpose and to take the Meiji Reform of Japan as the model of our reform. The time and place of Japan's reforms are not remote and her religion and customs are somewhat similar to ours. Her success is manifest; her example can be followed.

Description

The sentence at the top reads, 'Source: Kang Youwei, Confucian scholar and adviser to the Chinese emperor, appeal to the emperor spelling out his understanding of what China needed, 1898.'

Paragraph reads, After studying ancient and modern institutions, Chinese and foreign, I have found that ... ancient times were different from today. I hope that Your Majesty will daily read Mencius [a famous Confucian writer] and follow his example of loving the people ... but it should be remembered that the [present] age of universal unification is different from that of sovereign nations.... As to the republican governments of the United States and France and the constitutional governments of Britain and Germany, these countries are far away and their customs are different from ours.... Consequently I beg Your Majesty to adopt the purpose of Peter the Great of Russia as our purpose and to take the Meiji Reform of Japan as the model of our reform. The time and place of Japan's reforms are not remote and her religion and customs are somewhat similar to ours. Her success is manifest; her example can be followed.

Long-Essay Questions

Using your knowledge of world history, develop an argument in response to one of the following questions.

- 2. Newly industrialized states often enlarged their empires, conquered new territories, colonized other parts of the world, and established transoceanic relationships.**

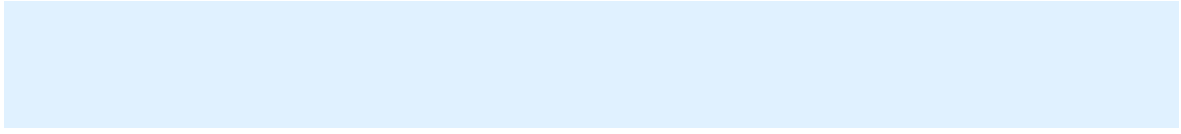
Evaluate the extent to which the establishment of empires during the age of industry led to social and political transformations in various parts of the world from 1750 to 1900.

- 3. The period from 1750 to 1900 was marked by revolutions and rebellions, which led to the development of new nation-states.**

Evaluate the extent to which new political philosophies led to rebellions and revolutions from 1750 to 1900.

- 4. The rise of capitalism and global empires led to new patterns of long-distance migrations.**

Evaluate the extent to which new patterns of long-distance migration led to transformations in host societies in the nineteenth century.



PART 4 The Long Twentieth Century

1900–present



PHOTOS: left, "West Africa Awakes" (gouache on paper) by Angus McBride (1931–2007)/Look and Learn (A & B Images)/Private Collection/Bridgeman Images; center, Peter Langer/Design Pics/UIG/Bridgeman Images; right, Image created by Reto Stockli, Nazmi El Saleous, and Marit Jentoft-Nilsen, NASA GSFC

[Chapter 12 Milestones of the Past Century: War and Revolution, 1900–1950](#)

[Chapter 13 Milestones of the Past Century: A Changing Global Landscape, 1950–present](#)

[Chapter 14 Global Processes: Technology, Economy, and Society, 1900–present](#)

[Chapter 15 Global Processes: Demography, Culture, and the Environment, 1900–present](#)

THE BIG PICTURE

The Long Twentieth Century: A New Period in World History?

The years since 1900, or perhaps a little earlier, appear to many historians as a new and distinct phase of the human journey, in large part because the pace of change has so sharply accelerated during this relatively brief time. The world wars during the first half of the twentieth century were far more destructive than earlier conflicts, and the development of nuclear weapons has provided humankind a completely unprecedented capacity for destruction. Both fascism and communism challenged established Western values as they presented new political ideologies to the world. The architecture of global politics changed several times — from a world dominated by European imperial powers, to one structured around the rivalry of two superpowers among some 200 independent states, and by the end of the twentieth century to a global system with one military superpower and a widening array of other centers of economic, military, and political influence.

Beneath the surface of these dramatic events, more significant and enduring processes likewise accelerated at an unprecedented rate. Industrialization quickly became a genuinely global phenomenon, accompanied by a massive increase in energy consumption and overall wealth, a soaring population, and rapid urbanization. Furthermore, long-distance migration mixed the world's peoples in novel ways, generating new social patterns and cultural identities. Feminists mounted an unprecedented attack on

patriarchal attitudes and practices, while religious fundamentalists renewed their faith, often in opposition to established political and religious authorities.

But the most fundamental of these processes involved an extraordinary and mounting human impact on the environment. The well-known world historian David Christian has written that “the big story of the twentieth century is how one species began to dominate the energy and resources of the biosphere as a whole.”¹ By the late twentieth century, that dominance had taken humankind well into what many scientists have been calling the Anthropocene era, the age of man, in which human activity is leaving an enduring and global mark on the geological, atmospheric, and biological history of the planet itself. All of this has been part of an astonishing and sometimes disorienting rate of change in human life.

A further distinctive feature of the human story during the past 100 years or so lies in an increasingly thick network of connectedness or entanglement that we commonly refer to as “globalization.” It found expression in the worldwide empires of major European powers, in a great increase of international trade and investment, in the flow of ideas and cultural patterns around the world, in the large-scale movements of people, and in the global spread of diseases. War, economic crises, communism, fundamentalism, feminism, and the warming of the planet all operated on a global scale. The speed with which this globalizing world took shape and the density of the connections it forged — these too arguably mark the past century or more as a new era in world history.

But if speed and change mark the past century or so, there were also elements of continuity with the more distant past. Interaction among distinct societies, civilizations, and regions has a very long history. “Contact with strangers possessing new and unfamiliar skills,” wrote world historian William McNeill, has long been “the principal factor promoting historically significant social change.”² In that sense, modern globalization has an ancient pedigree. Furthermore, the collapse of empires during the past century resonates with the dissolution of many earlier empires. Technological innovation too has been a feature of human societies since the beginning, and human activity has left its mark on the planet since our gathering and hunting ancestors decimated a number of large animal species. Billions of people continue to operate in the tradition of long-established religions. Not everything has been new since 1900.

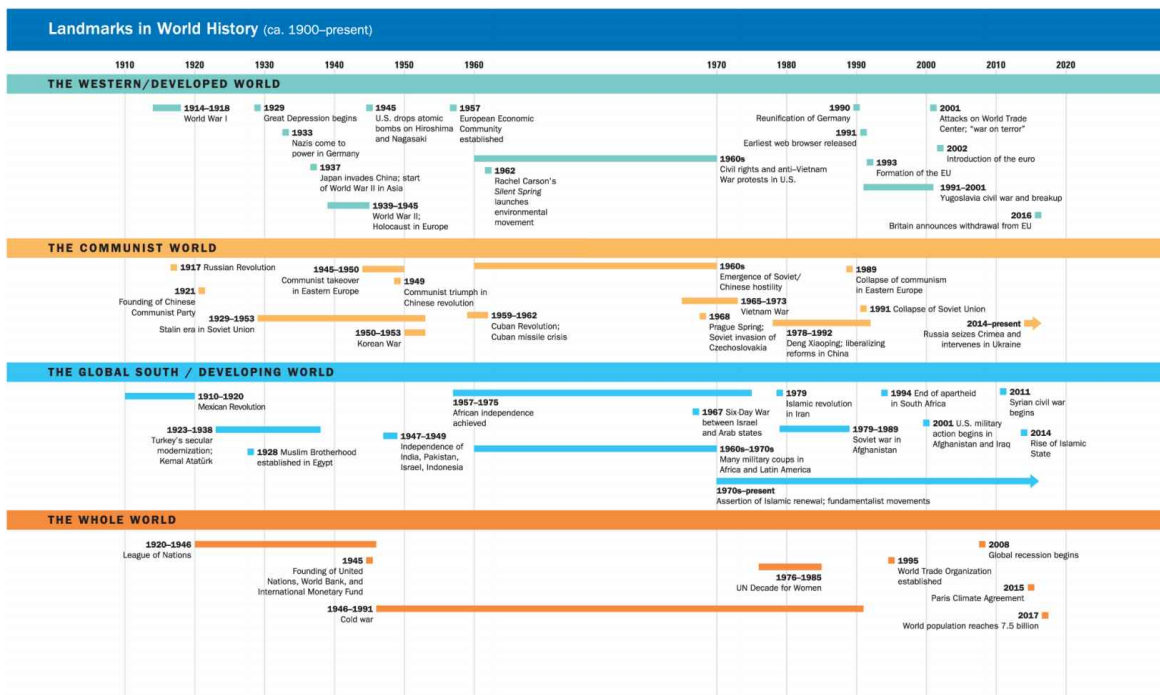
And even if world historians emphasize global networks and connections, what was local, regional, and particular continued to matter. Communism may have been a global phenomenon, but its Russian, Chinese, and Cuban variants were hardly identical. Feminism in the Global North certainly differed from that of the Global South. Economic globalization elicited both a warm embrace among corporate and technological elites and bitter rejection from those whose livelihoods and values were threatened by global linkages. Family, village, city, and nation remain deeply meaningful communities even in an interconnected world. Not everything has been global in this most recent era of world history.

In recounting this history, the four chapters of [Part 4](#) do emphasize what was new, what was rapidly changing, and what was global, but with an eye on what persisted from the past and what was unique to particular places. [Chapters 12](#) and [13](#) highlight the major events or “milestones” of this era. Thus [Chapter 12](#) focuses on the first half of the twentieth century: the world wars, the Great Depression, the rise of fascist and authoritarian movements and states, and the beginnings of communism in Russia and China, all of this cast in a global context. [Chapter 13](#) then carries this narrative of events from roughly 1950 to 2018. It examines the postwar recovery of Europe, the Soviet Union, and Japan; the emergence of a distinctive Chinese communism; the cold war; the end of European empires in Asia and Africa; the emergence of dozens of new states on the global stage; the demise of communism; and international tensions in the quarter century since the end of the cold war.

With these “milestones” of the past century in mind, [Chapters 14](#) and [15](#) turn to the larger and perhaps even more consequential processes occurring beneath the surface of major public events. [Chapter 14](#) treats the enormous acceleration of technological innovation as a decisive driver of a deeply interconnected world economy and of pervasive social change. [Chapter 15](#) then turns the spotlight on the explosive growth of human numbers, on the movement of many people to the cities and to new lives abroad, and on the cultural transformations that accompanied modern life during the past century. The chapter — and the book — conclude by examining the enormous and continuing impact of human

activity on the entire biosphere, which represents by far the most significant long-term process of this new era and the most critical challenge of the next century.

The accelerating changes of this globalizing century have elicited a wide range of responses. Some individuals and communities welcomed changes that brought them unheard-of levels of material comfort and opportunities for an enriched personal life. Others resisted, denied, or sought to endure and adapt to changes that produced loss, disappointment, impoverishment, and sometimes horror beyond imagination. Reflecting on the flux and flow of this tumultuous era allows all of us — historians and students of history alike — to assess these recent transformations of the human condition, to locate ourselves in this torrent of change, and to ponder what lies ahead.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The data are as follows.

The western/developed world: 1914 to 1918, World War I; 1929, Great Depression begins; 1933, Nazis come to power in Germany; 1937, Japan invades China; start of World War II in Asia; 1939 to 1945, World War II; Holocaust in Europe; 1945, U.S. drops atomic bombs on Hiroshima and Nagasaki; 1957, European Economic Community established; and 1962, Rachel Carson's *Silent Spring* launches environmental movement; 1960s, Civil rights and anti-Vietnam war protests in U.S.; 1990, Reunification of Germany; 1991, Earliest web browser released; 1993, Formation of the EU; 1991 to 2001, Yugoslavia civil war and breakup; 2001, Attacks on World Trade Center; "war on terror;" 2002, Introduction of the euro; 2016, Britain announces withdrawal from EU.

The communist world: 1917, Russian Revolution; 1921, Founding of Chinese Communist Party; 1929 to 1953, Stalin era in Soviet Union; 1945 to 1950, Communist takeover in Eastern Europe; 1949, Communist triumph in Chinese revolution; 1950 to 1953, Korean War; and 1959 to 1962, Cuban Revolution; Cuban missile crisis; 1960s, Emergence of Soviet/Chinese hostility; 1965 to 1973, Vietnam War; 1968, Prague Spring; Soviet invasion of Czechoslovakia; 1978 to 1992, Deng Xiaoping; liberalizing reforms in China; 1989, Collapse of communism in Eastern Europe; 1991, Collapse of Soviet Union; and 2014 to present Russia seizes Crimea and intervenes in Ukraine.

The global south/developing world: 1910 to 1920, Mexican Revolution; 1923 to 1938, Turkey's secular modernization Kemal Ataturk; 1928, Muslim Brotherhood established in Egypt; 1947 to 1949, Independence of India, Pakistan, Israel, Indonesia; and 1957 to 1975, African independence achieved; 1967, Six-Day War between Israel and Arab states; 1960s to 1970, Many military coups in Africa and Latin America; 1970s to present, Assertion of Islamic renewal; fundamentalist movements; 1979, Islamic revolution in Iran; 1979 to 1989, Soviet war in Afghanistan; 1994, End of apartheid in South

Africa; 2001, U.S. military action begins in Afghanistan and Iraq; 2011, Syrian civil war begins; and 2014, Rise of Islamic State.

The whole world: 1920 to 1946, League of Nations; 1945, Founding of United Nations, World Bank, and International Monetary Fund; and 1946 to 1991, Cold war; 1976 to 1985, UN Decade for Women; 1995, World Trade Organization established; 2008, Global recession begins; 2015, Paris Climate Agreement; and 2017, World population reaches 7.5 billion.

UNDERSTANDING AP® THEMES IN PART 4 Accelerating Global Change and Realignment

In every phase of the human journey, world history focuses attention on the intersections of various peoples, civilizations, and societies. That process, widely known now as globalization, has been especially prominent over the past century or so and is therefore the guiding theme of [Part 4](#) of *Ways of the World*. Wars, both hot and cold, have taken shape on a global stage. Dozens of new nations, arising from the end of empires, emphatically have changed the architecture of world politics. Modern economic development has become a global quest; industrialization and its profoundly disruptive environmental impact likewise have operated globally even as the economies of particular nations have become inextricably connected to one another. Social, cultural, and political movements such as communism, feminism, nationalism, and religious fundamentalism have assumed

worldwide dimensions, crossing national or civilizational boundaries. To paraphrase the seventeenth-century English poet John Donne, more than ever before in human affairs, “No man or woman is an island, entire of itself; everyone is a piece of the continent, a part of the main.”

	ENVIRONMENT	CULTURES	GOVERNANCE	ECONOMIES	SOCIAL STRUCTURES	TECHNOLOGY
1900–present	Entering the Anthropocene era: global environmental transformations in the 20th century <ul style="list-style-type: none"> Changes in landscape Declining biodiversity Air, water, soil pollution Radioactive waste Early environmental movements in the 19th and early 20th centuries Climate change/global warming: origins and outcomes Nuclear weapons and the environment Second-wave environmentalism <ul style="list-style-type: none"> In the West Role of Rachel Carson In the communist world In the Global South North/South conflict about environmental issues Environmental issues after collapse of USSR Paris Climate Agreement (2015)	Communist ideology Fascist ideology Religious fundamentalism <ul style="list-style-type: none"> Christian Hindu Islamic Religious alternatives to fundamentalism Islam and modernity: westernization in Turkey and Islamic renewal in Iran Religion and politics in India Anti-Semitism and the Holocaust Japanese nationalist Ideology Global culture of Liberation Ideologies of modern feminism Critique of capitalist globalization emerges Cultural globalization	Russian Revolution Constructing the Soviet state World Wars I and II Authoritarian states: comparing Italy, Germany, and Japan League of Nations and United Nations Chinese Revolution: compared to Russian The cold war Decolonization in Asia and Africa: comparing India and South Africa Political variations in the Global South <ul style="list-style-type: none"> Democracy in India Military rule in Africa and Latin America Communist states in China, Vietnam, Cuba Persistence of Communist Party rule in China: Tiananmen Square (1989) Cuban revolution End of communism in Eastern Europe Collapse of the Soviet Union Globalization of democracy in the late 20th century Debating an American empire	Great Depression in <ul style="list-style-type: none"> Europe United States The colonies Latin America Japan Fascist economic policies Communist industrial development: Five-Year Plans Collectivization of agriculture in USSR and China Muslim Brotherhood: economic goals and outcomes Marshall Plan: recovery of Europe Economic development in the Global South: problems, policies, and varying outcomes Economic reforms in communist China Economic globalization since the 1980s: growth, instability, and inequality Globalization of industrialization Debating globalization	Global population growth and migration Class, gender, and fascism Class and gender issues in prewar Japan Urbanization and elite privilege in the USSR Social outcomes of world wars in the West Social transformation in communist revolutions Effects of bureaucracy and inequality in Mao's China Communist feminism Women and Islam: Turkey, Iran, Morocco, Pakistan Searching for enemies in USSR and China Changing family structures Second-wave feminism in the West Feminism in the Global South Changing patterns of sexuality Ethnicity and political conflict in developing countries	Development of the weaponry of “total war” Emergence of the automobile Rise of oil and natural gas Radio and cinema as media of mass entertainment Telephone Atom bomb and arms race New biomedical technologies Television age Popularization of air and auto travel Increases in commercial trucking New energy sources: nuclear and solar power Space exploration and competition Fiber optics Development of new surgical technologies New methods of birth control New agricultural technologies and chemistry associated with the Green Revolution Computers and Internet Cellular communications Containerized shipping

Description

The data from the table are as follows.

1900 to present:

Environment: Entering the Anthropocene era: global environmental transformations in the 20th century: Changes in landscape; Declining biodiversity; Air, water, soil pollution; and Radioactive waste; Early environmental movements in the 19th and early 20th centuries; Climate change / global warming: origins and outcomes; Nuclear weapons and the environment; Second-wave environmentalism: In the West; Role of Rachel Carson; In the communist world; In the Global South; and North/South conflict about environmental issues;

Environmental issues after collapse of U S S R; Paris Climate Agreement (2015).

Cultures: Communist ideology; Fascist ideology; Religious fundamentalism: Christian, Hindu, and Islamic; Religious alternatives to fundamentalism; Islam and modernity: westernization in Turkey and Islamic renewal in Iran; Religion and politics in India; Anti-Semitism and the Holocaust; Japanese nationalist ideology; Global culture of Liberation; Ideologies of modern feminism; Critique of capitalist globalization emerges; Cultural globalization.

The data from the table are as follows:

Governance: Russian Revolution; Constructing the Soviet state; World Wars I and II; Authoritarian states: comparing Italy, Germany, and Japan; League of Nations and United Nations; Chinese Revolution: compared to Russian; The cold war; Decolonization in Asia and Africa: comparing India and South Africa; Political variations in the Global South: Democracy in India, Military rule in Africa and Latin America, Communist states in China, Vietnam, Cuba; Persistence of Communist Party rule in China: Tiananmen Square (1989); Cuban revolution; End of communism in Eastern Europe; Collapse of the Soviet Union; Globalization of democracy in the late 20th century; Debating an American empire.

Economies: Great Depression in Europe, United States, The colonies, Latin America, Japan; Fascist economic policies; Communist industrial development: Five-Year Plans; Collectivization of agriculture in U S S R and China; Muslim Brotherhood: economic goals and outcomes; Marshall Plan: recovery of Europe; Economic development in the Global South: problems, policies, and varying outcomes; Economic reforms in communist China; Economic globalization since the 1980s: growth, instability, and inequality; Globalization of industrialization; Debating globalization.

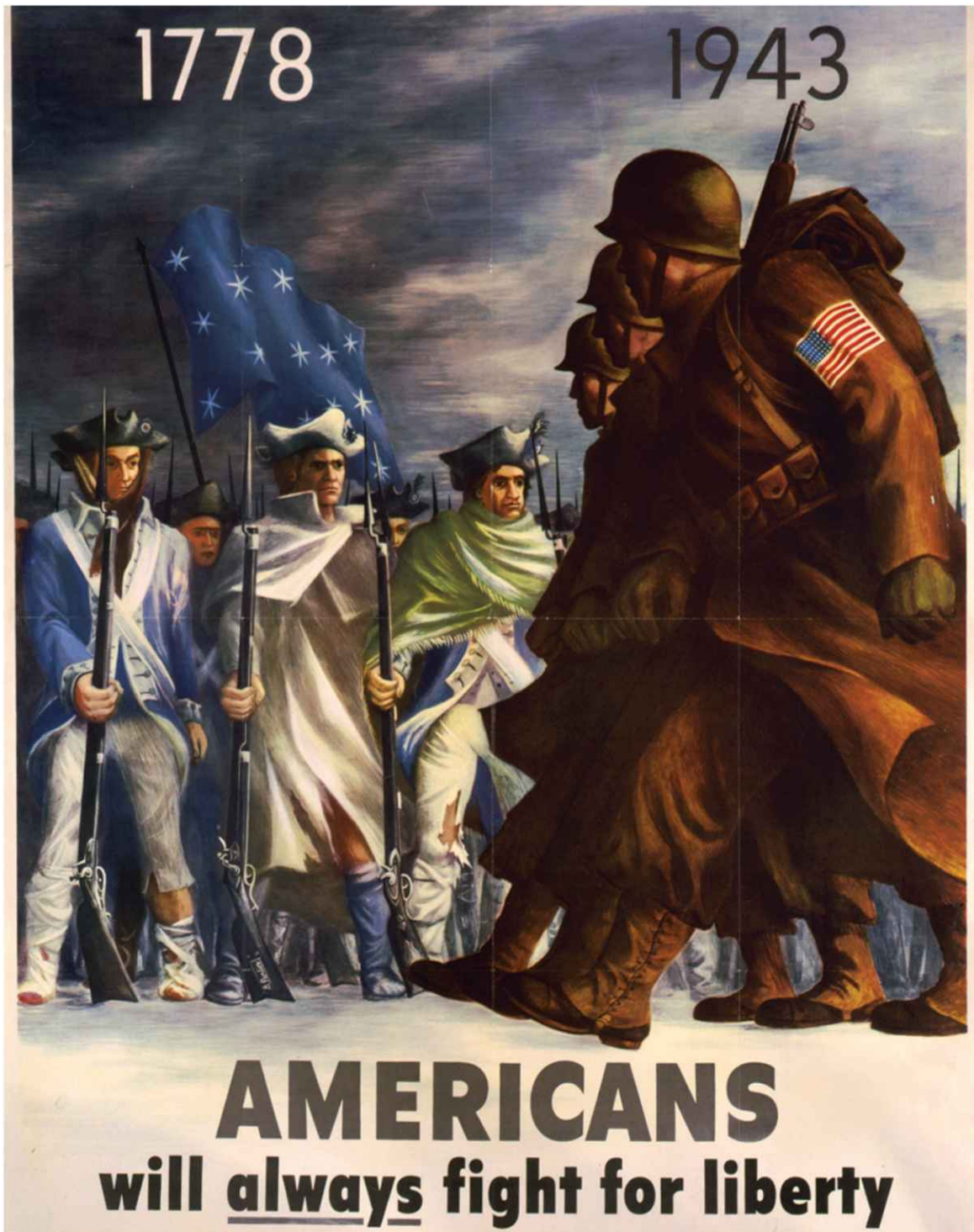
Social Structures: Global population growth and migration; Class, gender, and fascism; Class and gender issues in prewar Japan;

Urbanization and elite privilege in the U S S R; Social outcomes of world wars in the West; Social transformation in communist revolutions; Effects of bureaucracy and inequality in Mao's China; Communist feminism; Women and Islam: Turkey, Iran, Morocco, Pakistan; Searching for enemies in U S S R and China; Changing family structures; Second-wave feminism in the West; Feminism in the Global South; Changing patterns of sexuality; Ethnicity and political conflict in developing countries.

Technology: Development of the weaponry of 'total war'; Emergence of the automobile; Rise of oil and natural gas; Radio and cinema as media of mass entertainment; Telephone; Atom bomb and arms race; New biomedical technologies; Television age; Popularization of air and auto travel; Increases in commercial trucking; New energy sources: nuclear and solar power; Space exploration and competition; Fiber optics; Development of new surgical technologies; New methods of birth control; New agricultural technologies and chemistry associated with the Green Revolution; Computers and Internet; Cellular communications; Containerized shipping.



CHAPTER 12 Milestones of the Past
Century
War and Revolution
1900–1950



Library of Congress, Prints and Photographs Division, LC-USZC4-2119

The United States and World War II

The Second World War and its aftermath marked the decisive emergence of the United States as a global superpower. In this official 1943 poster, U.S. soldiers march forward to “fight for liberty” against fascism while casting a sideways glance for inspiration at the ragged colonial militiamen of their Revolutionary War.

Description

The soldiers of 1778 on the left are wearing regimental short coats and black cockades on their hats and holding rifles and a flag. The soldiers of 1943 on the right are wearing US M-43 field jackets and a helmet. The text at the bottom reads, Americans will always fight for liberty.

AP[®] Comparison

What eighteenth-century ideology does the image imply was defended by U.S. soldiers in the twentieth century?

The First World War: A European Crisis with a Global Impact, 1914–1918

Origins: The Beginnings of the Great War

Outcomes: Legacies of the Great War

The Russian Revolution and Soviet Communism

Capitalism Unraveling: The Great Depression

Democracy Denied: The Authoritarian Alternative

European Fascism

Hitler and the Nazis

Japanese Authoritarianism

A Second World War, 1937–1945

The Road to War in Asia


The Road to War in Europe

Consequences: The Outcomes of a Second Global Conflict

Communist Consolidation and Expansion: The Chinese

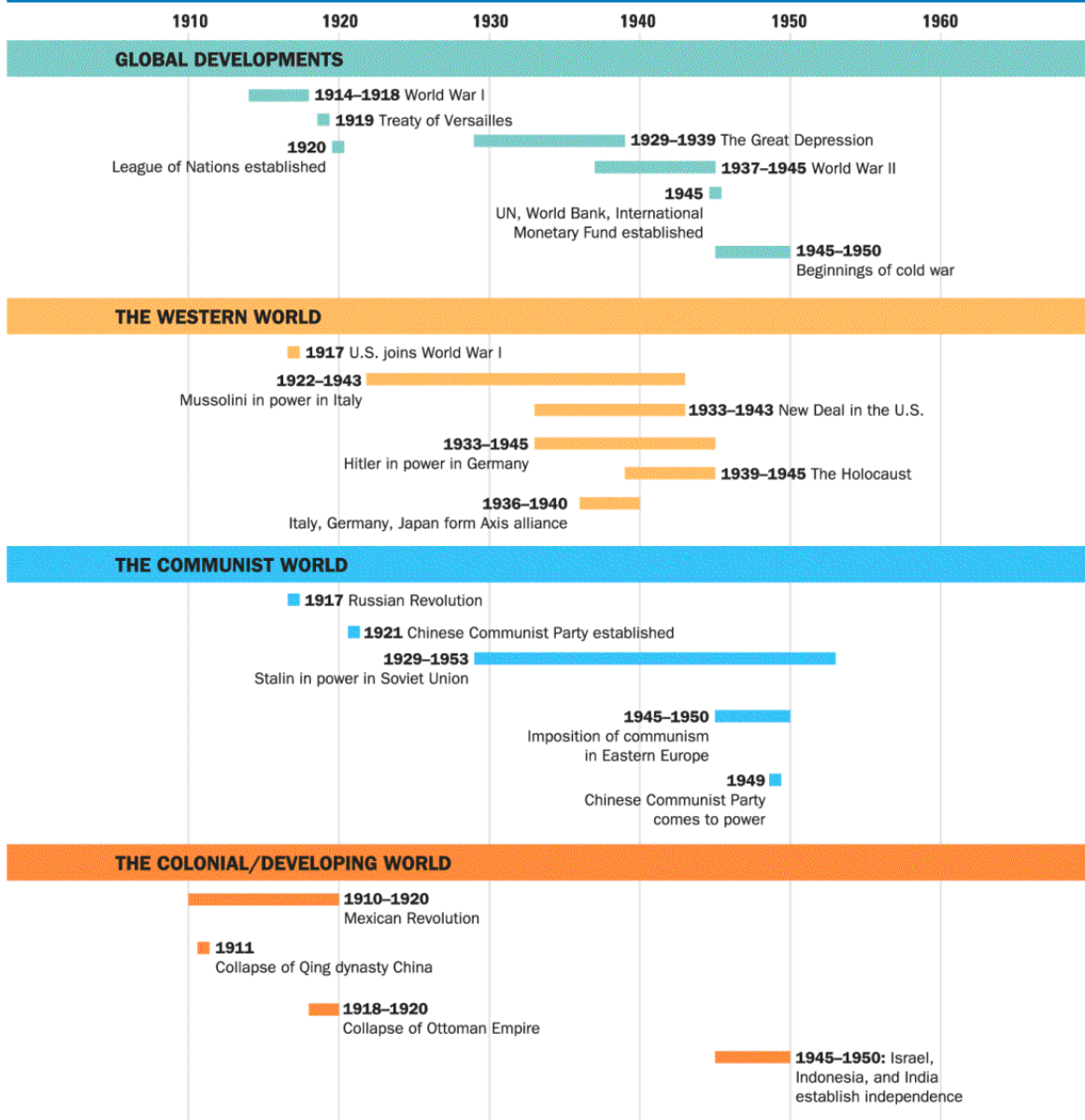
Revolution

Reflections: War and Remembrance: Learning from History.

“The First World War was described at the time as the war to end all wars. It did nothing of the sort.” So said UN secretary general Ban Ki-moon at an event in 2014 marking one hundred years since the outbreak of that global conflict. And in 2017, the one-hundredth anniversary of the Russian Revolution, Russian president Vladimir Putin offered a largely negative commentary on that event. “Could we not have evolved by way of gradual and consistent forward movement,” he asked, “rather than at a cost of destroying our statehood and the ruthless fracturing of millions of human lives.”¹ 

However they are evaluated, these two immense upheavals — World War I and the Russian Revolution — initiated a chain of events that shaped much of world history during the past century. They were followed by the economic meltdown of the Great Depression, by the rise of Nazi Germany and the horror of the Holocaust, and by an even bloodier and more destructive World War II, a struggle that encompassed much of the world. Among the major outcomes of that war was the Chinese revolution, which brought a modern communist party to power in that ancient land. Within the colonial world of Africa, Asia, and the Middle East, these events set in motion processes of change that would shortly put an end to Europe’s global empires. It was, to put it mildly, an eventful half century, and many of its developments had their origins in the First World War and the Russian Revolution.

Landmarks for Chapter 12



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The data are as follows.

Global Developments: 1914 to 1918, World War I; 1919, Treaty of Versailles; 1920, League of Nations established; 1929 to 1939, The Great Depression; 1937 to 1945, World War II; 1945, UN, World Bank, International Monetary Fund established; and 1945 to 1960, Beginnings of cold war. The Western World: 1917, U.S. joins World War I; 1922 to 1943, Mussolini in power in Italy; 1933 to 1943, New

Deal in the U.S.; 1933 to 1945, Hitler in power in Germany; 1939 to 1945, The Holocaust; and 1936 to 1940, Italy, Germany, Japan form Axis alliance. The Communist World: 1917, Russian Revolution; 1921, Chinese Communist Party established; 1929 to 1953, Stalin in power in Soviet Union; 1945 to 1950, Imposition of communism in Eastern Europe; and 1949, Chinese Communist Party comes to power. The Colonial/Developing World: 1910 to 1920, Mexican Revolution; 1911, Collapse of Qing dynasty China; 1918 to 1920, and Collapse of Ottoman Empire; and 1945 to 1950, Israel, Indonesia, and India establish independence.

The First World War: A European Crisis with a Global Impact, 1914–1918

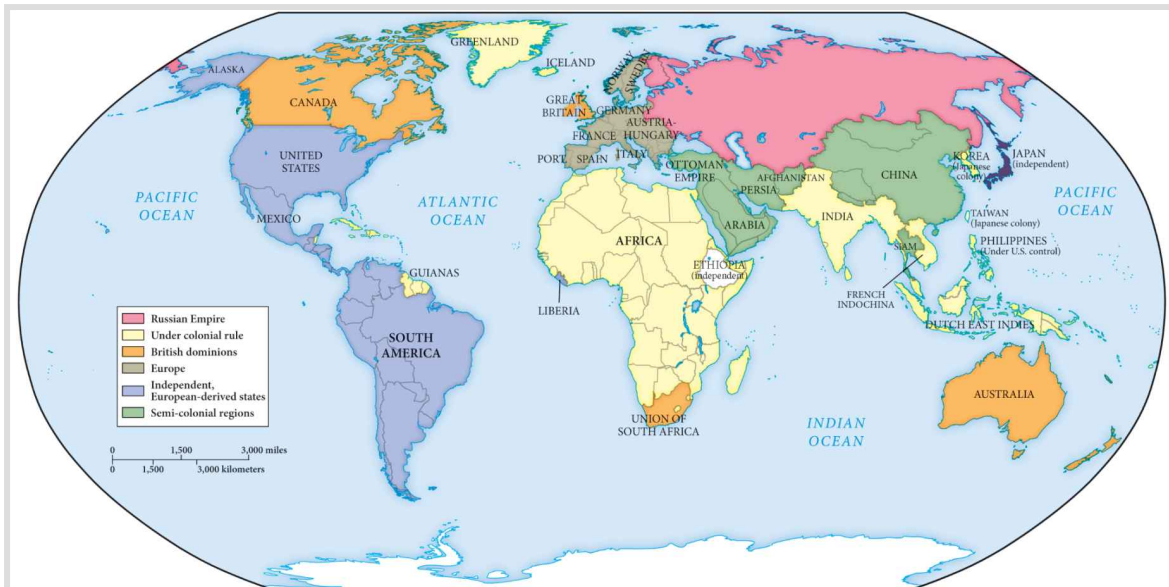
AP® EXAM TIP

Understand how World War I, World War II, and the cold war transformed patterns of global politics.

Since 1500, Europe had assumed an increasingly prominent position on the global stage, reflected in its military capacity, its colonial empires, and its Scientific and Industrial Revolutions (see [Map 12.1](#)). That unique situation provided the foundation for Europeans' pride, self-confidence, and sense of superiority. In 1900, few could have imagined that this “proud tower” of European dominance would lie shattered less than a half century later. The starting point in that unraveling was the First World War.

AP® Causation

In what ways were the world wars and the Depression motors of global change?



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 12.1 The World in 1914

A map of the world in 1914 shows an unprecedented situation in which one people — Europeans or those of European descent — exercised enormous control and influence over virtually the entire planet.

READING THE MAP: Identify the two countries that were fully independent in 1914 and were not European-derived states that had once been European colonies.

MAKING CONNECTIONS: Compare this map to [Map 6.2: The Global Silver Trade](#), which depicts European colonial empires in the seventeenth century. On which continents did direct European colonial control expand or decline?

Description

Under Colonial rule: Greenland, the Guianas, India, Africa, French Indo China, Korea (Japanese Colony), Taiwan (Japanese Colony), Philippines (under U.S. control), Iceland, and Dutch East Indies.

British Dominions: Canada, Great Britain, Australia, and Union of South Africa.

Europe: Norway, Sweden, Germany, Austria, Hungary, France, Spain, and Italy.

Semi-colonial regions: China, Afghanistan, Arabia, Ottoman Empire, and Siam.

Independent, European-derived states: Alaska, United States, Mexico, South America, and Liberia.

Independent country: Ethiopia and Japan.

Under Colonial rule: Greenland, the Guianas, India, Africa, French Indo China, Korea (Japanese Colony), Taiwan (Japanese Colony), Philippines (under U.S. control), Iceland, and Dutch East Indies.

British Dominions: Canada, Great Britain, Australia, and Union of South Africa.

Europe: Norway, Sweden, Germany, Austria, Hungary, France, Spain, and Italy.

Semi-colonial regions: China, Afghanistan, Arabia, Ottoman Empire, and Siam.

Independent, European-derived states: Alaska, United States, Mexico, South America, and Liberia.

Independent country: Ethiopia and Japan.

AP* Causation

What factors in the early modern era led to a European-dominated world system?

Origins: The Beginnings of the Great War

AP® EXAM TIP

Remember that, like South Asia, Europe is rarely under one unified political system.

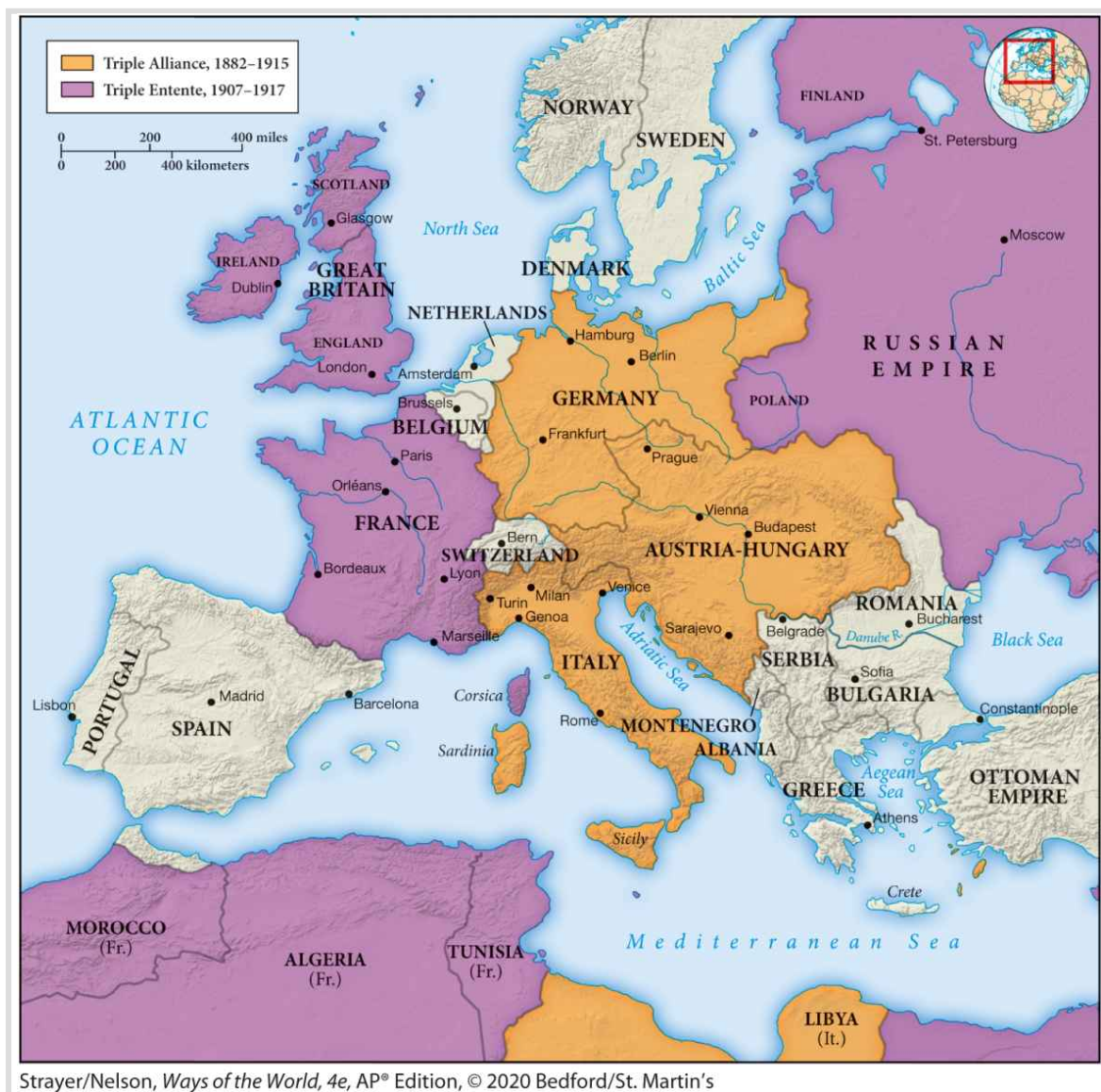
Europe's modern transformation and its global ascendancy were certainly not accompanied by a growing unity or stability among its own peoples — in fact, quite the opposite. The historical rivalries of its competing nation-states further sharpened as both Italy and Germany joined their fragmented territories into two major new powers around 1870. A powerful and rapidly industrializing Germany, seeking its “place in the sun,” was a particularly disruptive new element in European political life, especially for the more established powers, such as Britain, France, and Russia. Since the defeat of Napoleon in 1815, a fragile and fluctuating balance of power had generally maintained the peace among Europe's major countries. By the early twentieth century, that balance of power was expressed in two rival alliances, the Triple Alliance of Germany, Italy, and the Austro-Hungarian Empire and the Triple Entente of Russia, France, and Britain. Those commitments, undertaken in the interests of national security, transformed a relatively minor incident in the Balkans (southeastern Europe) into a conflagration that consumed almost all of Europe.

AP* Causation

Before the outbreak of World War I, which territories did European powers fight over, and why were these territories considered valuable?

That incident occurred on June 28, 1914, when a Serbian nationalist assassinated the heir to the Austro-Hungarian throne, Archduke Franz Ferdinand. To the rulers of Austria-Hungary, the

surging nationalism of Serbian Slavs was a mortal threat to the cohesion of their fragile multinational empire, which included other Slavic peoples as well. Thus they determined to crush it. But behind Austria-Hungary lay its far more powerful ally, Germany; and behind tiny Serbia lay Russia, with its self-proclaimed mission of protecting other Slavic peoples. Allied to Russia were the French and the British. Thus a system of alliances intended to keep the peace created obligations that drew these Great Powers of Europe into a general war by early August 1914 (see [Map 12.2](#)).



Map 12.2 Europe on the Eve of World War I

Despite many elements of common culture, Europe in 1914 was a powder keg, with its major states armed to the teeth and divided into two rival alliances. In the early stages of the war, Italy changed sides to join the French, British, and Russians.

Description

Triple Alliance, 1882 to 1915: Germany, Austria-Hungary, Italy, Libya, Sicily, and Sardinia. Triple Entente, 1907 to 1917: Morocco, Belgium, Algeria, Tunisia, Great Britain, Scotland, Ireland, France, and Russian Empire (including Poland and Finland).

AP[®] Analyzing Evidence

How does the map explain why a war between two nations of Europe could lead to a European-wide war?

AP[®] Causation

What developments in the nineteenth century were long-term causes of the First World War?

AP[®] EXAM TIP

On the exam, the causes and consequences of global conflicts are much more important than a military history of these wars.

The outbreak of [World War I](#) was something of an accident, in that none of the major states planned or predicted the archduke's assassination or deliberately sought a prolonged conflict, but the

system of rigid alliances made Europe vulnerable to that kind of accident. Moreover, behind those alliances lay other factors that contributed to the eruption of war and shaped its character. One of them was a mounting popular nationalism (see [“Nations and Nationalism” in Chapter 8](#)). The rulers of the major countries of Europe saw the world as an arena of conflict and competition among rival nation-states. Schools, mass media, and military service had convinced millions of ordinary Europeans that their national identities were profoundly and personally meaningful. The public pressure of these competing nationalisms allowed statesmen little room for compromise and ensured widespread popular support, at least initially, for the decision to go to war. Many men rushed to recruiting offices, fearing that the war might end before they could enlist, and celebratory parades sent them off to the front. For conservative governments, the prospect of war was a welcome occasion for national unity in the face of the mounting class- and gender-based conflicts in European societies.

Also contributing to the war was an industrialized militarism. Europe’s armed rivalries had long ensured that military men enjoyed great social prestige, and most heads of state wore uniforms in public. All of the Great Powers had substantial standing armies and, except for Britain, relied on conscription (compulsory military service) to staff them. Furthermore, each of the major states had developed elaborate “war plans” that spelled out in great detail the movement of men and materials that should occur immediately upon the outbreak of war. Such plans created a hair-trigger mentality since each country had an incentive to strike

first so that its particular strategy could be implemented on schedule and without interruption or surprise. The rapid industrialization of warfare generated an array of novel weapons, including submarines, tanks, airplanes, poison gas, machine guns, and barbed wire. This new military technology contributed to the staggering casualties of the war, including some 10 million deaths, the vast majority male; perhaps twice that number were wounded, crippled, or disfigured. For countless women, as a result, there would be no husbands or children.

THE FRENCHWOMAN IN WAR-TIME



Library of Congress, Prints and Photographs Division, LC-USZC2-4067

Women and the Great War

World War I temporarily brought a halt to the women's suffrage movement as well as to women's activities on behalf of international peace. Most women on both sides

actively supported their countries' war efforts, as suggested by this French wartime poster, showing women contributing to the war effort in industrial, agricultural, and domestic settings.

Description

The painting shows women operating a machine, breastfeeding a baby and talking to a girl, and working in a field. The title reads, The French Woman in War - Time.

AP* Analyzing Evidence

How does this image portray a revival of traditional social roles brought about by the Great War?

Europe's imperial reach around the world likewise shaped the scope and conduct of the war. It funneled colonial troops and laborers by the hundreds of thousands into the war effort, with men from Africa, India, China, Southeast Asia, Australia, New Zealand, and Canada taking part in the conflict. British and French forces seized German colonies in Africa and the South Pacific. Japan, allied with Britain, took various German possessions in China and the Pacific and demanded territorial and economic concessions from China itself. The Ottoman Empire, which entered the conflict on the side of Germany, became the site of intense military actions and witnessed an Arab revolt against Ottoman Turkish control. Finally, the United States, after initially seeking to avoid involvement in European quarrels, joined the war in 1917 when German submarines threatened American shipping.

Thus the war, though centered in Europe, had global dimensions and certainly merited its title as a “world war.”

Outcomes: Legacies of the Great War

AP® EXAM TIP

Propaganda posters are often on the exam as examples of strategies used by governments to mobilize populations.

The Great War shattered almost every expectation. Most Europeans believed in the late summer of 1914 that “the boys will be home by Christmas,” but instead the war ground relentlessly on for more than four years before ending in a German defeat in November 1918. Moreover, it had become a “[total war](#),” requiring the mobilization of each country’s entire population. Thus the authority of governments expanded greatly. As the German state, for example, assumed further control over the economy, its policies became known as “war socialism,” thus continuing a long-term strengthening of state power across much of Europe. Vast propaganda campaigns sought to arouse citizens by depicting a cruel and inhuman enemy who killed innocent children and violated women. Labor unions agreed to suspend strikes and accept sacrifices for the common good, while women, replacing the men who had left the factories for the battlefield, temporarily abandoned the struggle for the vote.

In what ways did World War I mark new departures in the history of the twentieth century?

No less surprising were the longer-term outcomes of the war. In the European cockpit of that conflict, unprecedented casualties, particularly among elite and well-educated groups, and physical destruction, especially in France, led to a widespread disillusionment among intellectuals with their own civilization. For many, the war seemed to mock the Enlightenment values of progress, tolerance, and rationality, and some began to doubt that the West was superior or that its vaunted science and technology were unquestionably good things. In the most famous novel to emerge from the war, the German veteran Erich Remarque's *All Quiet on the Western Front*, one soldier expressed what many no doubt felt: "It must all be lies and of no account when the culture of a thousand years could not prevent this stream of blood being poured out."

The aftermath of war also brought substantial social and cultural changes to ordinary Europeans and Americans. Women were urged to leave the factory work they had taken up during the war and return to their homes, where they would not compete against returning veterans for "men's jobs." Nonetheless, the war had loosened the hold of tradition in various ways. Enormous casualties promoted social mobility, allowing the less exalted to move into positions previously dominated by the upper classes. As the war ended, suffrage movements revived and women

received the right to vote in a number of countries — Britain, the United States, Germany, the Soviet Union, Hungary, and Poland — in part perhaps because of the sacrifices they had made during the conflict. Young middle-class women, sometimes known as “flappers,” began to flout convention by appearing at nightclubs, smoking, dancing, drinking hard liquor, cutting their hair short, wearing revealing clothing, and generally expressing a more open sexuality. Technological innovations, mass production, and pent-up demand after the austerities of wartime fostered a new consumerism, particularly in the United States, encouraging those who could to acquire cars, washing machines, vacuum cleaners, electric irons, gas ovens, and other newly available products. Radio and the movies now became vehicles of popular culture, transmitting American jazz to Europe and turning Hollywood stars into international celebrities.

AP® EXAM TIP

The Treaty of Versailles and the League of Nations are important concepts in AP® World History.

The war also transformed international political life. From the collapse of the German, Russian, and Austro-Hungarian empires emerged a new map of Central Europe with an independent Poland, Czechoslovakia, Yugoslavia, and other nations (see [Map 12.3](#)). Such new states were based on the principle of “national self-determination,” a concept championed by U.S. president Woodrow Wilson, but each of them also contained dissatisfied ethnic minorities who claimed the same principle. By the [Treaty of](#)

Versailles, which formally concluded the war in 1919, Germany lost its colonial empire and 15 percent of its European territory, was required to pay heavy reparations to the winners, had its military forces severely restricted, and was required to accept sole responsibility for the outbreak of the war. All of this created immense resentment in Germany. One of the country's many demobilized and disillusioned soldiers declared in 1922: "It cannot be that two million Germans should have fallen in vain.... No, we do not pardon, we demand — vengeance."² His name was Adolf Hitler, and within two decades he had begun to exact that vengeance.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 12.3 Europe and the Middle East after World War I

The Great War brought into existence a number of new states that were carved out of the old German, Austro-Hungarian, Russian, and Ottoman empires. Turkey and the new states in Europe were independent, but those in the Middle East — Syria, Palestine, Iraq, and Transjordan — were administered by Britain or France as mandates of the League of Nations.

READING THE MAP: In which regions were new countries created in the aftermath of World War I?

MAKING CONNECTIONS: Compare [Map 12.3](#) with [Map 12.2](#): Europe on the Eve of World War I. At the conclusion of World War I, which states ceded significant territories to create new states in Europe?

Description

Newly created states: Kuwait (Gr. Br.), Transjordan, Palestine, Syria, Turkey, Iraq, Yugoslavia, Hungary, Romania, Hungary, Czechoslovakia, Poland, Lithuania, Latvia, Estonia, and Finland.

Demilitarized zone of Germany: Saar and Ruhr.

French mandates: Syria (Beirut and Damascus).

British mandates: Iraq (Baghdad), Transjordan, and Palestine (Jerusalem).

Ceded by Russia: Finland (Helsinki), Estonia, Latvia, Lithuania, Poland, and Bessarabia.

Ceded by Austria-Hungary: Romania, Yugoslavia, Hungary, Czechoslovakia, and South Tyrol

Ceded by Germany: Lorraine, Alsace, and the region along the eastern boundary of Germany

AP* Continuity and Change

According to the map, what major changes to Europe's imperial history were brought about by the war?

The Great War generated profound changes in the world beyond Europe as well. During the conflict, Ottoman authorities, suspecting that some of their Armenian subjects were collaborating with the Russian enemy, massacred or deported an estimated 1 million Armenians. Although the term "genocide" had not yet been invented, some historians have applied it to those atrocities, arguing that they established a precedent on which the

Nazis later built. The war also brought a final end to a declining Ottoman Empire, creating the modern map of the Middle East, with the new states of Turkey, Syria, Iraq, Transjordan, and Palestine. Thus Arabs emerged from Turkish rule, but many of them were governed for a time by the British or French, as “mandates” of the League of Nations (see [Map 12.3](#)). Conflicting British promises to both Arabs and Jews regarding Palestine set the stage for an enduring struggle over that ancient and holy land. And in the world of European colonies, the war echoed loudly. Millions of Asian and African men had watched Europeans butcher one another without mercy, had gained new military skills and political awareness, and returned home with less respect for their rulers and with expectations for better treatment as a reward for their service. To gain Indian support for the war, the British had publicly promised to put that colony on the road to self-government, an announcement that set the stage for the independence struggle that followed. In East Asia, Japan emerged strengthened from the war, with European support for its claim to take over German territory and privileges in China. That news enraged Chinese nationalists, particularly among the young, and pushed many of them into a more revolutionary posture, as it seemed to signify the continuation of an arrogant imperialist attitude among Europeans toward the Chinese people.

AP® EXAM TIP

Understand key political, social, and economic effects of twentieth-century world wars.

Furthermore, the First World War brought the United States to center stage as a global power. Its manpower had contributed much to the defeat of Germany, and its financial resources turned the United States from a debtor nation into Europe's creditor. When the American president Woodrow Wilson arrived in Paris for the peace conference in 1919, he was greeted with an almost religious enthusiasm. His famous Fourteen Points seemed to herald a new kind of international life, one based on moral principles rather than secret deals and imperialist machinations. Particularly appealing to many was his idea for the League of Nations, a new international peacekeeping organization committed to the principle of "collective security" and intended to avoid any repetition of the horrors that had just ended. Wilson's idealistic vision largely failed, however. Germany was treated more harshly than he had wished. National self-determination in the multiethnic states of Europe and elsewhere was very difficult, and Wilson's rhetoric inspired hopes in the colonies that could not be immediately fulfilled. In his own country, the U.S. Senate refused to join the League, which was established in 1920, fearing that Americans would be forced to bow to "the will of other nations." That refusal seriously weakened the League of Nations as a vehicle for Wilson's new international order.

The Russian Revolution and Soviet Communism

Among the most significant outcomes of World War I was the beginning of world communism, which played such an enormous role in the history of the twentieth century. Modern communism

found its political and philosophical roots in nineteenth-century European socialism, inspired by the teachings of Karl Marx. Most European socialists had come to believe that they could achieve their goals peacefully and through the democratic process, but not so in Russia, where democracy barely existed. Many Russian socialists therefore advocated uncompromising revolution as the only possible route to a socialist future. That revolution occurred during World War I in 1917. (For the background to the Russian Revolution, see [“Russia: Industrialization and Revolution” in Chapter 9.](#))

AP® EXAM TIP

Look back at Marx’s theories in [Chapter 9](#) and note their twentieth-century outcomes. Also remember that the rise, fall, and features of communism are some of the most important developments in the twentieth century.

The catalyst for the [Russian Revolution](#) was World War I, which was going very badly for the Russians. Under this pressure the accumulated tensions of Russian society exploded. Workers — men and women alike, along with the wives of soldiers — took to the streets to express their outrage at the incompetence and privileges of the elites. Activists organized demonstrations, published newspapers, and plotted revolution. By early 1917, Tsar Nicholas II had lost almost all support and was forced to abdicate the throne, thus ending the Romanov dynasty, which had ruled Russia for more than three centuries. What followed was a Provisional Government, led by major political figures from various parties. But the Russian Revolution had only begun.

What factors contributed to the Russian Revolution and the victory of the Bolsheviks?

The tsar's abdication opened the door for a massive social upheaval. Ordinary soldiers, seeking an end to a terrible war and despising their upper-class officers, deserted in substantial numbers. In major industrial centers such as St. Petersburg and Moscow, new trade unions arose to defend workers' interests, and some workers seized control of their factories. Grassroots organizations of workers and soldiers, known as soviets, emerged to speak for ordinary people. Peasants, many of whom had been serfs only a generation or two earlier, seized landlords' estates, burned their manor houses, and redistributed the land among themselves. Non-Russian nationalists in Ukraine, Poland, Muslim Central Asia, and the Baltic region demanded greater autonomy or even independence (see [Map 13.1](#)).

This was social revolution, and it provided an environment in which a small socialist party called the Bolsheviks was able to seize power by the end of 1917 under the leadership of its determined and charismatic leader, Vladimir Ilyich Ulyanov, more commonly known as [Lenin](#). In the desperate circumstances of 1917, his party's message — an end to the war, land for the peasants, workers' control of factories, self-determination for non-Russian nationalities — resonated with an increasingly rebellious public mood, particularly in the major cities.

A three-year civil war followed in which the Bolsheviks, now officially calling their party “communist,” battled an assortment of enemies — tsarist officials, landlords, disaffected socialists, and regional nationalist forces, as well as troops from the United States, Britain, France, and Japan, all of which were eager to crush the fledgling communist regime. Remarkably, the Bolsheviks held on and by 1921 had staggered to victory over their divided and uncoordinated opponents. They renamed their country the Union of Soviet Socialist Republics (USSR or Soviet Union) and set about its transformation. For the next twenty-five years, the Soviet Union remained a communist island in a capitalist sea.



The New York Public Library/Art Resource, NY

The Russian Civil War through Bolshevik Eyes

This Bolshevik poster from 1921, titled “Electrification and Counterrevolution,” presents a communist view of the civil war that followed the Russian Revolution. It shows a worker bringing electricity and more generally the light of modernity and

progress to a backward country, while depicting his opponents, which include a priest, a general, and a businessman, as seeking to extinguish that light.

Description

The army general is trying to extinguish the light by pouring water through a tube and one of the businessmen is carrying sand in a bucket. One of the businessmen is holding an umbrella above him. A Russian script is at the bottom of the poster.

AP[®] Comparison

Based on this poster, in what way was the Bolsheviks' view of their revolutionary role similar to that of the French revolutionaries of the late eighteenth century?

Once they had consolidated power and resolved their leadership struggles, Russian communists soon began the task of constructing a socialist society under the control of Joseph [Stalin](#) (1878–1953), who emerged as the principal Soviet leader by the late 1920s. To Stalin and communists generally, building socialism meant first of all the modernization and industrialization of a backward Russian society. They sought, however, a distinctly socialist modernity with an emphasis on social equality and the promotion of cultural values of selflessness and collectivism.

AP[®] EXAM TIP

Understand the features of communist-led planned economies.

Those imperatives generated a political system thoroughly dominated by the Communist Party. Top-ranking party members enjoyed various privileges but were expected to be exemplars of socialism in the making by being disciplined, selfless, and utterly loyal to their country's Marxist ideology. The party itself penetrated society in ways that Western scholars called "totalitarian," for other parties were forbidden, the state controlled almost the entire economy, and political authorities ensured that the arts, education, and the media conformed to approved ways of thinking. Mass organizations for women, workers, students, and various professional groups operated under party control, with none of the independence that characterized civil society in the West.

AP* Comparison

How was the process of industrialization in Soviet Russia different from that in Western Europe and the United States?

In the rural areas, building socialism meant the end of private ownership of land and collectivization of agriculture. Between 1928 and 1933, peasants were forced, often against great resistance, into large-scale collective farms, which were supposedly more productive and better able to utilize modern agricultural machinery than the small family farms that had emerged from the revolution. Stalin singled out the richer peasants, known as *kulaks* (koo-LAHKS), for exclusion from the new collective farms. Some were killed, and many others were deported to remote areas of the country. With little support or experience in the countryside, the urban activists who enforced

collectivization were viewed as intrusive outsiders in Russian peasant villages. A terrible famine ensued, with some 5 million deaths from starvation or malnutrition.



Sovfoto/Getty Images

Mobilizing Women for Communism

As the Soviet Union mobilized for rapid economic development in the 1930s, women entered the workforce in great numbers. Here two young women are mastering the skills of driving a tractor on one of the large collective farms that replaced the country's private agriculture.

AP* Continuity and Change

What major changes to Russian society are represented in this photograph?

In the cities, the task was rapid industrialization. The Soviet approach to industrial development, so different from that of the capitalist West, involved state ownership of property, centralized planning embodied in successive five-year plans, priority to heavy industry, massive mobilization of the nation's human and material resources, and intrusive Communist Party control of the entire process. For a time, it worked. During the 1930s, while the capitalist world floundered amid the massive unemployment of the Great Depression, the Soviet Union largely eliminated unemployment and constructed the foundations of an industrial society that proved itself in the victory over Nazi Germany in World War II. In addition, the USSR achieved massive improvements in literacy rates and educational opportunities, allowing far greater social mobility for millions of people than ever before. As in the West, industrialization fostered rapid urbanization, exploitation of the countryside to provide resources for modern industry in the cities, and the growth of a privileged

bureaucratic and technological elite intent on pursuing their own careers and passing on their new status to their children.

Despite its totalitarian tendencies, the communist society of the Soviet Union was laced with conflict. Under Stalin's leadership, those conflicts erupted in a search for enemies that terribly disfigured Soviet life. An elastic concept of "enemy" came to include not only surviving remnants from the prerevolutionary elites but also, and more surprisingly, high-ranking members and longtime supporters of the Communist Party, who allegedly had been corrupted by bourgeois ideas, as evidenced by their opposition to some of Stalin's harsh policies. Refracted through the lens of Marxist thinking, these people became "class enemies" who had betrayed the revolution and were engaged in a vast conspiracy, often linked to foreign imperialists, to subvert the socialist enterprise and restore capitalism.

AP® EXAM TIP

Compare the ways the French (in [Chapter 8](#)), Russian, and Chinese revolutions attacked perceived "enemies" to chart how revolutions deal with opposition.

That process culminated in the Terror, or the Great Purges, of the late 1930s, which enveloped tens of thousands of prominent communists, including virtually all of Lenin's top associates, and millions of more ordinary people. Based on suspicious associations in the past, denunciations by colleagues, connections to foreign countries, or simply bad luck, such people

were arrested, usually in the dead of night, and then tried and sentenced either to death or to long years in harsh and remote labor camps known as the gulag. A series of show trials publicized the menace that these “enemies of the people” allegedly posed to the country and its revolution. Close to 1 million people were executed between 1936 and 1941. An additional 4 or 5 million were sent to the gulag, where they were forced to work in horrendous conditions and died in appalling numbers. Such was the outcome of the world’s first experiment with communism.

Capitalism Unraveling: The Great Depression

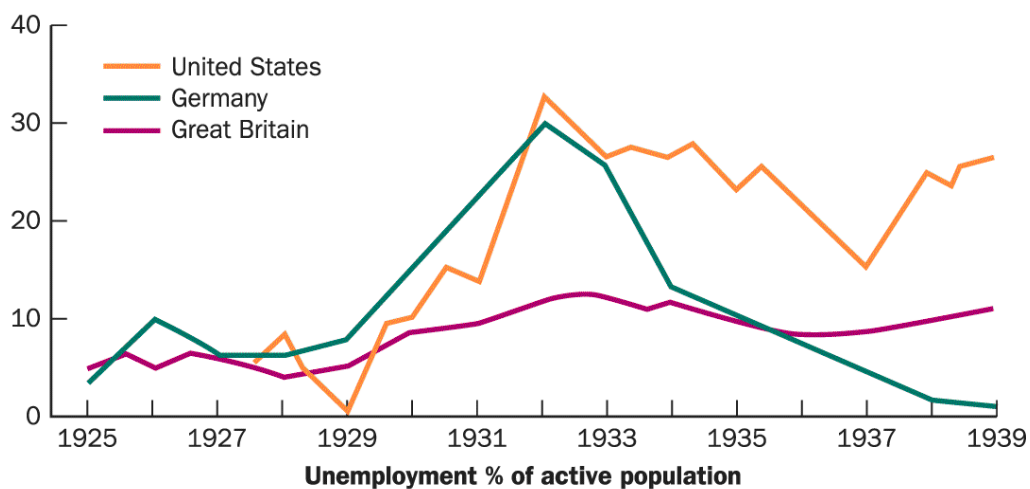
AP® EXAM TIP

Political responses to the Great Depression around the world are “must know” information for the AP® exam.

While the Soviet Union was constructing the world’s first communist society, the capitalist world languished in the [Great Depression](#), which began with an abrupt stock market crash in October 1929 and then lasted for a decade. If World War I represented the political collapse of Europe, this economic catastrophe suggested that Western capitalism was likewise failing, as Marx had predicted. All across the Euro-American heartland of the industrialized capitalist world, this vaunted economic system seemed to unravel. For the rich, it meant contracting stock prices that wiped out paper fortunes almost overnight. Banks closed, and many people lost their life savings. Investment dried up, world trade dropped by 62 percent within a few years, and businesses contracted or closed. Unemployment soared everywhere, and in both Germany and the United States it reached 30 percent or more by 1932 (see [Snapshot: Comparing the Impact of the Depression](#)). Vacant factories, soup kitchens, bread lines, shantytowns, and beggars came to symbolize the human reality of this economic disaster.

SNAPSHOT Comparing the Impact of the Depression

As industrial production dropped during the Depression, unemployment soared. Yet the larger Western capitalist countries differed considerably in the duration and extent of this unemployment. Note especially the differences between Germany and the United States. How might you account for this difference?



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Adapted from Lynn Hunt et al., *The Making of the West: Peoples and Cultures* (Boston: Bedford/St. Martin's, 2001), 1024.

Description

The curve representing the unemployment rate of the United States begins at 5 percent in 1927, increases to 7 percent in 1928 and then decreases to 0 percent in 1929, steeply increases to 31 percent in 1932 and then decreases to 15 percent in 1937, increases to 25 in 1938, followed by small spikes, and ends at 25 percent in 1939. There are sharp crests and troughs along its length.

The curve representing the unemployment rate of Germany begins at 4 percent in 1925, increases to 10 percent in 1926

and then decreases to 6 percent in 1926, steeply increases to 29 percent in 1932 and again steeply decreases, and ends at 1 percent in 1939.

The curve representing the unemployment rate of Great Britain begins at 5 percent in 1925, increases to 11 percent at the end of 1932 and then decreases to 7 percent in 1936, and then increases in a concave up pattern, and ends at 10 percent in 1939. There are small spikes at the beginning and near the center of the curve.

AP* Causation

What were the political consequences of the economic changes illustrated in this graph?

This economic breakdown began in the United States, which had experienced a booming economy during the 1920s. By the end of that decade, its farms and factories were producing more goods than could be sold, either at home or abroad. Meanwhile, a speculative stock market frenzy had driven up stock prices to an unsustainable level. When that bubble burst in late 1929, its ripple effects quickly encompassed the industrialized economies of Europe, which were intimately connected to the United States through ties of trade, debt, and investment.

AP* Causation

How did the Great Depression affect the relationship between governments and their citizens?

Much as Europe's worldwide empires had globalized the Great War, so too its economic linkages globalized the Great Depression. Countries or colonies tied to exporting one or two products were especially hard-hit. Colonial Southeast Asia, the world's major rubber-producing region, saw the demand for its primary export drop dramatically as automobile sales in Europe and the United States were cut in half. In Britain's West African colony of the Gold Coast (present-day Ghana), farmers who had staked their economic lives on producing cocoa for the world market were badly hurt by the collapse of commodity prices. Latin American countries saw the value of their exports cut by half, generating widespread unemployment and social tensions. In response to these problems, governments sought to steer their economies away from exports toward producing for the internal market, a policy known as import substitution. In Mexico, the Depression opened the way to reviving the principles of the Mexican Revolution under the leadership of Lázaro Cárdenas (1934–1940), who pushed land reform, favored Mexican workers against foreign interests, and nationalized an oil industry dominated by American capital.

The Great Depression also sharply challenged the governments of industrialized capitalist countries. The apparent failure of a market economy to self-correct led many people to look twice at the Soviet Union. There, the dispossession of the propertied classes and a state-controlled economy had generated an impressive economic growth with almost no unemployment in the 1930s, even as the capitalist world was reeling. No Western

country opted for the dictatorial and draconian socialism of the Soviet Union, but in Britain, France, and Scandinavia, the Depression energized a “democratic socialism” that sought greater regulation of the economy and a more equal distribution of wealth through peaceful means and electoral politics. The Great Depression, like the world wars, strengthened the power of the state.

The United States illustrated this trend as President Franklin Roosevelt’s New Deal (1933–1942) took shape, permanently altering the relationship among government, the private economy, and individual citizens. The New Deal involved immediate programs of public spending (for dams, highways, bridges, and parks); longer-term reforms, such as the Social Security system, the minimum wage, and various relief and welfare programs; support for labor unions; and subsidies for farmers. A mounting number of government agencies marked a new degree of federal regulation and supervision of the economy.



Margaret Bourke-White/The LIFE Picture Collection/Getty Images

Contrasts of the Great Depression

This 1937 *Life* magazine image by famed photographer Margaret Bourke-White shows black victims of a flood in Louisville, Kentucky, standing in a breadline during the Depression while behind them rises a billboard depicting a happy and prosperous white family.

Description

The title of the billboard reads, World's Highest Standard of Living. Text on the right of the car reads, There's no way like the American way.

AP[®] Contextualization

According to this image, how did the Great Depression affect people's view of the role of government? In what way did it illustrate social realities in the United States?

Ultimately, none of the New Deal's programs worked very well to end the Great Depression. Not until the massive government spending required by World War II kicked in did economic disaster abate in the United States. The most successful efforts to cope with the Depression came from unlikely places — Nazi Germany and an increasingly militaristic Japan.

Democracy Denied: The Authoritarian Alternative

AP® EXAM TIP

You need to know examples and characteristics of twentieth-century authoritarian governments.

Despite the victory of the democratic powers in World War I — Britain, France, and the United States — their democratic political ideals and their cultural values celebrating individual freedom came under sharp attack in the aftermath of that bloody conflict. One challenge derived from communism, which was initiated in the Russian Revolution of 1917. In the 1920s and 1930s, however, the more immediate challenge to the victors in the Great War came from highly authoritarian, intensely nationalistic, territorially aggressive, and ferociously anticommunist regimes, particularly those that took shape in Italy, Germany, and Japan. (See [Working with Evidence: Ideologies of the Axis Powers](#).) The common political goals of these three countries drew them together by 1936–1937 in an alliance directed against the Soviet Union and international communism. In 1940, they solidified their relationship in a formal military alliance, creating the so-called Axis powers. Within this alliance, Germany and Japan clearly stand out, though in quite different ways, in terms of their impact on the larger patterns of world history, for it was their efforts to “establish and maintain a new order of things,” as the Axis Pact

put it, that generated the Second World War both in East Asia and in Europe.

European Fascism

Between 1919 and 1945, a new political ideology, known as **fascism**, found expression across parts of Europe. While communists celebrated class conflict as the driving force of history, for fascists it was the conflict of nations. Fascism was intensely nationalistic, seeking to revitalize and purify the nation and to mobilize its people for some grand task. Its spokesmen praised violence against enemies as a renewing force in society, celebrated action rather than reflection, and placed their faith in a charismatic leader. Fascists also bitterly condemned individualism, liberalism, feminism, parliamentary democracy, and communism, all of which, they argued, divided and weakened the nation. In their determination to overthrow existing regimes, they were revolutionary; in their embrace of traditional values and their opposition to much of modern life, however, they were conservative or reactionary.

AP* Continuity and Change

In what ways did fascism challenge the ideas and practices of European liberalism and democracy?

Such ideas appealed to aggrieved people all across the social spectrum. In the devastation that followed the First World War, the numbers of such people grew substantially. Some among the middle and upper classes felt the rise of socialism and

communism as a dire threat; small-scale merchants, artisans, and farmers feared the loss of their independence to either big business or socialist revolution; demobilized soldiers had few prospects and nursed many resentments; and intellectuals were appalled by the materialism and artificiality of modern life. Such people had lost faith in the capacity of liberal democracy and capitalism to create a good society and to protect their interests. Some among them proved a receptive audience for the message of fascism. Fascist or other highly authoritarian movements appeared in many European countries, such as Spain, Romania, and Hungary, and some in Latin America, but it was in Italy and Germany that such movements achieved prolonged power in major states, with devastating consequences for Europe and the world.

AP* Causation

What are some of the factors that led to the rise of fascism in Italy?

The fascist alternative took shape first in Italy. That nation had become a unified state only in 1870 and had not yet developed a thoroughly industrialized economy or a solidly democratic culture. The First World War gave rise to resentful veterans, many of them unemployed, and to patriots who believed that Italy had not gained the territory it deserved from the Treaty of Versailles. During the serious economic downturn after World War I, trade unions, peasant movements, and various communist and socialist parties threatened the established social order with a wave of strikes and land seizures.

Into this setting stepped a charismatic orator and a former journalist with a socialist background, Benito [Mussolini](#) (1883–1945). With the help of a private army of disillusioned veterans and jobless men known as the Black Shirts, Mussolini swept to power in 1922 amid considerable violence, promising an alternative to communism, order in the streets, an end to bickering party-based politics, and the maintenance of the traditional social order. That Mussolini's government allegedly made the trains run on time became evidence that these promises might be fulfilled.

In Mussolini's thinking, fascism was resolutely anticommunist, "the complete opposite ... of Marxist socialism," and equally antidemocratic. "Fascism combats the whole complex system of democratic ideology, and repudiates it," he wrote. At the core of Mussolini's fascism was his conception of the state. "Fascism conceives of the State as an absolute, in comparison with which all individuals and groups are relative, only to be conceived of in their relation to the State." The state was a conscious entity with "a will and a personality" that represented the "spirit of the nation." Its expansion in war and empire building was "an essential manifestation of vitality."

Mussolini's government suspended democracy and imprisoned, deported, or sometimes executed opponents. Italy's fascist regime also disbanded independent labor unions and peasant groups as well as all opposing political parties. In economic life, a "corporate state" took shape, at least in theory, in which workers, employers, and various professional groups were organized into

“corporations” that were supposed to settle their disagreements and determine economic policy under the supervision of the state.

Culturally, fascists invoked various aspects of traditional Italian life. Though personally an atheist, Mussolini embraced the Catholic culture of Italy in a series of agreements with the Church, known as the Lateran Accords of 1929, that made the Vatican a sovereign state and Catholicism Italy’s national religion. In fascist propaganda, women were portrayed in highly traditional domestic terms, particularly as mothers creating new citizens for the fascist state, with no hint of equality or liberation. Nationalists were delighted when Italy invaded Ethiopia in 1935, avenging the embarrassing defeat that Italians suffered at the hands of Ethiopians in 1896. In the eyes of Mussolini and fascist believers, all of this was the beginning of a “new Roman Empire” that would revitalize Italian society and give it a global mission. (See [Working with Evidence, Source 12.1.](#))



Luce/Getty Images

The Faces of European Fascism

Benito Mussolini (left) and Adolf Hitler came to symbolize fascism in Europe in the several decades between the two world wars. In this photograph from September 1937, they are reviewing German troops in Munich during Mussolini's visit to Germany, a trip that deepened the growing relationship between their two countries.

In what way do the camera angle and composition of this photograph complement fascist ideology?

Hitler and the Nazis

AP[®] EXAM TIP

Pay close attention to the causes of the rise of authoritarian governments in the early twentieth century.

Far more important in the long run was the German expression of European fascism, which took shape as the [Nazi Party](#) under the leadership of Adolf [Hitler](#) (1889–1945). In many respects, it was similar to its Italian counterpart. Both espoused an extreme nationalism, openly advocated the use of violence as a political tool, generated a single-party dictatorship, were led by charismatic figures, despised parliamentary democracy, hated communism, and viewed war as a positive and ennobling experience.³ The circumstances that gave rise to the Nazi movement were likewise broadly similar to those of Italian fascism, although the Nazis did not achieve national power until 1933. Germany too was a new European nation, lacking a long-term democratic tradition. As in Italy, resentment about the Treaty of Versailles was widespread, especially among unemployed veterans. Fear of socialism or communism was prevalent among middle- and upper-class groups. But it was the Great Depression that provided the essential context for the victory of German fascism. The German

economy largely ground to a halt in the early 1930s amid massive unemployment among workers and the middle class alike. Everyone demanded decisive action from the state.

This was the context in which Adolf Hitler's National Socialist, or Nazi, Party gained growing public support. Its message expressed an intense German nationalism cast in terms of racial superiority, bitter hatred for Jews as an alien presence, passionate opposition to communism, a determination to rescue Germany from the humiliating requirements of the Treaty of Versailles, and a willingness to decisively tackle the country's economic problems. All of this resonated widely, enabling the Nazis to win 37 percent of the vote in the election of 1932. The following year, Hitler was legally installed as the chancellor of the German government. Thus a weak democratic regime that never gained broad support gave way to the Third Reich.

Once in power, Hitler moved quickly to consolidate Nazi control of Germany. All other political parties were outlawed; independent labor unions were ended; thousands of opponents were arrested; and the press and radio came under state control. Far more thoroughly than Mussolini in Italy, Hitler and the Nazis established their control over German society.

AP* Contextualization

What conditions in Germany made the nation fertile ground for the growth of fascism?

By the late 1930s, Hitler apparently had the support of a considerable majority of the population, in large measure because his policies successfully brought Germany out of the Depression. The government invested heavily in projects such as superhighways, bridges, canals, and public buildings and, after 1935, in rebuilding and rearming the country's diminished military forces. These policies drove down the number of unemployed Germans from 6.2 million in 1932 to fewer than 500,000 in 1937. Two years later Germany had a labor shortage. Erna Kranz, a teenager in the 1930s, later remembered the early years of Nazi rule as "a glimmer of hope ... not just for the unemployed but for everybody because we all knew that we were downtrodden.... It was a good time ... there was order and discipline."⁴ Millions agreed with her.

AP® EXAM TIP

Take notes on the features of fascism and be prepared to compare them with those of Soviet communism.

Other factors as well contributed to Nazi popularity. Like Italian fascists, Hitler appealed to rural and traditional values that many Germans feared losing as their country modernized. In Hitler's thinking and in Nazi propaganda, Jews became the symbol of the urban, capitalist, and foreign influences that were undermining traditional German culture. Thus the Nazis reflected and reinforced a broader and long-established current of anti-Semitism that had deep roots in much of Europe. In his book *Mein Kampf* (My Struggle), Hitler outlined his case against the Jews and his

call for the racial purification of Germany in vitriolic terms. (See [Working with Evidence, Source 12.2.](#))

AP[®] Comparison

What was distinctive about the German expression of fascism?

Far more than in Italy or elsewhere, this insistence on a racial revolution was a central feature of the Nazi program. Upon coming to power, Hitler implemented policies that increasingly restricted Jewish life. Soon Jews were excluded from universities, professional organizations, and civil employment. In 1935, the Nuremberg Laws ended German citizenship for Jews and forbade marriage or sexual relations between Jews and Germans. On the night of November 9, 1938, known as Kristallnacht (“Night of Crystal” or “Night of Broken Glass”), persecution gave way to terror, when Nazis smashed and looted Jewish shops. Such actions made clear the Nazis’ determination to rid Germany of its Jewish population, thus putting into effect the most radical element of Hitler’s program. Still, it was not yet apparent that this “racial revolution” would mean the mass killing of Europe’s Jews. That horrendous development emerged only in the context of World War II.

AP[®] EXAM TIP

You should be able to cite examples of repression of minority groups in the twentieth century, like that of Jews in Europe.

Beyond race, gender too figured prominently in Nazi thought and policies. While Soviet communists sought to enroll women in the country's industrialization effort, Nazis wanted to limit women largely to the home, removing them from the paid workforce. To Hitler, the state was the natural domain of men, while the home was the realm of women. "Woman in the workplace is an oppressed and tormented being," declared a Nazi publication. Concerned about declining birthrates, Italy and Germany alike promoted a cult of motherhood, glorifying and rewarding women who produced children for the state. Accordingly, fascist regimes in both countries generally opposed abortion, contraception, family planning, and sex education, all of which were associated with feminist thinking. Yet such an outlook did not necessarily coincide with conservative or puritanical sexual attitudes. In Germany, a state-sponsored system of brothels was initiated in the mid-1930s, for it was assumed that virile men would be promiscuous and that soldiers required a sexual outlet if they were to contribute to the nation's military strength.



bpk Bildagentur/Art Resource, NY

The Ideal Nazi Family

This painting by Wolfgang Willrich, a prominent Nazi artist, portrays the highly romanticized Nazi image of an ideal Aryan family. They have four children; most are dressed in plain peasant-style clothing; the mother wears her hair in a bun and does not use makeup; they live in a rural agricultural setting; the boy is wearing a Hitler Youth uniform; and all of them are blonde, with athletic bodies and ruddy complexions.

Description

The woman has tied her hair in a bun and is breastfeeding an infant and a girl is standing beside her father. Both the father and the girl are looking at the infant. Another girl behind the woman is holding a doll and looking at a boy who is playing with sand.

AP[®] Analyzing Evidence

What specific aspects of German nationalism are romanticized in this painting? What does it imply about Germany's diverse society?

Also sustaining Nazi rule were massive torchlight ceremonies celebrating the superiority of the German race and its folk culture. In these settings, Hitler was the mystical leader, the Führer, a mesmerizing orator who would lead Germany to national greatness and individual Germans to personal fulfillment.

If World War I and the Great Depression brought about the political and economic collapse of Europe, the Nazi phenomenon represented a rejection of some of the values — rationalism, tolerance, democracy, human equality — that for many people had defined the core of Western civilization since the Enlightenment. On the other hand, Nazis claimed the legacy of modern science, particularly in their concern to classify and rank various human groups. Thus they drew heavily on the “scientific racism” of the late nineteenth century and its expression in phrenology, which linked the size and shape of the skull to human behavior and personality (see [“Industry and Empire” in Chapter 10](#)). Moreover, in their effort to purify German society, the Nazis

reflected the Enlightenment confidence in the perfectibility of humankind and in the social engineering necessary to achieve it.

By 1940, the European political landscape had altered dramatically from what it had been just a few decades earlier. At the beginning of the twentieth century, major European countries had embraced largely capitalist economies and to varying degrees increasingly democratic political systems with multiple parties and elected parliaments. But by the time World War II broke out, Europe's largest country, the Soviet Union, had altogether rejected capitalism in favor of a state-controlled economy and a political system dominated by a single communist political party. The fascist states of Germany and Italy likewise dismantled multiparty democracies, replacing them with highly authoritarian dictatorships. While they retained major private ownership of property, the state played a large role in economic affairs. Communist and fascist states alike rejected the individualistic liberalism of the remaining democracies, celebrating the collective identities of "class" in the case of the Soviet Union and of nation or race in Italy and Germany.

Japanese Authoritarianism

AP* Causation

Understand the sources of political, economic, and social tensions in the early twentieth century that led to political instability in Japan.

In various ways, the modern history of Japan paralleled that of Italy and Germany. All three were newcomers to Great Power status, with Japan joining the club of industrializing and empire-building states only in the late nineteenth century as its sole Asian member (see [“The Japanese Difference” in Chapter 11](#)). Like Italy and Germany, Japan had a rather limited experience with democratic politics, for its elected parliament was constrained by a very small electorate (only 1.5 million men in 1917) and by the exalted position of a semi-divine emperor and his small coterie of elite advisers. During the 1930s, Japan too moved toward authoritarian government and a denial of democracy at home, even as it launched an aggressive program of territorial expansion in East Asia. But in sharp contrast to Italy and Germany, Japan’s participation in World War I was minimal, and its economy grew considerably as other industrialized countries were consumed by the European conflict. At the peace conference ending that war, Japan was seated as an equal participant, allied with the winning side of democratic countries such as Britain, France, and the United States.

AP* Comparison

How did Japan’s experience during the 1920s and 1930s resemble that of Germany, and how did it differ?

During the 1920s, Japan seemed to be moving toward more democratic politics and Western cultural values. Universal male suffrage was achieved in 1925, and a two-party system began to emerge. Supporters of these developments, mostly urban and

well-to-do, generally embraced the dignity of the individual, free expression of ideas, and greater gender equality. Education expanded; an urban consumer society developed; middle-class women entered new professions; and young women known as *moga* (modern girls) sported short hair and short skirts, while dancing with *mobo* (modern boys) at jazz clubs and cabarets. To such people, the Japanese were becoming global citizens and their country was becoming “a province of the world” as they participated increasingly in a cosmopolitan and international culture.

In this environment, the accumulated tensions of Japan’s modernizing and industrializing processes found expression. “Rice riots” in 1918 brought more than a million people into the streets of urban Japan to protest the rising price of that essential staple. Union membership tripled in the 1920s as some factory workers began to think in terms of entitlements and workers’ rights rather than the benevolence of their employers. In rural areas, tenant unions multiplied, and disputes with landowners increased amid demands for a reduction in rents. A mounting women’s movement advocated a variety of feminist issues, including suffrage and the end of legalized prostitution. “All the sleeping women are now awake and moving,” declared Yosano Akiko, a well-known poet, feminist, and social critic in 1911. A number of “proletarian (working class) parties” — the Labor-Farmer Party, the Socialist People’s Party, and a small Japan Communist Party — promised in various ways to promote radical social change.

For many people in established elite circles — bureaucrats, landowners, industrialists, military officials — all of this was both appalling and alarming, suggesting echoes of the Russian Revolution of 1917. As in Germany, however, it was the impact of the Great Depression that paved the way for harsher and more authoritarian action. That worldwide economic catastrophe hit Japan hard. Shrinking world demand for silk impoverished millions of rural dwellers who raised silkworms. Japan's exports fell by half between 1929 and 1931, leaving a million or more urban workers unemployed. Many young workers returned to their rural villages only to find food scarce, families forced to sell their daughters to urban brothels, and neighbors unable to offer the customary money for the funerals of their friends. In these desperate circumstances, many began to doubt the ability of parliamentary democracy and capitalism to address Japan's "national emergency." Such conditions energized a growing movement in Japanese political life known as Radical Nationalism or the [Revolutionary Right](#). Expressed in dozens of small groups, it was especially appealing to younger army officers. The movement's many separate organizations shared an extreme nationalism, hostility to parliamentary democracy, a commitment to elite leadership focused around an exalted emperor, and dedication to foreign expansion. The manifesto of one of those organizations, the Cherry Blossom Society, expressed these sentiments clearly in 1930:

As we observe recent social trends, top leaders engage in immoral conduct, political parties are corrupt, capitalists and aristocrats have no understanding of the masses, farming villages are devastated, unemployment and depression are serious.... The rulers neglect the long

term interests of the nation, strive to win only the pleasure of foreign powers and possess no enthusiasm for external expansion.... The people are with us in craving the appearance of a vigorous and clean government that is truly based upon the masses, and is genuinely centered around the Emperor.⁵

In sharp contrast to developments in Italy and Germany, however, no right-wing or fascist party gained wide popular support in Japan, and no such party was able to seize power. Nor did Japan produce any charismatic leader on the order of Mussolini or Hitler. People arrested for political offenses were neither criminalized nor exterminated, as in Germany, but instead were subjected to a process of “resocialization” that brought the vast majority of them to renounce their “errors” and return to the “Japanese way.” Japan’s established institutions of government were sufficiently strong, and traditional notions of the nation as a family headed by the emperor were sufficiently intact, to prevent the development of a widespread fascist movement able to take control of the country.

In the 1930s, though, Japanese public life clearly changed in ways that reflected the growth of right-wing nationalist thinking. The military in particular came to exercise a more dominant role in Japanese political life, reflecting the long-standing Japanese respect for the samurai warrior class. Censorship limited the possibilities of free expression, and a single news agency was granted the right to distribute all national and most international news to the country’s newspapers and radio stations. Established authorities also adopted many of the ideological themes of the Revolutionary Right. In 1937, the Ministry of Education issued a

new textbook, *Cardinal Principles of the National Entity of Japan*, for use in all Japanese schools (see [Working with Evidence, Source 12.4](#)). That document proclaimed the Japanese to be “intrinsically quite different from the so-called citizens of Occidental [Western] countries.” Those nations were “conglomerations of separate individuals” with “no deep foundation between ruler and citizen to unite them.” In Japan, by contrast, an emperor of divine origin related to his subjects as a father to his children. It was a natural, not a contractual, relationship, expressed most fully in the “sacrifice of the life of a subject for the Emperor.”



Pictures from History/Bridgeman Images

The Growth of Japanese Militarism

This poster celebrating the Japanese navy was created by the National Defense Women's Association in 1938. It reflects the increasing role of the military in Japanese national life and seeks to encourage female support for it.

AP[®] Analyzing Evidence

What does the poster above suggest about women's attitudes on Japanese militarization?

The state's success in quickly bringing the country out of the Depression likewise fostered popular support. As in Nazi Germany, state-financed credit, large-scale spending on armaments, and public works projects enabled Japan to emerge from the Depression more rapidly and more fully than major Western countries. "By the end of 1937," noted one Japanese laborer, "everybody in the country was working."⁶ By the mid-1930s, the government increasingly assumed a supervisory or managerial role in economic affairs. Private property, however, was retained, and the huge industrial enterprises called *zaibatsu* continued to dominate the economic landscape.

Although Japan during the 1930s shared some common features with fascist Italy and Nazi Germany, it remained, at least internally, a less repressive and more pluralistic society than either of those European states. Japanese intellectuals and writers had to contend with government censorship, but they retained some influence in the country. Generals and admirals exercised great political authority as the role of an elected parliament declined, but

they did not govern alone. Political prisoners were few and were not subjected to execution or deportation as in European fascist states. Japanese conceptions of their racial purity and uniqueness were directed largely against foreigners rather than an internal minority. Nevertheless, like Germany and Italy, Japan developed extensive imperial ambitions. Those projects of conquest and empire building collided with the interests of established imperial powers such as the United States and Britain, launching a second, and even more terrible, global war.

A Second World War, 1937–1945

World War II, even more than the Great War, was a genuinely global conflict with independent origins in both Asia and Europe. Dissatisfied states in both continents sought to fundamentally alter the international arrangements that had emerged from World War I. Many Japanese, like their counterparts in Italy and Germany, felt stymied by Britain and the United States as they sought empires that they regarded as essential for their national greatness and economic well-being.

The Road to War in Asia

World War II began in Asia before it occurred in Europe. In the late 1920s and the 1930s, Japanese imperial ambitions mounted as the military became more powerful in Japan's political life and as an earlier cultural cosmopolitanism gave way to more nationalist sentiments. An initial problem was the rise of Chinese nationalism, which seemed to threaten Japan's sphere of influence in Manchuria, acquired by Japan after the Russo-Japanese War of 1904–1905. Acting independently of civilian authorities in Tokyo, units of the Japanese military seized control of Manchuria in 1931 and established a puppet state called Manchukuo. This action was condemned by China, the United States, and the League of Nations alike, but there was no effective military response to the Japanese aggression. The condemnation, however, prompted Japan to withdraw from the

League of Nations and in 1936 to align more closely with Germany and Italy. By that time, relations with an increasingly nationalist China had deteriorated further, leading to a full-scale attack on heartland China in 1937 and escalating a bitter conflict that would last another eight years. [World War II in Asia](#) had begun (see [Map 12.4](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 12.4 World War II in Asia and the Pacific

Japanese aggression temporarily dislodged the British, French, Dutch, and Americans from their colonial possessions in Asia, while inflicting vast devastation on China. Much of the American counterattack involved “island hopping” across the

Pacific until the dropping of the atomic bombs on Hiroshima and Nagasaki finally prompted the Japanese surrender in August 1945.

Description

Major battles: Coral Sea in May 1942, Guadalcanal between August 1942 and February 1943, Pearl Harbor in December 1941; Midway in June 1942, Leyte in October 1944, Guam between July and August 1944, Iwo Jima in February and March 1945, Okinawa between April and June 1945, and Burma (Gr. Br.).

Japanese-controlled territory at surrender, August 14, 1945: Japan (Tokyo), Korea, Manchuria (including Beijing and Hong Kong (Gr. Br.)), Thailand, French Indochina, Malaya, Sumatra, Brunei, Sarawak, Borneo, Dutch East Indies, Java, the north west part of Papua, Caroline Island, Marshall Island, Mariana Island, Borneo, Marcus Island, and Bonin Island.

Territory gained by allies before Japanese surrender: Two regions in the north western part of Manchuria and a region in the north eastern part of Manchuria, Burma, a region to the west of Hong Kong, the Philippine Islands, a large portion of East New Guinea and a small portion of Papua, Solomon Island, and Sakhalin Island.

Allied controlled Territory: Alaska (U.S.), China, Nepal, India, Tibet, Kurile Island, a portion of New Guinea (Port Moresby), a region to the east of Hong Kong, Kiska Island, Attu Island, and Australia.

Allied Advance: The routes and their corresponding years are shown as follows: Alaska to Attu Island in 1943; Soviet Union to Sakhalin Island in 1945, four routes from Soviet Union to the north and west of Manchuria in 1945, China to the region to the west of Hong Kong in 1945, Bhutan to Burma in 1945, Leyte to Okinawa in 1945, Leyte to Celebes in 1945, Philippines to Sarawak in 1945, Guam to Bonin Island in 1945, Guam to Okinawa in 1945, Guam to Leyte in 1944, Solomon Island to Leyte in 1944, two routes from Pearl Harbor to Marshall Island in 1943, and Australia to Solomon Island in 1943.

The farthest advance of Japanese conquests, 1942: Burma, Thailand, the region to the east of Hong Kong, Manchuria (including Beijing and Hong Kong (Gr. Br.)), Sakhalin Island, Kiska Island, Attu Island, and New Guinea.

AP* Comparison

Compare this map with [Map 12.5](#). How were Allied strategies fundamentally different in the Pacific than in Europe?

AP* Comparison

What were the similarities and differences in the causes of war in Western Europe and Asia?

As Japan's war against China unfolded, the view of the world held by Japanese authorities and many ordinary people hardened. Increasingly, they felt isolated, surrounded, and threatened. Anti-Japanese immigration policies in the United States convinced some Japanese that racism prevented the West from acknowledging Japan as an equal power. Furthermore, Japan was quite dependent on foreign and especially American sources of strategic goods — oil, for example — even as the United States was becoming increasingly hostile to Japanese ambitions in Asia. Moreover, Western imperialist powers — the British, French, and Dutch — controlled resource-rich colonies in Southeast Asia. Finally, the Soviet Union, proclaiming an alien communist ideology, loomed large in northern Asia. To growing numbers of Japanese, their national survival was at stake.

Thus in 1940–1941, Japan extended its military operations to the French, British, Dutch, and American colonies of Southeast Asia — Malaya, Burma, Indonesia, Indochina, and the Philippines — in an effort to acquire those resources that would free it from dependence on the West. In carving out this Pacific empire, the Japanese presented themselves as liberators and modernizers, creating an “Asia for Asians” and freeing their continent from European and American dominance. Experience soon showed that Japan’s concern was far more for Asia’s resources than for its liberation and that Japanese rule exceeded in brutality even that of the Europeans.

A decisive step in the development of World War II in Asia lay in the Japanese attack on the United States at Pearl Harbor in Hawaii in December 1941. Japanese authorities undertook that attack with reluctance and only after negotiations to end American hostility to Japan’s empire-building enterprise proved fruitless and an American oil embargo was imposed on Japan in July 1941. In the face of this hostility, Japan’s leaders felt that the alternatives for their country boiled down to either an acceptance of American terms, which they feared would reduce Japan to a second- or third-rank power, or a war with an uncertain outcome. Given those choices, the decision for war was made more with foreboding than with enthusiasm. A leading Japanese admiral made the case for war in this way in late 1941: “The government has decided that if there were no war the fate of the nation is sealed. Even if there is a war, the country may be ruined. Nevertheless a nation that does not fight in this plight has lost its spirit and is doomed.”⁷

As a consequence of the attack on Pearl Harbor, the United States entered the war in the Pacific, beginning a long and bloody struggle that ended only with the use of atomic bombs against Hiroshima and Nagasaki in 1945. Since Japan was allied with Germany and Italy, the Pearl Harbor action also joined the Asian theater of the war with the ongoing conflict in Europe into a single global struggle that pitted Germany, Italy, and Japan (the Axis powers) against the United States, Britain, and the Soviet Union (the Allies).

The Road to War in Europe

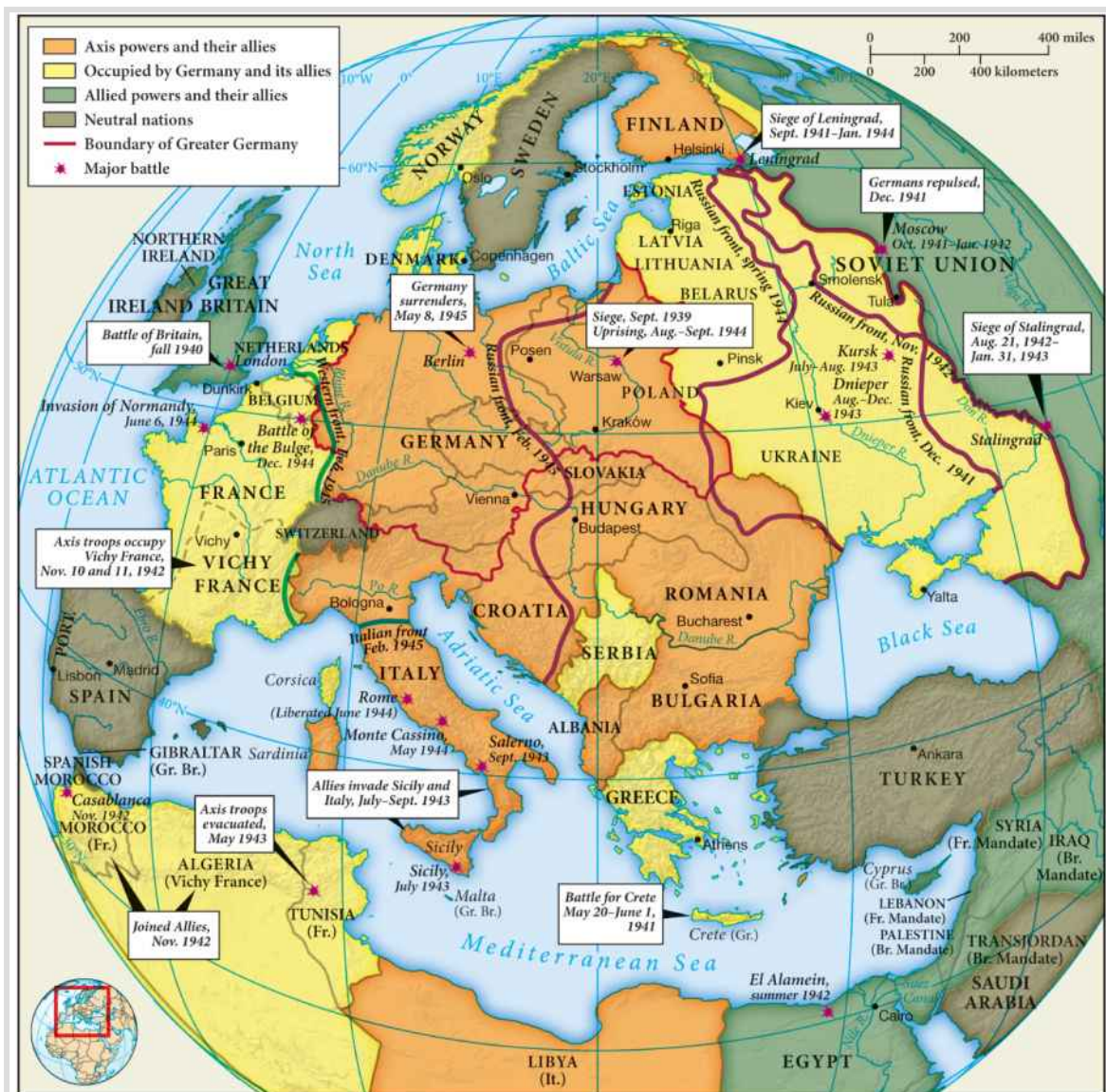
AP^{*} Comparison

Why were the beginnings of World War I and World War II in Europe different?

If Japan was the dissatisfied power in Asia, Nazi Germany occupied that role in Europe. As a consequence of their defeat in World War I and the harsh terms of the Treaty of Versailles, many Germans harbored deep resentments about their country's position in the international arena. Taking advantage of those resentments, the Nazis pledged to rectify the treaty's perceived injustices. Thus, to most historians, the origins of [World War II in Europe](#) lie squarely in German aggression, although with many twists and turns and encouraged by the initial unwillingness of Britain, France, or the Soviet Union to confront that aggression forcefully. If World War I was accidental and unintended, World

War II was deliberate and planned — perhaps even desired — by the German leadership and by Hitler in particular.

Slowly at first and then more aggressively, Hitler rearmed the country for war as he also pursued territorial expansion, annexing Austria and the German-speaking parts of Czechoslovakia. At a famous conference in Munich in that year, the British and the French gave these actions their reluctant blessing, hoping that this “appeasement” of Hitler could satisfy his demands and avoid all-out war. But it did not. On September 1, 1939, Germany unleashed a devastating attack on Poland, triggering the Second World War in Europe, as Britain and France declared war on Germany. Quickly defeating France, the Germans launched a destructive air war against Britain and in 1941 turned their war machine loose on the Soviet Union. By then, most of Europe was under Nazi control (see [Map 12.5](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 12.5 World War II in Europe and Africa

For a brief moment during World War II, Nazi Germany came close to bringing all of Europe and North Africa under its rule. Then in late 1942, the Allies began a series of counterattacks that led to German surrender in May 1945.

Description

Axis powers and their allies: Finland, Germany, Slovakia, Hungary, Romania, Bulgaria, Croatia, Italy, Poland, Sicily, and Sardinia.

Occupied by Germany and its Allies: Ukraine, Belarus, Lithuania, Latvia, Serbia, Greece, Norway, Denmark, Belgium, France, Vichy France, Morocco, Algeria, and Corsica

Allied Powers and their allies: Egypt, Iraq, Syria, Soviet Union, Northern Ireland, Lebanon, Palestine, Cyprus, and Great Britain

Neutral Nations: Ireland, Turkey, Spain, Transjordan, Saudi Arabia, Sweden, and Switzerland.

Major battle: London (Battle of Britain in fall 1940), Berlin (Germany Surrenders in May 8, 1945), Warsaw (Siege in September 1939, Uprising in August to September 1944), Leningrad (Siege of Leningrad from September 1941 to January 1944), Moscow (Germans repulsed in December 1941), Stalingrad (Siege of Stalingrad from August 21, 1942 to January 31, 1943), Vichy France (Axis troops occupy Vichy France in November 10 and 11, 1942), Tunisia (Axis troops evacuated in May 1943), Casablanca (Joined Allies in November 1942), Sicily (Allies invade Sicily and Italy in July to September 1943), Crete (Battle for Crete in May 20 to June 1, 1941), the north coast of France (Invasion of Normandy in June 6, 1944), Rome (Liberated in June 1944), Monte Cassino in May 1944, Salerno in September 1943, Egypt (El Alamein summer 1942), Kursk from July to August 1943, and Dnieper from August to December 1943.

Boundary of Greater Germany: Croatia, Slovakia, Hungary, Germany, and Poland; Ukraine, Poland, and Estonia; Estonia, Smolensk, and Germany; Estonia, Moscow, Tula, and Stalingrad.

AP* Analyzing Evidence

According to the map, which nation took the most territory from Nazi Germany in the final two years of the war?

The Second World War was quite different from the first. It was not welcomed with the kind of mass enthusiasm across Europe that had accompanied the opening of World War I in 1914. The bitter experience of the Great War suggested to most people that only

suffering lay ahead. The conduct of the two wars likewise differed. The first war had quickly bogged down in trench warfare that emphasized defense, whereas in the second war the German tactic of *blitzkrieg* (lightning war) coordinated the rapid movement of infantry, tanks, and airpower over very large areas.

Such military tactics were initially successful and allowed German forces, aided by their Italian allies, to sweep over Europe, the western Soviet Union, and North Africa. The tide began to turn in 1942 when the Soviet Union absorbed the German onslaught and then began to counterattack, slowly and painfully moving westward toward the German heartland. The United States, with its enormous material and human resources, joined the struggle against Germany in 1942 and led the invasion of northern France in 1944, opening a long-awaited second front in the struggle against Hitler's Germany. Years of bitter fighting ensued before these two huge military movements ensured German defeat in May 1945.

Consequences: The Outcomes of a Second Global Conflict

AP® EXAM TIP

Understand the effects of technology on twentieth-century warfare casualties.

The Second World War was the most destructive conflict in world history, with total deaths estimated at around 60 million, some six times that of World War I. More than half of those casualties were civilians. Partly responsible for this horrendous toll were the new technologies of warfare — heavy bombers, jet fighters, missiles, and atomic weapons. Equally significant, though, was the almost complete blurring of the traditional line between civilian and military targets, as entire cities and whole populations came to be defined as the enemy. Nowhere was that blurring more complete than in the Soviet Union, which accounted for more than 40 percent of the total deaths in the war — probably around 25 million, with an equal number made homeless and thousands of towns, villages, and industrial enterprises destroyed. In China as well, perhaps 15 million deaths and uncounted refugees grew out of prolonged Chinese resistance and the shattering Japanese response, including the killing of every person and every animal in many villages. Within a few months, during the infamous Rape of Nanjing in 1937–1938, some 200,000 to 300,000 Chinese civilians were killed and often mutilated, and countless women were sexually assaulted. Indiscriminate German bombing of British cities and the Allied firebombing of Japanese and German cities likewise reflected the new morality of total war, as did the dropping of atomic bombs on Hiroshima and Nagasaki, which in a single instant vaporized tens of thousands of people. This was total war with a scale, intensity, and indiscriminate brutality that exceeded even the horrors of World War I. (See [Zooming In: Hiroshima](#).)

How did the military use of technology in World War II differ from the military use of technology in World War I?

A further dimension of total war lay in governments' efforts to mobilize their economies, their people, and their propaganda machines even more extensively than before. Colonial resources were harnessed once again. The British in particular made extensive use of colonial troops and laborers from India and Africa. Japan compelled several hundred thousand women from Korea, China, and elsewhere to serve the sexual needs of Japanese troops as so-called comfort women, who often accommodated twenty to thirty men a day.

AP® EXAM TIP

The twentieth-century concept of “total war,” including its effect on women’s roles, is an important one in the AP® course.

As in World War I, though on a much larger scale, the needs of the war drew huge numbers of women into both industry and the military. In the United States, “Rosie the Riveter” represented those women who now took on heavy industrial jobs, which previously had been reserved for men. In the Soviet Union, women constituted more than half of the industrial workforce by 1945 and almost completely dominated agricultural production. Soviet women also participated actively in combat, with some 100,000 of them winning military honors. A much smaller percentage of German and Japanese women were mobilized for factory work, but a Greater Japan Women’s Society enrolled some

19 million members, who did volunteer work and promised to lay aside their gold jewelry and abandon extravagant weddings. As always, war heightened the prestige of masculinity, and given the immense sacrifices that men had made, few women were inclined to directly challenge the practices of patriarchy immediately following the war.

Among the most haunting outcomes of the war was the [Holocaust](#). The outbreak of war closed off certain possibilities, such as forced emigration, for implementing the Nazi dream of ridding Germany of its Jewish population. It also brought millions of additional Jews in Poland and the Soviet Union under German control and triggered among Hitler's enthusiastic subordinates various schemes for a "final solution" to the Jewish question. From this emerged the death camps that included Auschwitz, Treblinka, and Sobibór. Altogether, some 6 million Jews perished in a technologically sophisticated form of mass murder that set a new standard for human depravity. Millions more whom the Nazis deemed inferior, undesirable, or dangerous — Russians, Poles, and other Slavs; Gypsies, or the Roma; mentally or physically handicapped people; homosexuals; communists; and Jehovah's Witnesses — likewise perished in Germany's efforts at racial purification.

Although the Holocaust was concentrated in Germany, its significance in twentieth-century world history has been huge. It has haunted postwar Germany in particular and the Western world in general. How could such a thing have occurred in a Europe bearing the legacy of both Christianity and the Enlightenment?

More specifically, it sent many of Europe's remaining Jews fleeing to Israel and gave urgency to the establishment of a modern Jewish nation in the ancient Jewish homeland. That action outraged many Arabs, some of whom were displaced by the arrival of the Jews, and has fostered an enduring conflict in the Middle East. Furthermore, the Holocaust defined a new category of crimes against humanity — genocide, the attempted elimination of entire peoples.

AP* Causation

How did World War II lead to decolonization in Africa and Asia?

AP® EXAM TIP

Note that Europe's colonial power was greatly diminished after World War II.

On an even larger scale than World War I, this second global conflict rearranged the architecture of world politics. As the war ended, Europe was impoverished, its industrial infrastructure shattered, many of its great cities in ruins, and millions of its people homeless or displaced. Within a few years, this much-weakened Europe was effectively divided, with its western half operating willingly under an American security umbrella and the eastern half subject to Soviet control, but less willingly. It was clear that Europe's dominance in world affairs was finished. Not only had the war weakened both the will and the ability of European powers to hold on to their colonies, but it had also emboldened

nationalist and anticolonial movements everywhere (see [“Toward Independence in Asia and Africa” in Chapter 13](#)). Japanese victories in Southeast Asia had certainly damaged European prestige. Furthermore, tens of thousands of Africans had fought for the British or the French, had seen white people die, had enjoyed the company of white women, and had returned home with very different ideas about white superiority and the permanence of colonial rule. Colonial subjects everywhere were very much aware that U.S. president Franklin Roosevelt and British prime minister Winston Churchill had solemnly declared in 1941 that “we respect the right of all peoples to choose the form of government under which they will live.” Increasingly, Asian and African leaders demanded that such principles should apply to them as well.

AP® EXAM TIP

Understand examples of international peacekeeping movements in the twentieth century, like the United Nations.

AP® Continuity and Change

Is it more useful for world historians to view the two world wars as separate and distinct conflicts or as a single continuous conflict with different phases?

The horrors of two world wars within a single generation prompted a renewed interest in international efforts to maintain the peace in a world of competing and sovereign states. The chief outcome

was the United Nations (UN), established in 1945 as a successor to the moribund League of Nations. As a political body dependent on agreement among its most powerful members, the UN proved more effective as a forum for international opinion than as a means of resolving the major conflicts of the postwar world, particularly the Soviet/American hostility during the cold war decades. Further evidence for a growing internationalism lay in the creation in late 1945 of the World Bank and International Monetary Fund, whose purpose was to regulate the global economy, prevent another depression, and stimulate economic growth, especially in the poorer nations. What these initiatives shared was the dominant presence of the United States, as the half century following the end of World War II witnessed its emergence as a global superpower. This was among the major outcomes of the Second World War and a chief reason for the remarkable recovery of a badly damaged and discredited Western civilization.

ZOOMING IN 

Hiroshima



photo: AP Images

A mother and child, victims of Hiroshima, on the floor of a makeshift hospital, two months after the attack.

“If the radiance of a thousand suns were to burst at once into the sky. That would be the splendor of the Mighty One.”⁸ This passage from the Bhagavad Gita, an ancient Hindu sacred text, occurred to J. Robert Oppenheimer, a leading scientist behind the American push to create a nuclear bomb, as he watched the first successful test of a nuclear weapon in the desert south of Santa Fe, New Mexico, on the evening of July 16, 1945. Years later, he recalled that another verse from the same sacred text had also entered his mind: “I am become Death, the Destroyer of Worlds.” And so the atomic age was born amid Oppenheimer’s thoughts of divine splendor and divine destruction.

Several weeks later, the whole world became aware of this new era when American forces destroyed the Japanese cities of Hiroshima and Nagasaki

with nuclear bombs. The U.S. government decided to use this powerful new weapon partially to hasten the end of World War II, but also to strengthen the United States' position in relation to the Soviet Union in the postwar world. Whether the bomb was necessary to force Japan to surrender is a question of some historical debate. What is not in dispute was the horrific destruction and human suffering wrought by the two bombs. The centers of both cities were flattened, and as many as 80,000 inhabitants of Hiroshima and 40,000 of Nagasaki perished almost instantly from the force and intense heat of the explosions.

The harrowing accounts of survivors offer some sense of the suffering that followed. Iwao Nakamura, a schoolboy in Hiroshima who lived through the attack, recalled "old people pleading for water, tiny children seeking help, students unconsciously calling for their parents." He remembered that "there was a mother prostrate on the ground, moaning with pain but with one arm still tightly embracing her dead baby."⁹ But for many of these survivors, the suffering had only begun. It is estimated that by 1950 as many as 200,000 additional victims had succumbed to their injuries, especially burns and the terrible effects of radiation. Cancer and genetic deformations caused by exposure to radiation continue to affect survivors and their descendants today.

Human suffering on a massive scale was a defining feature of total war during the first half of the twentieth century. In this sense, the atomic bomb was just the latest development in an arms race that drew on advances in manufacturing, technology, and science to create ever more horrific weapons of mass destruction. But no other weapon from that period was as revolutionary as the atomic bomb, which made use of recent discoveries in theoretical physics to harness the fundamental forces of the universe for war. The subsequent development of those weapons has cast an enormous shadow on the world ever since.

That shadow lay in a capacity for destruction previously associated only with an apocalypse of divine origin. Now human beings have acquired that capacity. A single bomb in a single instant can obliterate any major city in the world, and the detonation of even a small fraction of the weapons in

existence today would reduce much of the world to radioactive rubble and social chaos. The destructive power of nuclear weapons has led responsible scientists to contemplate the possible extinction of our species — by our own hands. It is hardly surprising that the ongoing threat of nuclear war has led many survivors of the Hiroshima and Nagasaki bombings to push for a world free of nuclear weapons by highlighting the human suffering that they cause. In a speech to a United Nations Special Session on Disarmament in 1982, Senji Yamaguchi, a survivor of the Nagasaki bombing, pleaded, “Please look closely at my [burnt] face and hands.... We, atomic bomb survivors, are calling out. I continue calling out as long as I am alive: no more Hiroshima, no more Nagasaki, no more war, no more [victims of nuclear attacks].”¹⁰

QUESTION

How might you define both the short- and long-term outcomes of the Hiroshima bombing?

Communist Consolidation and Expansion: The Chinese Revolution

AP® EXAM TIP

Make a list of the actions Stalin took to counter Western policies in Europe after World War II.

Yet another outcome of World War II lay in the consolidation and extension of the communist world. The Soviet victory over the

Nazis, though bought at an unimaginable cost in blood and treasure, gave immense credibility to that communist regime and to its leader, Joseph Stalin. Whatever atrocities he had committed, many in the Soviet Union credited Stalin with leading the country's heroic struggle against Nazi aggression. Furthermore, Stalin also presided over a major expansion of communist control in Eastern Europe, much of which was occupied by Soviet forces as the war ended. He insisted that Soviet security required "friendly" governments in the region to permanently end the threat of invasion from the West. Stalin also feared that large-scale American aid for Europe's economic recovery, which began in 1948, sought to incorporate Eastern Europe into a Western and capitalist economic network. Thus he acted to install fully communist governments, loyal to himself, in Poland, East Germany, Czechoslovakia, Hungary, Romania, and Bulgaria. Backed by the pressure and presence of the Soviet army, [communism in Eastern Europe](#) was largely imposed from the outside rather than growing out of a domestic revolution, as had happened in Russia itself. The situation in Yugoslavia differed sharply from the rest of Eastern Europe. There a genuinely popular communist movement had played a leading role in the struggle against Nazi occupation and came to power on its own with little Soviet help. Its leader, Josef Broz, known as Tito, openly defied Soviet efforts to control Yugoslav communism, claiming that "our goal is that everyone should be master in his own house."

In Asia too communism took root after World War II. Following Japan's defeat, its Korean colony was partitioned, with the northern half coming under Soviet and therefore communist

control. In Vietnam, a much more locally based communist movement, active since the mid-1920s under the leadership of [Ho Chi Minh](#) (1890–1969), embodied both a socialist vision and Vietnamese nationalism as it battled Japanese, French, and later American invaders and established communist control first in the northern half of the country and after 1975 throughout the whole country. The victory of the Vietnamese communists spilled over into neighboring Laos and Cambodia, where communist parties took power in the mid-1970s.

AP* Comparison

Compare the features of communism in China and the USSR.

Far and away the most striking expansion of communism occurred in China, where that country's Communist Party triumphantly seized power in 1949. As in Russia, that victory came on the heels of war and domestic upheaval. But the [Chinese Revolution of 1949](#), which was a struggle of decades rather than a single year, was far different from its earlier Russian counterpart. The Chinese imperial system had collapsed in 1911, under the pressure of foreign imperialism, its own inadequacies, and mounting internal opposition (see [“The Failure of Conservative Modernization” in Chapter 11](#)). Unlike in Russia, where intellectuals had been discussing socialism for half a century or more before the revolution, the ideas of Karl Marx were barely known in China in the early twentieth century. Not until 1921 was a small Chinese Communist Party (CCP) founded,

aimed initially at organizing the country's minuscule urban working class.

AP* Causation

What strategies did the Chinese Communist Party implement to win popular support?

Over the next twenty-eight years, that small party, with an initial membership of only sixty people, grew enormously, transformed its strategy, found a charismatic leader in [Mao Zedong](#) (1893–1976), engaged in an epic struggle with its opponents, fought the Japanese heroically, and in 1949 emerged victorious as the rulers of the world's most populous country. That victory was all the more surprising because the CCP faced a far more formidable foe than the weak Provisional Government over which the Bolsheviks had triumphed in Russia. That opponent was the [Guomindang](#) (GWOH-mihn-dahng) (Nationalist Party), which governed China after 1928. Led by a military officer, Chiang Kai-shek, that party promoted a measure of modern development (railroads, light industry, banking, airline services) in the decade that followed. However, the impact of these achievements was limited largely to the cities, leaving the rural areas, where most people lived, still impoverished. The Guomindang's base of support was also narrow, deriving from urban elites, rural landlords, and Western powers.

AP® EXAM TIP

Understand the ways that communism in China differed from communism in Russia.

Whereas the Bolsheviks had found their primary audience among workers in Russia's major cities, Chinese communists, in a striking adaptation of European Marxism, increasingly looked to the country's peasant villages for support. But Chinese peasants did not rise up spontaneously against their landlords, as Russian peasants had. Instead, years of guerrilla warfare, experiments with land reform in areas under communist control, and the creation of a communist military force to protect liberated areas slowly gained for the CCP a growing measure of respect and support among China's peasants, particularly during the 1930s. In the process, Mao Zedong, the son of a prosperous Chinese peasant family and a professional revolutionary since the early 1920s, emerged as the party's leader. A central event in Mao's rise to prominence was the Long March of 1934–1935, when beleaguered communist forces in southern China made a harrowing but successful retreat to a new base area in the northwest of the country, an epic journey of some 5,600 miles that soon acquired mythical dimensions in communist lore.



© Collection J.A. Fox/Magnum Photos

Mao Zedong and the Long March

An early member of China's then-minuscule Communist Party, Mao rose to a position of dominant leadership during the Long March of 1934–1935, when beleaguered communists from southeastern China trekked to a new base area in the north. This photograph shows Mao on his horse during that epic journey.

AP* Contextualization

What does this image suggest about the early prospects of the Chinese Communist Party coming to power?

AP® EXAM TIP

You should know how the communist revolutions in Russia and China affected women's roles in society and politics.

To recruit women for the revolution, communists drew on a theoretical commitment to their liberation and in the areas under their control established a Marriage Law that outlawed arranged or “purchased” marriages, made divorce easier, and gave women the right to vote and own property. Women’s associations enrolled hundreds of thousands of women and promoted literacy, fostered discussions of women’s issues, and encouraged handicraft production such as making clothing, blankets, and shoes, so essential for the revolutionary forces. But resistance to such radical measures from more traditional rural villagers, especially the male peasants and soldiers on whom the communists depended, persuaded the party leaders to modify these measures. Women were not permitted to seek divorce from men on active military duty. Women’s land deeds were often given to male family heads and were regarded as family property. Female party members found themselves limited to work with women or children.

AP* Causation

In what way did World War II contribute to the rise of the Chinese Communist Party?

AP® EXAM TIP

Understand that most revolutions since the French Revolution have promised some type of land reform.

It was Japan's brutal invasion of China that gave the CCP a decisive opening, for that attack destroyed Guomindang control over much of the country and forced it to retreat to the interior, where it became even more dependent on conservative landlords. The CCP, by contrast, grew from just 40,000 members in 1937 to more than 1.2 million in 1945, while the communist-led People's Liberation Army mushroomed to 900,000 men, supported by an additional 2 million militia troops. Much of this growing support derived from the vigor with which the CCP waged war against the Japanese invaders. Using guerrilla warfare techniques learned in the struggle against the Guomindang, communist forces established themselves behind enemy lines and, despite periodic setbacks, offered a measure of security to many Chinese faced with Japanese atrocities. The Guomindang, by contrast, sometimes seemed to be more interested in eliminating the communists than in actively fighting the Japanese. Furthermore, in the areas it controlled, the CCP reduced rents, taxes, and interest payments for peasants; taught literacy to adults; and mobilized women for the struggle. As the war drew to a close, more radical action followed. Teams of activists encouraged poor peasants to "speak bitterness" in public meetings, to "struggle" with landlords, and to "settle accounts" with them.

Thus the CCP frontally addressed both of China's major problems — foreign imperialism and peasant exploitation. It expressed Chinese nationalism as well as a demand for radical social change. It gained a reputation for honesty that contrasted sharply with the massive corruption of Guomindang officials. It put down deep roots among the peasantry in a way that the Bolsheviks

never did. And whereas the Bolsheviks gained support by urging Russian withdrawal from the highly unpopular First World War, the CCP won support by aggressively pursuing the struggle against Japanese invaders during World War II. In 1949, four years after the war's end, the Chinese communists swept to victory over the Guomindang, many of whose followers fled to Taiwan. Mao Zedong announced triumphantly that "the Chinese people have stood up."

REFLECTIONS

War and Remembrance: Learning from History

When asked about the value of studying history, most students respond with some version of the Spanish-born philosopher George Santayana's famous dictum: "Those who cannot remember the past are condemned to repeat it." At one level, this notion of learning from the "lessons of history" has much to recommend it, for there is, after all, little else except the past on which we can base our actions in the present. And yet historians in general are notably cautious about drawing particular lessons from the past and applying them to present circumstances.

For one thing, the historical record is sufficiently rich and complex to allow many people to draw quite different lessons from it. The world wars of the twentieth century represent a case in point, as writer Adam Gopnik has pointed out:

The First World War teaches that territorial compromise is better than full-scale war, that an "honor-bound" allegiance of the great powers to small nations is a recipe for mass killing, and that it is crazy to let the blind mechanism of armies and alliances trump common sense. The Second teaches that searching for an accommodation with tyranny by selling out small nations only encourages the tyrant, that refusing to fight now leads to a worse fight later on.... The First teaches us never to rush into a fight, the Second never to back down from a bully.¹¹

Did the lessons of the First World War lead Americans to ignore the rise of fascism until the country was directly threatened by Japanese attack? Did the lessons of World War II contribute to unnecessary wars in Vietnam and Iraq? There are no easy answers to such questions, for the lessons of history are many, varied, and changing.

Behind any such lesson is the common assumption that history repeats itself. This too is a notion to which historians bring considerable skepticism. They are generally more impressed with the complexity and particularity of major events such as wars rather than with any clear-cut “laws” or patterns of historical development. Thus historians are often reluctant to speculate about the future based on drawing lessons from the past.

That reluctance is also grounded in historians’ awareness of the unexpected outcomes of the wars of the past century. Few people in 1914 anticipated the duration and carnage of World War I. The Holocaust was literally unimaginable when Hitler took power in 1933 or even at the outbreak of the Second World War in 1939. Who would have expected an American defeat at the hands of the Vietnamese? And suicide bombings by Islamic radicals have been a novel and unpredictable development in the history of warfare. History repeats itself most certainly only in its unexpectedness.

Chapter Review

AP[®] Key Terms

World War I

total war

Treaty of Versailles

Russian Revolution

Lenin

Stalin

collectivization of agriculture

Great Depression

fascism

Mussolini

Nazi Party

Hitler

Revolutionary Right (Japan)

World War II in Asia

World War II in Europe

Holocaust

communism in Eastern Europe

Ho Chi Minh

Chinese Revolution of 1949

Mao Zedong

Guomindang

Big Picture Questions

1. What explains the disasters that befell Europe in the first half of the twentieth century?
2. To what extent did the two world wars settle the issues that caused them? What legacies for the future did they leave?
3. In what ways did Europe's internal conflicts between 1914 and 1945 have global implications?
4. In what ways did communism have an impact on world history in the first half of the twentieth century?
5. **AP® Making Connections:** In what ways were the major phenomena of the first half of the twentieth century — world wars, communist revolutions, the Great Depression, fascism, the Holocaust, the emergence of the United States as a global power — rooted in earlier times?

Next Steps: For Further Study

Michael Burleigh, *The Third Reich: A New History* (2001). A fresh and thorough look at the Nazi era in Germany's history.

Sheila Fitzpatrick, *The Russian Revolution* (2008). The third edition of what has become a classic overview of the Russian Revolution.

John Keegan, *The Second World War* (2005). A comprehensive account by a well-known scholar.

Bernd Martin, *Japan and Germany in the Modern World* (1995). A comparative study of these two countries' modern history and the relationship between them.

Mark Mazower, *Dark Continent* (2000). A history of Europe in the twentieth century that views the era as a struggle among liberal democracy, fascism, and communism.

Michael S. Nieberg, *Fighting the Great War: A Global History* (2006). An exploration of the origins and conduct of World War I.

Dietman Rothermund, *The Global Impact of the Great Depression, 1929–1939* (1996). An examination of the origins of the Depression in America and Europe and its impact in Asia, Africa, and Latin America.

Adam Tooze, *The Deluge: The Great War and the Remaking of the Global Order 1916–1931* (2014). An exploration of the new global order that took shape in the tumultuous period from the closing years of World War I to the Great Depression.

Michael Duffy, ed., firstworldwar.com. A website rich with articles, documents, photos, diaries, and more that illustrate the history of World War I.

Jewish Virtual Library, “The Holocaust,” jewishvirtuallibrary.org. A wealth of essays, maps, photographs, and timelines that explores the Holocaust and the context in which it arose.

AP® SKILLS WORKSHOP

Causation Arguments

In this workshop, we'll continue to work on source-based arguments in preparation for the Document-Based Question on the AP® exam, this time focusing on the skill of causation.

UNDERSTANDING CAUSATION ARGUMENTS

Historians create causation arguments when they look at the relationship between causes and effects in history. The purpose of a causation argument is not just to show that one thing led to another (which could lead you to a continuity and change argument), but what the relationship is between a cause and an effect. Are the causes major, minor, direct, or indirect? Are there other causes that are more significant? This sounds relatively simple, but in fact it can become quite complex because there tend to be many direct and indirect causes of any given event or process, and one cause might lead, potentially, to many different effects. In addition, like pushing over a row of dominoes, an effect can become a cause, setting off a chain of events. And like most things in history, a cause or an effect might be interpreted in multiple ways. For instance, what one historian might see as a major effect, another might argue is minor in comparison to another effect. The point we're making is that nuance is especially important in creating an effective causation argument. Recognizing the complexity of the situation without losing focus is the key.

CAUSATION ARGUMENTS ON THE AP® WORLD HISTORY EXAM

On the AP® exam, causation is one of three reasoning processes that will be tested on the Document-Based Question and the Long-Essay Question. These two essays make up 40 percent of the exam, so knowing how to create a causation argument is critical.

Writing a Causation Argument

Rule #1 when writing a causation argument is to avoid just listing events in chronological order. This should be an argument, not a list. Your purpose is to state a claim about which causes you think are most significant, and to explain why you believe that. Also keep in mind that the cause-effect relationship should not always be seen as positive, with a predetermined outcome, or based on the narrative of “progress.”

As we mentioned in the introduction, causation arguments require nuance, and nuance means recognizing complexity and qualifying your argument. Writing a causation argument on the AP® exam requires the same specific moves that we mentioned in the previous workshops:

- contextualization in an intro paragraph
- thesis that addresses the prompt using a specific historical reasoning skill
- topic sentences at the beginning of each paragraph that tie back to the thesis
- evidence that supports the thesis

- analysis/reasoning that shows how the evidence supports the thesis

Structuring Your Causation Argument

Just as with the other essays, you need to determine how you want to structure your causation essay. The best way to do this is to have one paragraph for each of the causes you list in your thesis.

As an example, let's say you're discussing the causes for the beginning of the First World War in 1914. You may choose to write a thesis that states:

Although the most immediate reason for the start of war was the assassination of Archduke Franz Ferdinand, more long-term causes include the rise of hypernationalism and the rigid alliance system that the leaders of Europe created in the last part of the nineteenth and early part of the twentieth centuries.

You would then spend three paragraphs discussing each of the three causes listed in the thesis.

A Model of a Causation Argument

Let's see how the authors of this book use causation to create an argument in this chapter. Keep in mind that the structure varies from what would be expected of you on the exam, since this is from a textbook, and thus less formulaic:

Contextualization — Europe’s modern transformation and its global ascendancy were certainly not accompanied by a growing unity or stability among its own peoples—in fact, quite the opposite. The historical rivalries of its competing nation-states further sharp-

Evidence: rivalries and instability led to WWI — ened as both Italy and Germany joined their fragmented territories into two major new powers around 1870. A powerful and rapidly industrializing Germany, seeking its “place in the sun,” was a particularly disruptive new element in European political life, especially for the more established powers, such as Britain, France, and Russia. Since the defeat of Napoleon in 1815, a fragile and fluctuating balance of power had generally maintained the peace among Europe’s major countries. By the early twentieth century, that balance of power was expressed in two rival alliances, the Triple Alliance of Germany, Italy, and the Austro-Hungarian Empire and the Triple Entente of Russia, France, and Britain. Those commitments, undertaken in the interests of national security, transformed a relatively minor incident in the Balkans (southeastern Europe) into a conflagration that consumed almost all of Europe.

Claim of causation

Description
 Text reads as follows:

Europe’s modern transformation and its global ascendancy were certainly not accompanied by a growing unity or stability among its own peoples—in fact, quite the opposite (a corresponding margin note reads, Conceptualization). The historical rivalries of its competing nation-states further sharp-ened as both Italy and Germany joined their fragmented territories into two major new powers around 1870. A powerful and rapidly industrializing Germany, seeking its “n the sun,” was a particularly disruptive new element in European political life, especially for the more established powers, such as Britain, France, and Russia. Since the defeat of Napoleon in 1815, a fragile and fluctuating balance of power had generally maintained the peace among Europe's major countries. By the early twen-tieth century, that balance of power was expressed in two rival alliances, the Triple Alliance of Germany, Italy, and the Austro-Hungarian Empire and the Triple Entente of Russia, France, and Britain (a corresponding margin note reads, Evidence: rivalries and instability led to World War 1). Those commitments, undertaken in the interests of national security, transformed a relatively minor incident in the Balkans (southeastern

Europe) into a conflagration that consumed almost all of Europe (a corresponding margin note reads, Claim of Causation).

The authors then go on to consider other causes, acknowledging the complexity of the situation, but this paragraph gives us a quick look inside a causation essay. The authors enumerate a number of causal factors that led to the Great War:

1. Rise of nationalism and hypernationalism
2. Alliance system
3. The assassination of Franz Ferdinand

BUILDING AP® SKILLS

1. **Activity: Writing a Thesis.** Using the information in the section “[Outcomes: Legacies of the Great War](#)” as your evidence, write a thesis statement for the prompt that follows. Remember that a good thesis needs to: answer the prompt, be argumentative, provide a roadmap for the essay, and address the counterargument.

Prompt: Evaluate the extent to which total war caused social changes after World War I.

2. **Activity: Building a Causation Argument Paragraph.** Using the thesis statement that addresses the prompt below, create one causal paragraph of your argument. Use evidence from the section “[The Russian Revolution and Soviet Communism](#)”:

Prompt: Evaluate the extent to which World War I caused the Russian Revolution.

Thesis: Although communist ideology was brought on by the Industrial Revolution and the widening division between the rich and the poor it created, the real catalyst for worldwide communism was the Russian Revolution, which began as a result of World War I.

Topic sentence 1:

Evidence A:

Evidence B:

Evidence C:

3. **Activity: Creating a Source-Based Causation Argument.**

Based on the prompt below, use the [Working with Evidence section](#) of this chapter to create a contextualizing intro, a thesis, and two topic sentences for paragraphs. Then, select the evidence in the documents you would use to support your argument.

Prompt: Using the documents provided, evaluate the extent to which the desire for empire influenced the rise of fascist ideology before World War II.

This prompt could be answered by making a comparison, but because we are working on causation, try to stick to creating an argument with causes and/or effects.

Contextualizing intro:

Thesis:

Topic sentence 1:

Evidence A:

Evidence B:

Evidence C:

Analysis:

Topic sentence 2:

Evidence A:

Evidence B:

Evidence C:

Analysis:

AP® WORKING WITH EVIDENCE

Ideologies of the Axis Powers

Even more than the Great War of 1914–1918, the Second World War was a conflict of ideas and ideologies as well as a struggle of nations and armies. The ideas of the losing side in that war, repellant as they were to their enemies and probably to many people today, had for a time attracted considerable support. Described variously as fascist, authoritarian, right-wing, or radically nationalist, the ideologies of the Axis powers — Italy, Germany, and Japan — differed in tone and emphasis. But they shared a repudiation of mainstream Western liberalism and democracy, an intense hatred of Marxist communism, and a desire for imperial expansion. The sources that follow provide a sample of this thinking as it took shape in those three countries.

LOOKING AHEAD

DOING HISTORY

As you examine the documents, consider the ways in which the ideas presented in them were both a reflection and a rejection of political, scientific, and social theories of the time.

SOURCE 12.1 Italian Fascism: Creating a New Roman Empire

Empire was central in the thinking of Italy's Benito Mussolini and his understanding of fascism. "For Fascism," he wrote, "the growth of Empire, that is to say the expansion of the nation, is an

essential manifestation of vitality, and its opposite a sign of decadence.”¹² And for Mussolini, the model for empire was decidedly Roman. Following the conquest of Ethiopia in 1936, he triumphantly celebrated “the reappearance of empire on the fated hills of Rome.” “Italy finally has its own empire,” he proclaimed. “An empire of civilization and of humanity for all the populations of Ethiopia. This is in the tradition of Rome....”¹³ One year later, marking the first anniversary of that victory, the image in [Source 12.1](#) was on the cover of school exercise books. Mussolini appears in the foreground in military uniform including a combat helmet, while in the background looms a famous national monument commemorating the unification of Italy in 1871. Located near the heart of ancient Rome, this monument used classical architectural and sculptural styles to evoke the revival of Italy’s glorious past. The golden winged figure, busy inscribing the date of the empire’s foundation on a tablet, is Victoria, the Roman goddess of victory, widely revered in Roman armies and worshipped by returning generals. The caption reads: “In the first year of the foundation of the Empire, the Italian people renew the victorious Duce [Mussolini] with fervent testimonies of gratitude and devotion.”

School Exercise Book Celebrating Italy’s Victory over Ethiopia | 1937



Nel primo annuale della fondazione dell' Impero, il popolo Italiano, rinnova al Duce vittorioso ardenti testimonianze di gratitudine e devozione.

Private Collection/De Agostini Picture Library/Alfredo Dagli Orti/Bridgeman Images

Questions to Consider

1. Why might the artist have chosen to present Mussolini in the context of the ancient Roman Empire?
2. Why might Mussolini want to link his recent conquest of Ethiopia with the nineteenth-century reunification of Italy?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the purpose of this image, taking into account its format and the imagery used.



SOURCE 12.2 Hitler on Nazism

The ideology of German Nazism found its classic expression in Adolf Hitler's *Mein Kampf* (My Struggle), written while he was briefly imprisoned in 1923. Armed with these ideas, Hitler assumed the leadership of Germany in 1933.

ADOLF HITLER | *Mein Kampf* (My Struggle) | 1925–1926

Section 1

There are truths that are so obvious that they are not seen, or at least not recognized, by ordinary people.... In the struggle for daily bread the weak and sickly, as well as the less resolute, succumb, while in the struggle of the males for the female only the healthiest is granted the right or opportunity to propagate.... However little Nature wishes that the weaker mate with the stronger, even less does she desire the blending of a higher race with a lower.... All great cultures of the past collapsed only

because the originally creative race died off from the poisoning of their blood....

Those who want to live, must also fight, and those who will not fight in this world of eternal struggle do not deserve to live....

Questions to Consider

1. What does this section reveal about Hitler's vision of Germany's future?

Section 2

All that we see before us today of human culture, all the achievements of art, science, and technology, is almost exclusively the creative product of the Aryan race.... [H]e alone was the founder of all higher forms of humanity, and thus represents the very prototype of all that we understand by the word "human." He is the Prometheus of mankind from whose bright forehead the divine spark of genius has always sprung....

Everything in this world that is not of good race is chaff. All occurrences in world history, for better and for worse, are simply the expression of the racial instinct for self-preservation....

The Jew represents the most formidable opponent of the Aryan.... Because the Jew ... has never possessed a culture of his own, the foundations of his intellectual work have always been provided by others.... If the Jews were alone in this world, not only would they suffocate in filth and offal, but they would also seek, in their

hate-filled struggles, to cheat and to destroy each another.... [T]he Jew is led by nothing more than the naked egoism of the individual....

Questions to Consider

1. What larger patterns in European thinking do Hitler's ideas reflect, and what elements of European thought does he reject? Consider in particular his use of social Darwinism, then an idea with wide popularity in Europe.
2. Why did Hitler use the term "Aryan," a name that referred to ancient Indo-Europeans, to describe modern Germanic peoples?

Section 3

The black-haired Jewish youth, satanic joy in his face, lurks in wait for the unsuspecting girl whom he defiles with his blood, thus stealing her from her people. He uses every means to taint the racial foundations of the people he has set out to subjugate.... And thus he tries to systematically lower the racial level [of a people] by the continuous poisoning of individuals.... He has found, in the organized masses of Marxism, the weapon that allows him ... to subjugate and to "govern" the peoples with a dictatorial and brutal fist....

If we mentally review all the reasons for the German collapse [defeat in World War I], the ultimate and most decisive remains the failure to recognize the racial problem and especially the Jewish menace.... The lost purity of the blood is enough to

destroy the inner happiness [of a people] forever ... the consequences of which can never be eliminated from body and from spirit.... All really significant symptoms of decay from the prewar period can be traced back to racial causes....

Questions to Consider

1. What role does Marxism play in German history according to Hitler?

Section 4

... [T]he state is a means to an end. Its purpose lies in the preservation and advancement of a society of physically and spiritually homogenous beings.... States that do not serve this purpose are misbegotten, indeed they are monstrosities....

The highest purpose of the folkish state is therefore concern for the preservation of those original cultural-bestowing racial elements that create the beauty and dignity of higher humanity. We, as Aryans, conceive of the state simply as the living organism of a nation that not only ensures the preservation of the nation, but through the development of its spiritual and intellectual abilities leads it to the highest freedom....

This world is surely moving toward a great revolution. And the only question is whether it will rebound to the salvation of Aryan mankind or to the profit of the eternal Jew....

... [T]he folkish state must accordingly free the political leadership ... entirely from the parliamentary principle of majority or mass rule, and instead absolutely guarantee the right of the personality.... The best state constitution and state form is the one with the instinctual certainty to raise the best minds of the national community to leading prominence and influence.... There will be no majority decisions, only responsible individuals, and the word “counsel” will be restored to its original meaning. Every man will have advisers by his side to be sure, but the decision will be made by one man....

With respect to the feasibility of these ideas, I beg you not to forget that the parliamentary principle of democratic majority rule has not always governed mankind, but rather is to be found only in the briefest periods of history, which are invariably eras of decay of peoples and states.

Source: Adolf Hitler, *Mein Kampf. Zwei Bände in einem Band*, translated by Sarah Panzer (München: Zentralverlag der NSDAP, 1943), 311, 312–313, 316, 317, 324, 329, 330, 331, 357, 359, 360, 433, 434, 475, 500, 501, 502.

Questions to Consider

1. On what basis does Hitler criticize democracy? What does this section reveal about the kind of government he hoped to establish?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the extent to which Hitler’s ideas represented a break from European thought in the early twentieth

century.



SOURCE 12.3 Nazi Anti-Semitism

Hatred of Jews was central to Nazi ideology. This image, which served as the cover of a Nazi publication titled *Der Ewige Jude* (The Eternal Jew), summed up many of the themes in Nazi anti-Semitism.

H. SCHLUTER | *Der Ewige Jude (The Eternal Jew)* | 1937



akg-images

Questions to Consider

1. How does this image illustrate Hitler's understanding of Jews as expressed in [Source 12.2](#)?
2. Notice particular aspects of the image: the coins in his right hand, the whip in his left hand, the map of Russia with a hammer and sickle, the general appearance and dress of the figure. What does each of these suggest about the Nazi case against the Jews?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the purpose of this image. Consider how specific imagery conveyed particular messages and was used to appeal to specific audiences.



SOURCE 12.4 The Japanese Way

In the Japanese language, the word *kokutai* is an evocative term that refers to the national essence or the fundamental character of the Japanese nation and people. Drawing both on long-established understandings and on recently developed nationalist ideas, the Ministry of Education in 1937 published a small volume, widely distributed in schools and homes throughout the country, titled *Kokutai No Hongi (Cardinal Principles of the National Entity of Japan)*. That text, excerpted in [Source 12.4](#), defined the uniqueness of Japan and articulated the philosophical foundation of its authoritarian regime. When the Americans occupied a defeated and devastated Japan in 1945, they forbade the further distribution of the book.

Section 1

[T]he foreign ideologies imported into our country are in the main ideologies of the [European] Enlightenment.... The views of the world and of life that form the basis of these ideologies ... lay the highest value on, and assert the liberty and equality of, individuals....

We subjects [of the Japanese emperor] are intrinsically quite different from the so-called citizens of the Occidental [Western] countries....

Our country is established with the Emperor.... For this reason, to serve the Emperor and to receive the Emperor's great august Will as one's own is the rationale of making our historical "life" live in the present....

Loyalty means to reverence the Emperor as [our] pivot and to follow him implicitly.... Hence, offering our lives for the sake of the Emperor does not mean so-called self-sacrifice, but the casting aside of our little selves to live under his august grace and the enhancing of the genuine life of the people of a State.... An individual is an existence belonging to the State and her history, which forms the basis of his origin, and is fundamentally one body with it....

Questions to Consider

1. Does this passage use “racial science” in a manner similar to Hitler’s, or does it better resemble the less extreme nationalism popular in many parts of the world at the time?
2. To what extent does the role of the emperor described in this section represent a continuity with political ideas articulated since the Meiji period?

Section 2

We must sweep aside the corruption of the spirit and the clouding of knowledge that arises from setting up one’s “self” and from being taken up with one’s “self” and return to a pure and clear state of mind that belongs intrinsically to us as subjects, and thereby fathom the great principle loyalty....

Indeed, loyalty is our fundamental Way as subject, and is the basis of our national morality. Through loyalty are we become Japanese subjects; in loyalty do we obtain life and herein do we find the source of all morality.

Source: J. O. Gauntlett, trans., and R. K. Hall, ed., *Kokutai No Hongi (Cardinal Principles of the National Entity of Japan)* (Cambridge, MA: Harvard University Press, 1949), 52, 80–83.

Questions to Consider

1. How similar is this theory of the relationship between the government and the governed to the political theory Hitler expressed in *Mein Kampf*?

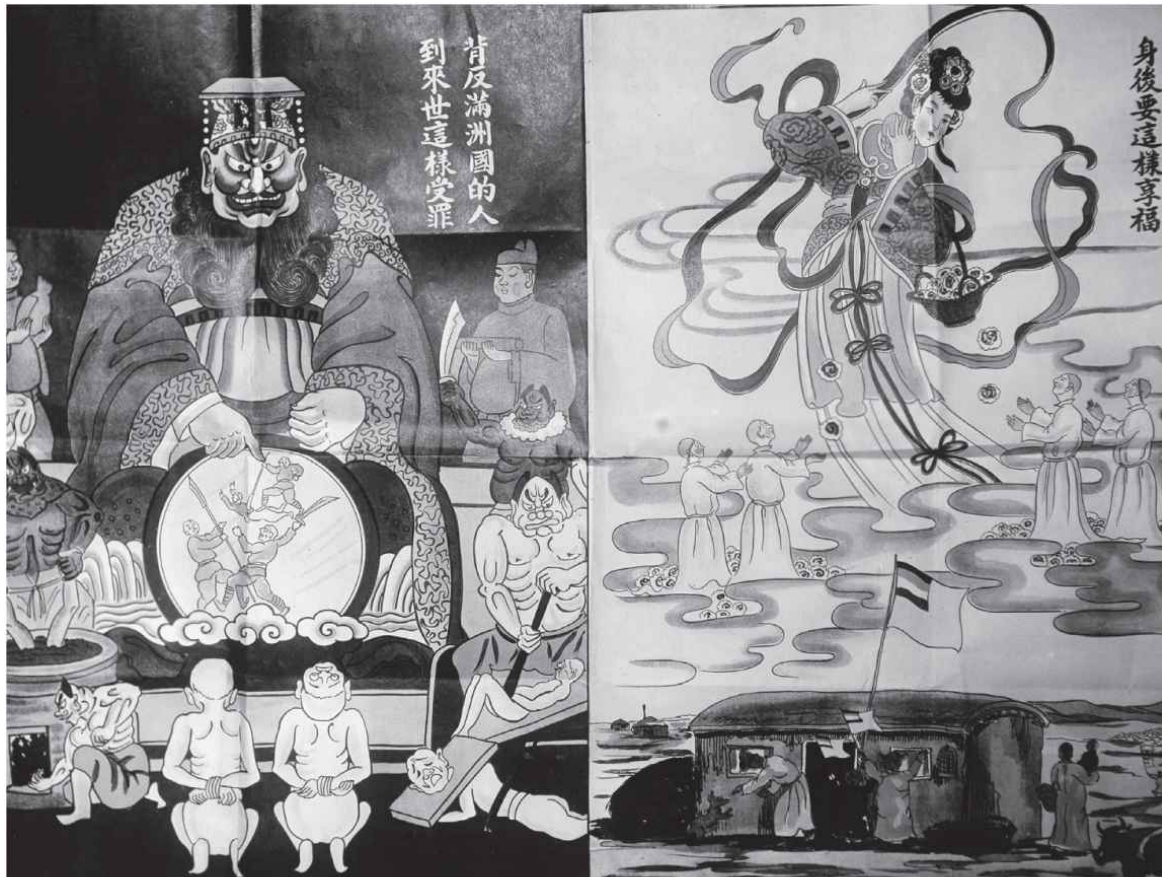
1. Analyze the extent to which the ideas expressed in the *Cardinal Principles* and Hitler's ideas as expressed in *Mein Kampf* were similar.



SOURCE 12.5 Japanese Imperialism

Empire was a major theme in Japanese ideology of the 1930s and 1940s. It began to be put into practice in the early 1930s, when Japanese forces seized parts of northeastern China, calling it Manchukuo. [Source 12.5](#) presents a Japanese propaganda poster, created in 1933, showing anti-Japanese Manchurians in hell (on the left), while pro-Japanese supporters (on the right) enjoy a blissful paradise.

Japanese Propaganda Poster of Manchuria under Japanese Occupation | 1933



ullstein bild/Getty Images

Description

The first painting shows a big demonic figure at the center pointing toward an image where a person is being attacked by several soldiers. Four small demonic figures are torturing men and two men in Japanese costume are standing in the background. The second painting shows a Japanese angelic figure holding a basket of flowers in her hand and several angels standing on clouds are looking at her. At the bottom, a house is shown with a flag and outside the house are three people. The first person is feeding a dog, the second one is holding a small flag, and the third one is holding a baby. The first painting shows a big demonic figure at the center pointing toward an image where a person is being attacked by several soldiers. Four small demonic figures are torturing men and two men in Japanese costume are standing in the background. The second painting shows a Japanese angelic figure holding a basket of flowers in her hand and several angels standing on clouds are looking at her. At the bottom, a house is shown with a flag and outside the house are three people.

The first person is feeding a dog, the second one is holding a small flag, and the third one is holding a baby. The first painting shows a big demonic figure at the center pointing toward an image where a person is being attacked by several soldiers. Four small demonic figures are torturing men and two men in Japanese costume are standing in the background. The second painting shows a Japanese angelic figure holding a basket of flowers in her hand and several angels standing on clouds are looking at her. At the bottom, a house is shown with a flag and outside the house are three people. The first person is feeding a dog, the second one is holding a small flag, and the third one is holding a baby. The first painting shows a big demonic figure at the center pointing toward an image where a person is being attacked by several soldiers. Four small demonic figures are torturing men and two men in Japanese costume are standing in the background. The second painting shows a Japanese angelic figure holding a basket of flowers in her hand and several angels standing on clouds are looking at her. At the bottom, a house is shown with a flag and outside the house are three people. The first person is feeding a dog, the second one is holding a small flag, and the third one is holding a baby.

Questions to Consider

1. What contrasts can you identify between the two panels? How does the imagery in both panels enhance the message of the poster? What kinds of figures dominate each panel of the image, and what are they doing?
2. How does this portrayal of Japanese empire building compare with that of Italian imperialism in [Source 12.1](#)?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the purpose of the posters. Specify the probable audiences and the messages that were conveyed to

them.

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:** Evaluate the extent to which the ideologies of the German Nazis, the Italian Fascists, and the Japanese leaders in the 1920s and 1930s represented a departure from the main social and political theories of their time.
2. **AP® Comparison:** What broad similarities and differences in outlook can you identify among these sources? What aspects of the Japanese *Cardinal Principles* text might Hitler have viewed with sympathy, and what parts of it might he have found distasteful or offensive?
3. **AP® Analyzing Historical Evidence:** In what ways did Mussolini, Hitler, and the authors of *Cardinal Principles* find fault with mainstream Western societies and their political and social values?
4. **AP® Causation:** To what extent did the ideas articulated in these sources find expression in particular actions or policies of political authorities?
5. **AP® Continuity and Change:** To what extent were the ideas in these sources new and revolutionary? In what respects did they draw on long-standing traditions?

AP® HISTORIANS' VOICES

Anti-Semitism

Because hatred and fear of Jews were central to Nazi ideology, the history of anti-Semitism and its relationship to the Holocaust have loomed large in historians' efforts to understand the Nazi phenomenon. [Voice 12.1](#), by historian Beth A. Griech-Polelle, shows how anti-Semitism created a sense of Jews as radically “other” and threatening. [Voice 12.2](#), derived from a highly controversial book by Daniel Goldhagen, an American author and former Harvard professor of government, argues that “eliminationist anti-Semitism,” seeking the physical removal of Jews from Germany, was not a uniquely Nazi outlook, but permeated German life and culture.

VOICE 12.1

Beth A. Griech-Polelle on Anti-Semitism Creating “Otherness” | 2017

In this “Us” vs “Them” world, insiders are told that their very existence is threatened by an enemy who seeks to define, pollute, and destroy the coherence of “us.” The threatening imagery of “the Jew” ... was built up over the course of centuries. Destructive legends, myths, and stereotypes all contributed to a type of acceptable language about Jews that enabled Hitler to play on well-established tropes. Images of the “diabolical, cunning” Jew could be used to instill fear and anxiety and could serve as an

explanation as to why an average German person felt stymied in their personal and professional development. They were told repeatedly that the enemy, the Jew, was standing in their way of creating a peaceful harmonious society.... In order for the German people to live, Jews had to die....

The “other” is portrayed in language that suggests Jews are dirty, foreign, corrupt, corrupting, and never to be trusted. They are depicted as being in league with the devil, perpetrating every evil known to mankind.... Germans had to attack Jews in a kind of preemptive strike.... The Germans were only acting in self-defense to protect themselves from an imagined future annihilation....

The image of “the Jew” was now a figure standing outside of history, an eternal enemy of “us.”

Source: Beth A. Griech-Polelle, *Anti-Semitism and the Holocaust* (London: Bloomsbury Academic, 2017), 1–2.

VOICE 12.2

Daniel Goldhagen on the Uniqueness of German Anti-Semitism | 1997

The Holocaust was the defining aspect of Nazism, but not only of Nazism. It was also the defining feature of German society during its Nazi period. No significant aspect of German society was untouched by anti-Jewish policy.... The program’s first parts, namely the systematic exclusion of Jews from German economic

and social life, were carried out in the open, under approving eyes, and with the complicity of virtually all sectors of German society from the legal, medical and teaching professions, to the churches, both Catholic and Protestant, to the gamut of economic, social and cultural groups and associations.... Hundreds of thousands of Germans contributed to the genocide and ... the vast concentration camp system.... [M]illions knew of the mass slaughter.... The killings met with general understanding, if not approval....

[A]nti-Semitism moved many thousands of “ordinary” Germans ... to slaughter Jews. Not economic hardship, not the coercive means of a totalitarian state, not social psychological pressure, not invariable psychological propensities, but ideas about Jews that were pervasive in Germany, and had been for decades, induced ordinary Germans to kill unarmed defenseless Jewish men, women and children by the thousands, systematically and without pity.

Source: Daniel J. Goldhagen, *Hitler's Willing Executioners* (New York: Viking Books, 1997), 8–9.

AP® Analyzing Secondary Sources

1. In what ways did anti-Semitism define Jews as radically “other”?
2. Why does Goldhagen believe that a widespread German anti-Semitism motivated the Holocaust? What alternative explanations does he reject?

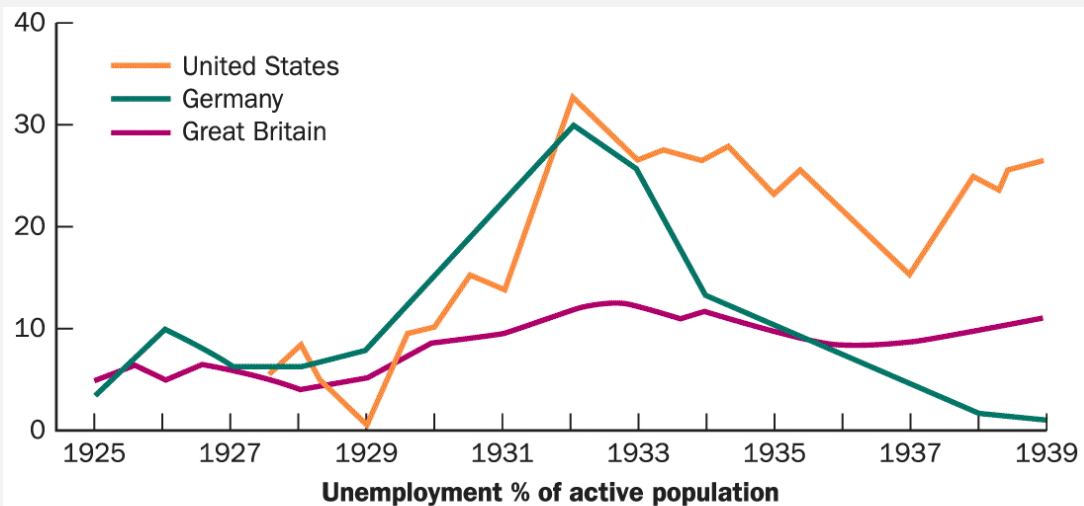
3. Integrating Primary and Secondary Sources: How might these two historians use [Sources 12.2](#) and [12.3](#) to support their arguments?

12 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this graph.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Comparing the Impact of the Depression

Description

The curve representing the unemployment rate of the United States begins at 5 percent in 1927, increases to 7 percent in 1928 and then decreases to 0 percent in 1929, steeply increases to 31 percent in 1932 and then decreases to 15 percent in 1937, increases to 25 in 1938, followed by small spikes, and ends at 25 percent in 1939. There are sharp crests and troughs along its length.

The curve representing the unemployment rate of Germany begins at 4 percent in 1925, increases to 10 percent in 1926 and then decreases to 6 percent in 1926, steeply increases to 29 percent in 1932 and again steeply decreases, and ends at 1 percent in 1939.

The curve representing the unemployment rate of Great Britain begins at 5 percent in 1925, increases to 11 percent at the end of 1932 and then decreases to 7 percent in 1936, and then increases in a concave up pattern, and ends at 10 percent in 1939. There are small spikes at the beginning and near the center of the curve.

- 1. Based on your knowledge of world history and the graph, which of these best explains the increased rate of unemployment in the United States, Germany, and Great Britain seen in the chart above?**
 - a. The decrease in manufacturing and agricultural production at the end of World War I
 - b. An increased reliance on colonial workers, rather than local workers, in the new industrial age
 - c. Soldiers reentering the workforce and displacing female workers from World War I
 - d. The global economic devastation resulting from World War I and the U.S. stock market crash

- 2. Which of the following best demonstrates differing responses to the hardships of the Great Depression?**
 - a. The replacement of communism with free-market economics in Eastern Europe
 - b. Increases in government programs in the United Kingdom and the United States and the rise of

- absolutist political parties in Italy and Germany
- c. The buildup of militaries in the United States and the USSR and the beginnings of decolonization in the British Empire
- d. Increased imperialistic seizure of colonies in Africa and Asia

3. Using the graph and your knowledge of world history, which of the following would best explain the dramatic decrease in Germany's unemployment rate by 1936?

- a. The military buildup caused by the Nazi Party's rise to power
- b. The final reparation payment made to the United Kingdom and France
- c. The introduction of new agricultural techniques from the United States
- d. The global dependence on German coal and iron

Questions 4–6 refer to this passage.

I consider that the League of Nations at present is entirely useless. The Great Powers have simply gone ahead and arranged the world to suit themselves. England and France have gotten out of the Treaty everything that they wanted, and the League of Nations can do nothing to alter any of the unjust clauses of the Treaty except by unanimous consent of the members of the League, and the Great Powers will never give their consent to changes in the interests of weaker peoples.

— Private comments by Robert Lansing, a U.S. diplomat at the Versailles peace conference in 1919, to U.S. diplomat William Bullitt. Bullitt made these comments public without Lansing's permission.

- 4. Based on the passage and your knowledge of world history, what was a consequence of the “unjust clauses” mentioned by Lansing?**
- a. A decrease in nationalist fervor across Europe
 - b. The stock market crash and ensuing Great Depression
 - c. The goals of the United States being written into the Treaty of Versailles
 - d. The rise of fascism in Europe
- 5. What pre–World War I situation would represent a continuity immediately after the war?**
- a. European imperialism
 - b. The central role of the United States in international diplomacy
 - c. The industrial power of Germany
 - d. International organizations as the primary instruments of negotiation
- 6. Based on the context of the passage, which of the following conclusions is most likely true?**
- a. Lansing did not want the United States involved in international diplomacy.
 - b. Bullitt wished to sabotage the passing of the Versailles peace treaty.
 - c. Lansing and Bullitt had very different opinions of the League of Nations.
 - d. Bullitt sought to use the peace conference to end colonialism.

Short-Answer Questions

Read each question carefully and write a short response.
Use complete sentences.

- 1. Use the passage below and your knowledge of world history to answer all parts of the question that follows.**

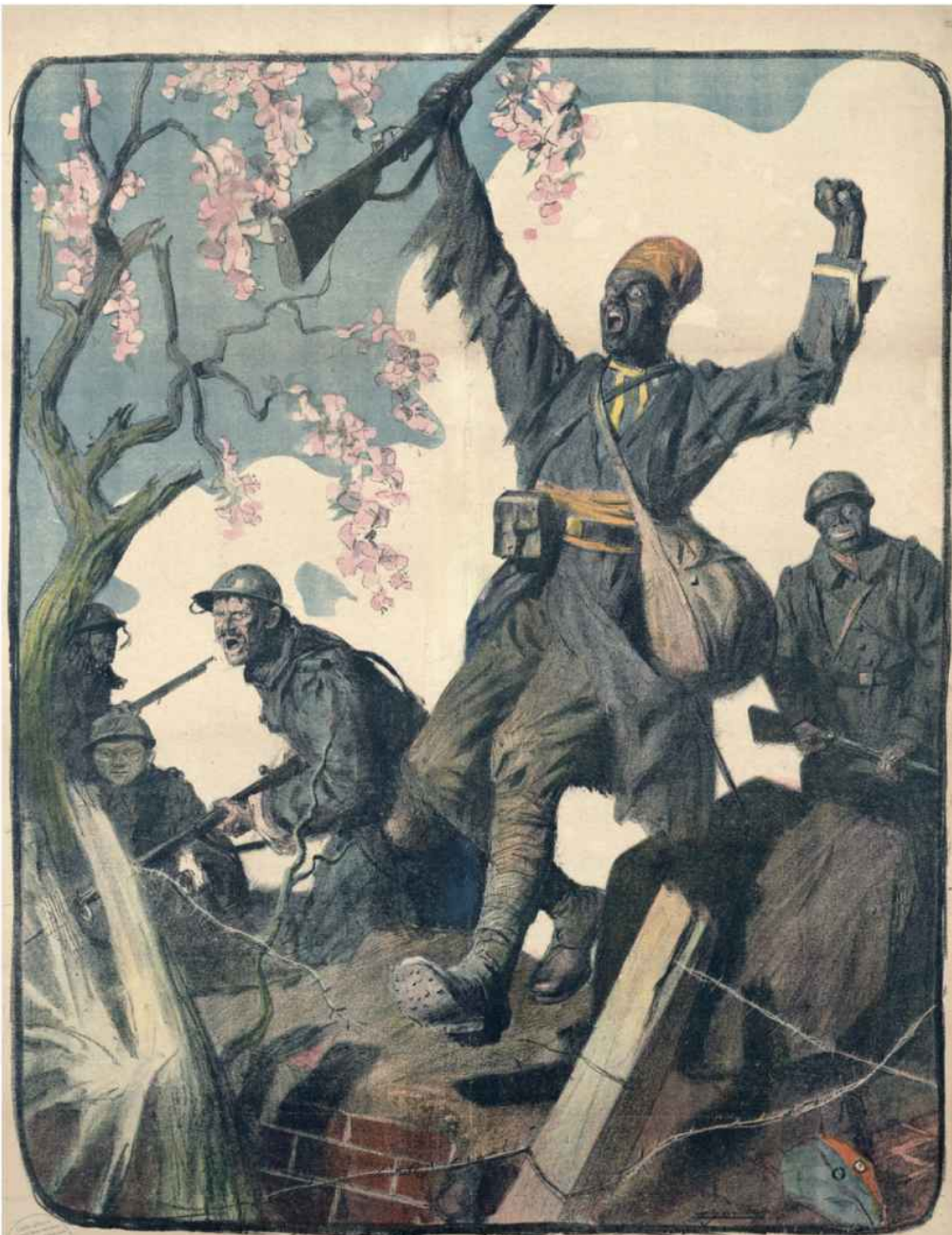
All revolutions have liberté, égalité, fraternité, and other noble slogans inscribed on their banners. All revolutionaries are enthusiasts, zealots; all are utopians, with dreams of creating a new world in which the injustice, corruption, and apathy of the old world are banished forever. They are intolerant of disagreement; incapable of compromise; mesmerized by big, distant goals; violent, suspicious, and destructive. Revolutionaries are unrealistic and inexperienced in government; their institutions and procedures are extemporized. They have the intoxicating illusion of personifying the will of the people, which means they assume the people is monolithic. They are Manicheans, dividing the world into two camps: light and darkness, the revolution and its enemies. They despise all traditions, received wisdom, icons, and superstition.

— Sheila Fitzpatrick, *The Russian Revolution*, 2017

- A. Identify ONE revolution in the period 1750 to 1900 that has the characteristics described in the passage.
- B. Explain how ONE movement in the twentieth century supports the author's contention that revolutionaries seek to overcome injustice and corruption.
- C. Explain how a global conflict in the twentieth century contributed to the success of a revolutionary

movement.

- 2. Use this image and your knowledge of world history to answer all parts of the question that follows.**



JOURNÉE DE L'ARMÉE D'AFRIQUE ET DES TROUPES COLONIALES

DEVAMBEZ. PAR.

First World War Poster, 1914–1918 (color litho)/Charles Fouqueray (1872–1956)/MICHEL TOULET/Private Collection/Bridgeman Images

First World War poster: “Day of the African Army and Colonial Troops”

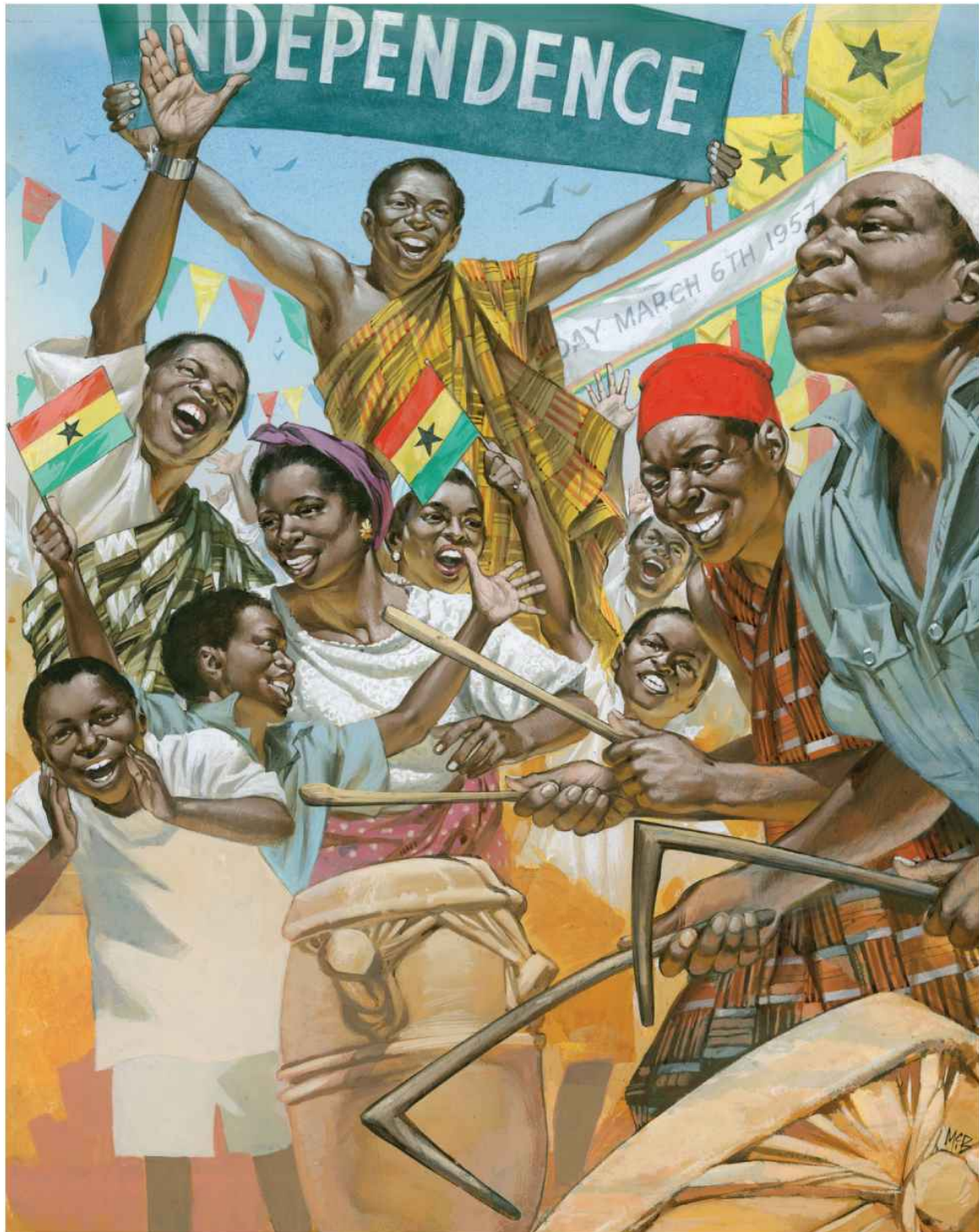
- A. Identify ONE aspect of the image above that supports the argument that the First World War was a truly global war.
- B. Explain ONE historical process that explains why the First World War was very likely to become a global war rather than a local European conflict.
- C. Explain ONE long-term effect of the development illustrated in the image.

3. Use your knowledge of world history to answer all parts of the question that follows.

- A. Explain how ONE cause of the First World War was also a cause of the Second World War.
- B. Explain ONE way the First and Second World Wars were unprecedented in history.
- C. Explain ONE way the First or Second World War transformed global politics.



CHAPTER 13 Milestones of the Past
Century
**A Changing Global Landscape
1950–present**



"West Africa Awakes" (gouache on paper) by Angus McBride (1931–2007)/Look and Learn (A & B Images)/Private Collection/Bridgeman Images

African Independence Achieved

This poster depicts an Independence Day celebration in the new West African nation of Ghana in 1957. Its exuberance reflects the sense of great achievement that came with the defeat of colonial rule and the immense hopes for the future that independence promised.

AP* Contextualization

What major global shifts facilitated independence movements of the late twentieth century?

Recovering from the War

Communism Chinese-Style

Building a Modern Society

Eliminating Enemies

East versus West: A Global Divide and a Cold War

Military Conflict and the Cold War

Nuclear Standoff and Third-World Rivalry

The Cold War and the Superpowers

Toward Freedom: Struggles for Independence

The End of Empire in World History

Toward Independence in Asia and Africa

After Freedom

The End of the Communist Era


Beyond Mao in China

The Collapse of the Soviet Union

After Communism

Reflections: To Judge or Not to Judge

“Today marks exactly twenty years since the dawn of freedom and democracy in our country,” declared South African president Jacob Zuma on April 27, 2014. “We gained equal citizenship in the land of our birth.”¹ It was the twentieth anniversary of the end of apartheid and white domination as well as the election of the highly regarded Nelson Mandela as the country’s first African

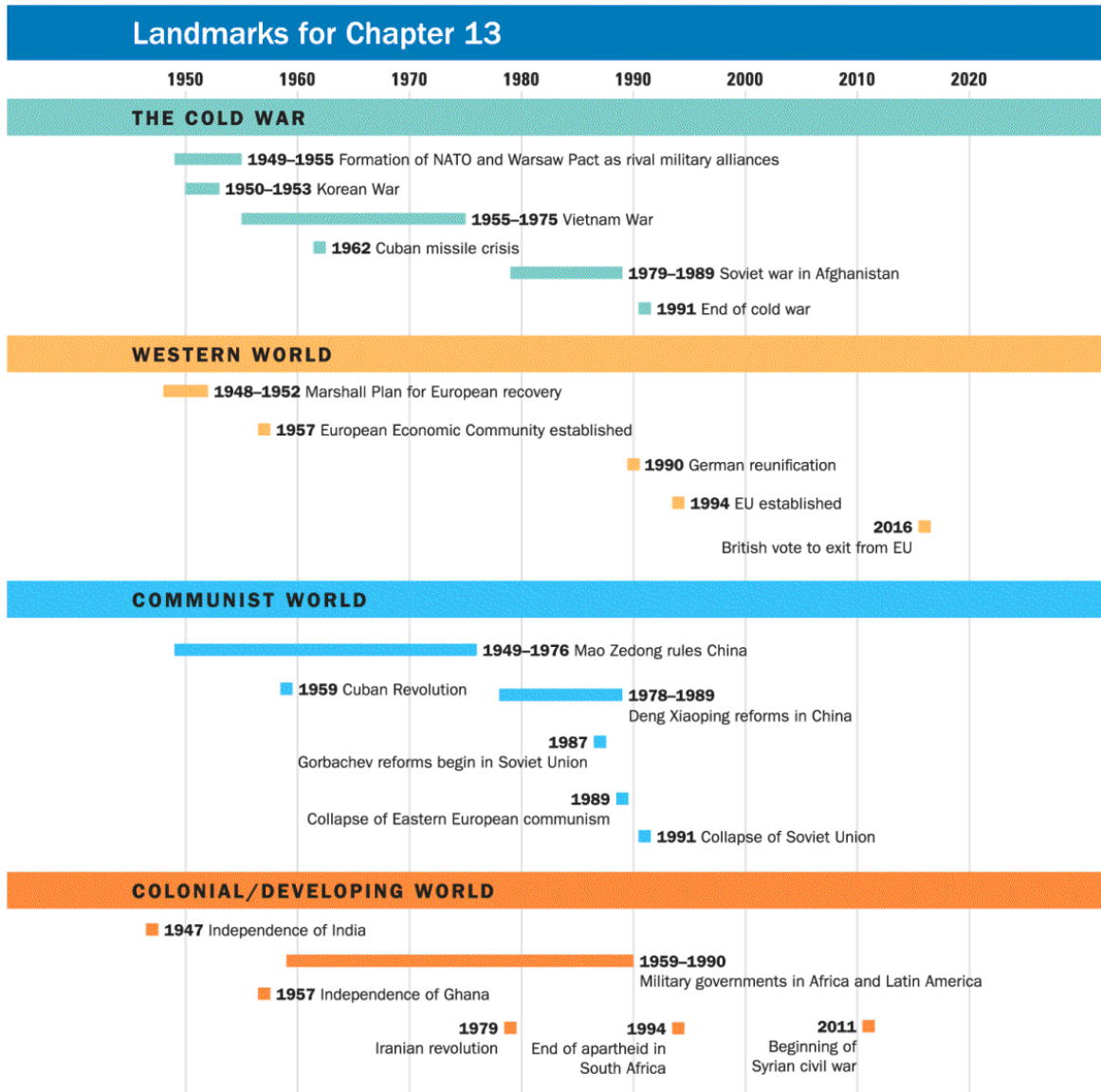
leader. But not everyone was ready to celebrate. The activist Archbishop Desmond Tutu said: “I am glad that [Mandela] is dead.... I didn’t think there would be disillusionment so soon.”² He was referring to widespread corruption in official circles and frustration with the slow pace of movement toward overcoming the poverty and inequalities of the apartheid era. 

The end of European empires and the arrival of many newly independent nations on the global stage marked a dramatic change in the political landscape of the world in the second half of the twentieth century. So too did the continuing struggles of their people to create stable, unified, and prosperous societies. But this epic transformation intersected with other profound changes during the more than seventy years that followed World War II. A devastated Europe rebuilt its modern economy and moved toward greater union. Communism expanded its reach into Eastern Europe, China, Southeast Asia, and Cuba. A cold war between the United States and the Soviet Union, both of them armed with nuclear weapons of unprecedented destructive power, structured much of international life until the communist experiment largely collapsed at the end of the twentieth century. By the early twenty-first century, China had become a powerful and prominent player in the global arena, while the Middle East emerged as a center of conflict and instability.

AP[®] Continuity and Change

In what ways has the structure of global political life changed in the decades since the end of World War II?

These are among the major milestones of world history during the past seven decades. Each of them had roots in the past, and each had a profound impact on many millions of people. Together they transformed the texture of human life all across the planet.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description
 A horizontal scale on top has the years from 1950 to 2020 with an increment of 10.
 The data reads as follows:

The Cold War: 1949–1955, the formation of NATO and Warsaw Pact rival military alliances; 1950–1953, Korean War; 1955–1975, Vietnam War; 1962, Cuban missile crisis; 1979–1989, Soviet war in Afghanistan; 1991, End of Cold War.

Western World: 1948–1952, Marshall Plan for European recovery; 1957, European Economic Community established; 1990, German reunification; 1994, EU established; 2016, British vote to exit from EU.

Communist World: 1949–1976 Mao Zedong rules China; 1959, Cuban Revolution; 1978–1989, Deng Xiaoping reforms in China; 1987, Gorbachev reforms begin in Soviet Union; 1989, Collapse of Eastern European communism; 1991, Collapse of Soviet Union.

Colonial/Developing World: 1947, Independence of India; 1957, Independence of Ghana; 1959–1990, Military governments in Africa and Latin America; 1979, Iranian revolution; 1994, End of apartheid in South Africa; 2011, Beginning of Syrian civil war.

Recovering from the War

AP® EXAM TIP

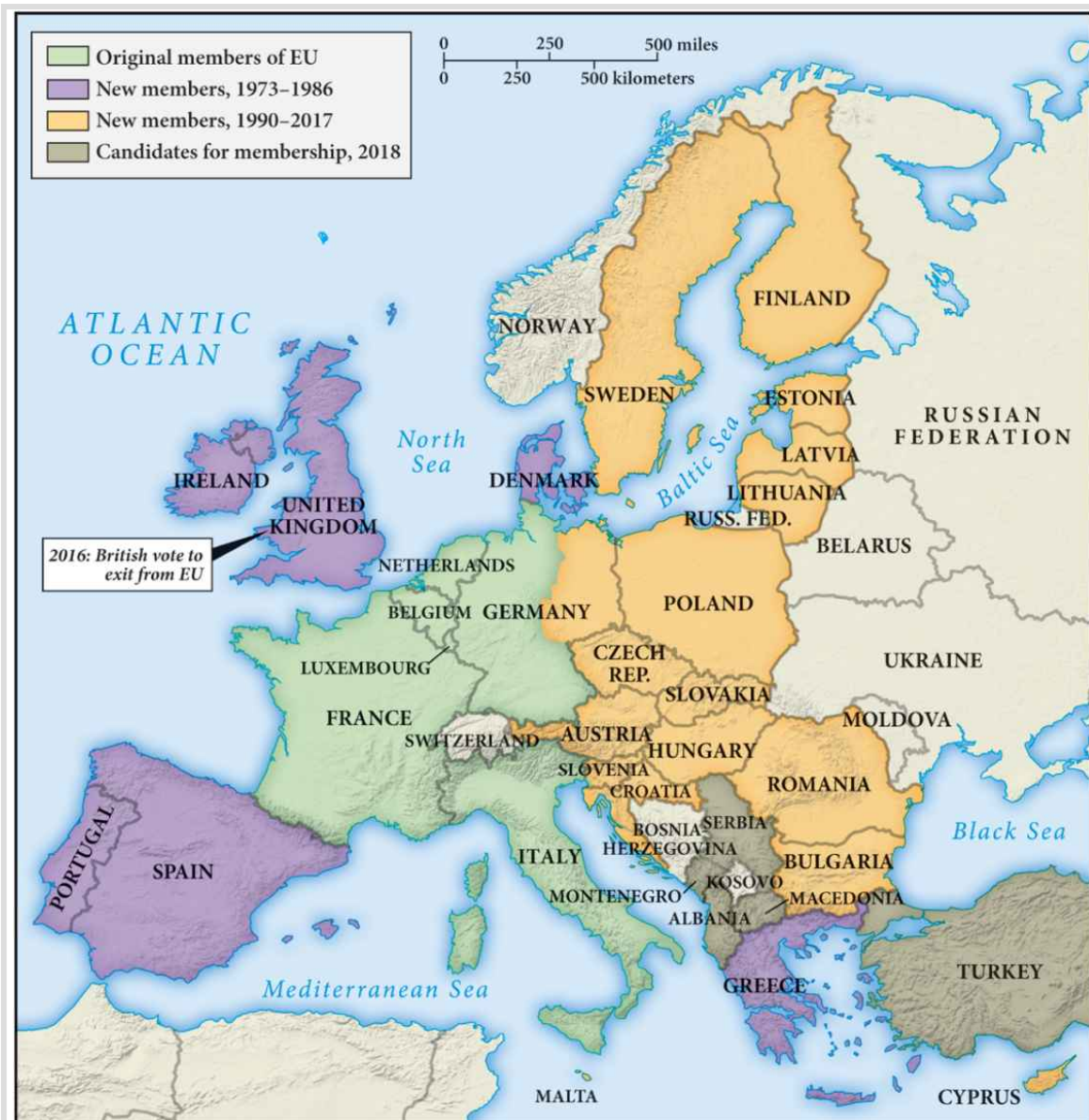
You need to know the differences between the political and economic outcomes of World War I and World War II.

The tragedies that afflicted Europe in the first half of the twentieth century — fratricidal war, economic collapse, the Holocaust — were wholly self-inflicted, and yet that civilization had not permanently collapsed. In the twentieth century's second half, Europeans rebuilt their industrial economies and revived their democratic political systems. Three factors help to explain this astonishing recovery. One is the apparent resiliency of an industrial society, once it has been established. The knowledge, skills, and habits of mind that enabled industrial societies to operate effectively remained intact, even if the physical infrastructure had been substantially destroyed. Thus even the most terribly damaged countries — Germany, the Soviet Union, and Japan — had largely recovered by 1960, amid a worldwide economic boom during the 1950s.

AP® Causation

What enabled Europe, the Soviet Union, and Japan to recover from the devastation of war?

A second factor lay in the ability of the major Western European countries to integrate their recovering economies, putting aside some of their prickly nationalism in return for enduring peace and common prosperity. That process took shape during the 1950s, giving rise to the [European Economic Community](#) (EEC), established in 1957, whose members reduced their tariffs and developed common trade policies. Over the next half century, the EEC expanded its membership to include almost all of Europe, including many former communist states. In 1994, the EEC was renamed the European Union, and in 2002 twelve of its members, later increased to seventeen, adopted a common currency, the euro (see [Map 13.1](#)). All of this sustained Europe's remarkable economic recovery and expressed a larger European identity.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 13.1 The Growth of European Integration

During the second half of the twentieth century, Europeans gradually put aside their bitter rivalries and entered into various forms of economic cooperation with one another, although these efforts fell short of complete political union. This map illustrates the growth of what is now called the European Union (EU).

READING THE MAP: How would you describe the growth of the European Union? Where did it start, and into which regions did it expand? What explains the number of new members after 1990 in Eastern and Southeastern Europe?

INTERPRETING THE MAP: Why might Russia have found the recent growth of the European Union threatening to its interests?

Description

A horizontal scale on top has the years from 1950 to 2020 with an increment of 10.

The data reads as follows:

The Cold War: 1949–1955, the formation of NATO and Warsaw Pact rival military alliances; 1950–1953, Korean War; 1955–1975, Vietnam War; 1962, Cuban missile crisis; 1979–1989, Soviet war in Afghanistan; 1991, End of Cold War.

Western World: 1948–1952, Marshall Plan for European recovery; 1957, European Economic Community established; 1990, German reunification; 1994, EU established; 2016, British vote to exit from EU.

Communist World: 1949–1976 Mao Zedong rules China; 1959, Cuban Revolution; 1978–1989, Deng Xiaoping reforms in China; 1987, Gorbachev reforms begin in Soviet Union; 1989, Collapse of Eastern European communism; 1991, Collapse of Soviet Union.

Colonial/Developing World: 1947, Independence of India; 1957, Independence of Ghana; 1959–1990, Military governments in Africa and Latin America; 1979, Iranian revolution; 1994, End of apartheid in South Africa; 2011, Beginning of Syrian civil war.

AP[®] Causation

In the late twentieth century, how did the establishment of the EEC support economic recovery and growth in Europe?

AP[®] EXAM TIP

It's important to note that the European Union is a rare example in history of unity on the European continent.

AP® EXAM TIP

NATO is an important example of a military alliance in the twentieth century.

A third element of European recovery lay in the United States, which emerged after 1945 as the dominant center of Western civilization and a global superpower. An early indication of the United States' intention to exercise global leadership took shape in its effort to rebuild and reshape shattered European economies. Known as the [Marshall Plan](#), that effort funneled into Europe some \$12 billion (roughly \$121 billion in 2017 dollars), together with numerous advisers and technicians. It was motivated by some combination of genuine humanitarian concern, a desire to prevent a new depression by creating overseas customers for American industrial goods, and an interest in undermining the growing appeal of European communist parties. This economic recovery plan, along with access to American markets, was successful beyond all expectations. Between 1948 and the early 1970s, Western European economies grew rapidly, generating a widespread prosperity and improving living standards. Beyond economic assistance, the American commitment to Europe soon came to include political and military security against the distant possibility of renewed German aggression and the more immediate communist threat from the Soviet Union. Thus was born the military and political alliance known as the North Atlantic

Treaty Organization (NATO) in 1949. It committed the United States and its nuclear arsenal to the defense of Europe against the Soviet Union, and it firmly anchored West Germany within the Western alliance. It also allowed Western Europe to avoid heavy military expenditures.

A parallel process in Japan, which was under American occupation between 1945 and 1952, likewise revived that country's devastated but already industrialized economy. In the two decades following the occupation, Japan's economy grew remarkably, and the nation became an economic giant on the world stage. The democratic constitution imposed on Japan by American occupation authorities required that "land, sea, and air forces, as well as other war potential, will never be maintained." This meant that Japan, even more so than Europe, depended on the United States for its military security.

AP® EXAM TIP

Be sure to note the differing responses to the effects of World War II in different countries.

Recovery in the Soviet Union, so terribly damaged by the war, occurred under very different conditions from that of Japan and Western Europe. The last years of Stalin's rule (1945–1953) were extraordinarily harsh, with no tolerance for dissent of any kind. One result was a huge and growing convict labor force of 3 to 4 million people who provided a major source of cheap labor for the recovery effort. Furthermore, that program was a wholly state-

planned effort that favored heavy industry, agricultural production, and military expenditure at the expense of basic consumer goods, such as shoes and clothing. But Stalin's regime did gain some popular support by substantially lowering the price of bread and other essentials. Finally, the Soviet Union benefited greatly from its seizure of industrial complexes, agricultural goods, raw materials, gold, and European art from Germany, Poland, and elsewhere. Viewed as looting or plunder in the West, this appropriation in Soviet eyes was seen as the "spoils of war" and justified by the massive damage, both human and material, that the Nazi invasion had caused in the USSR. By the mid-1950s, economic recovery was well under way.

Communism Chinese-Style

AP^{*} Comparison

How was China's shift to communist rule different from that of the Soviet Union?

While Europe, Japan, and the Soviet Union were emerging from the chaos of World War II, China was likewise recovering from decades of civil war and from its devastating struggle against Japanese imperialism. And it was doing so under the direction of the Chinese Communist Party and its leader Mao Zedong. In a longer-term perspective, China's revolution represented the real beginning of that country's emergence from a century of imperialist humiliation and semi-colonial rule, the development of a distinctive Chinese approach to modern development, and its return to a position of prominence on the global stage.

As a communist country, China began its task of “building socialism” in a very different international environment than its Soviet counterpart had experienced. In 1917 Russian Bolsheviks faced a hostile capitalist world alone, while Chinese communists, coming to power over thirty years later, had an established Soviet Union as a friendly northern neighbor and ally. Furthermore, Chinese revolutionaries had actually governed parts of their huge country for decades, gaining experience that the new Soviet rulers had altogether lacked, since they had come to power so quickly.

And the Chinese communists were firmly rooted in the rural areas and among the country's vast peasant population, while their Russian counterparts had found their support mainly in the cities.

If these comparisons generally favored China in its efforts to “build socialism,” in economic terms that country faced even more daunting prospects than did the Soviet Union. Its population was far greater, its industrial base far smaller, and the availability of new agricultural land far more limited than in the Soviet Union. China's literacy and modern education, as well as its transportation network, were likewise much less developed. Even more than the Soviets, Chinese communists had to build a modern society from the ground up.

Building a Modern Society

Initially China sought to follow the Soviet model of socialist modernization, though with important variations. In sharp contrast to the Soviet experience, the collectivization of agriculture in China during the 1950s was a generally peaceful process, owing much to the close relationship between the Chinese Communist Party and the peasantry that had been established during three decades of struggle. China, however, pushed collectivization even further than the Soviet Union did, particularly in huge “people's communes” during the [Great Leap Forward](#) in the late 1950s. It was an effort to mobilize China's enormous population for rapid development and at the same time to move toward a more fully communist society with an even greater degree of social equality and collective living. (See [Working with Evidence, Source 13.2.](#))



Stefan R. Landsberger Collections/International Institute of Social History, Amsterdam/
www.chineseposters.net

The Great Leap Forward

This Chinese poster from 1960 celebrates both the agricultural and industrial efforts of the Great Leap Forward. The caption reads: “Start the movement to increase production and practice thrift, with foodstuffs and steel at the center, with great force!” The great famine that accompanied this “great leap” belied the optimistic outlook of the poster.

AP* Analyzing Evidence

How does the poster reflect China’s approach to economic progress? How effective was this policy?

AP® DIGGING DEEPER

The Great Leap Forward was a second five-year plan implemented by Mao in 1958. Mao’s plan called for simultaneous growth in both agriculture and industry. To achieve his goal, the nation was reorganized into communes. There was no private ownership in the communes, and all services (such as education and health care) were provided by the state. Citizens were even encouraged to create backyard furnaces for steel production. Ultimately, the Great Leap Forward failed. Poor-quality steel and industrial goods broke, and crop failures led to starvation. The failure of the Great Leap Forward caused Mao to step down from his role as head of state, but he remained party chairman.

China’s industrialization program was also modeled on the earlier Soviet experience, with an emphasis on large-scale heavy industries, urban-based factories, centralized planning by state and party authorities, and the mobilization of women for the task of development. As in the Soviet Union, impressive economic growth followed, as did substantial migration to the cities and the emergence of a bureaucratic elite of planners, managers, scientists, and engineers (see [Snapshot](#)). And both countries

avored urban over rural areas and privileged an educated, technically trained elite over workers and peasants. Stalin and his successors largely accepted these inequalities, while Mao certainly did not. Rather, he launched recurrent efforts to combat these perhaps inevitable tendencies of any industrializing process and to revive and preserve the revolutionary spirit that had animated the Communist Party during its long struggle for power.

AP* Analyzing Evidence

Based on this chart, in what areas did Mao’s programs achieve the greatest success? What methods were used to maintain control of the nation?

SNAPSHOT China under Mao, 1949–1976 The following table reveals some of the achievements, limitations, and tragedies of China’s communist experience during the era of Mao Zedong.

Steel production	from 1.3 million to 23 million tons
Coal production	from 66 million to 448 million tons
Electric power generation	from 7 million to 133 billion kilowatt-hours
Fertilizer production	from 0.2 million to 28 million tons
Cement production	from 3 million to 49 million tons
Industrial workers	from 3 million to 50 million
Scientists and technicians	from 50,000 to 5 million
“Barefoot doctors” posted to countryside	1 million
Annual growth rate of industrial output	11 percent
Annual growth rate of agricultural output	2.3 percent
Total population	from 542 million to 1 billion
Average population growth rate per year	2 percent

Per capita consumption of rural dwellers	from 62 to 124 yuan annually
Per capita consumption of urban dwellers	from 148 to 324 yuan annually
Overall life expectancy	from 35 to 65 years
Counterrevolutionaries killed (1949–1952)	between 1 million and 3 million
People labeled “rightists” in 1957	550,000
Deaths from famine during Great Leap Forward	30 million to 45 million
Deaths during Cultural Revolution	500,000
Officials sent down to rural labor camps during Cultural Revolution	3 million or more
Urban youth sent down to countryside	17 million (1967–1976)

Such figures are often highly controversial. See Maurice Meisner, *Mao's China and After* (New York: Free Press, 1999), 413–25; and Roderick MacFarquhar, ed., *The Politics of China* (Cambridge: Cambridge University Press, 1997), 243–45.

By the mid-1950s, Mao and some of his followers had become persuaded that the Soviet model of industrialization was leading China away from socialism and toward new forms of inequality, toward individualistic and careerist values, and toward an urban bias that favored the cities at the expense of the countryside. The Great Leap Forward of 1958–1960 marked Mao’s first response to these distortions of Chinese socialism. It promoted small-scale industrialization in the rural areas rather than focusing wholly on large enterprises in the cities; it tried to foster widespread and practical technological education for all rather than relying on a small elite of highly trained technical experts; and it envisaged an immediate transition to full communism in the “people’s communes” rather than waiting for industrial development to provide the material basis for that transition. The Great Leap, however, generated a national catastrophe and an unprecedented human tragedy that temporarily discredited Mao’s radicalism. Administrative chaos, disruption of marketing networks, and bad

weather combined to produce a massive famine, the worst in human history according to some scholars, that killed some 30 million people or more between 1959 and 1962, dwarfing the earlier Soviet famine.

AP® DIGGING DEEPER

During the Cultural Revolution, Mao sought to replace party leadership with members who were more faithful to him. He also wanted to make widespread changes to the cultural, educational, and health care systems of the nation. To achieve his goals Mao enlisted the Red Guards, high school and university students organized into groups who sought out those who opposed Mao's goals. Red Guard members destroyed precommunist artifacts, burned books, and committed acts of violence, especially against teachers and school officials.

Nonetheless, in the mid-1960s, Mao launched yet another campaign — the Great Proletarian [Cultural Revolution](#) — to combat the capitalist tendencies that he believed had penetrated even the highest ranks of the Communist Party itself. The Cultural Revolution also involved new efforts to bring health care and education to the countryside and to reinvigorate earlier attempts at rural industrialization under local rather than central control. In these ways, Mao struggled, though without great success, to overcome the inequalities associated with China's modern development and to create a model of socialist modernity quite distinct from that of the Soviet Union.

Eliminating Enemies

China under Mao, like the Soviet Union under Stalin, found itself caught up in a gigantic search for enemies beginning in the 1950s. In the Soviet Union, that process occurred under the clear control of state authorities. In China, however, it became much more public, escaping the control of the leadership, particularly during the most intense phase of the Cultural Revolution (1966–1969). Convinced that many within the Communist Party had been seduced by capitalist values of self-seeking and materialism, Mao called for rebellion against the Communist Party itself. Millions of young people responded, and, organized as Red Guards, they set out to rid China of those who were “taking the capitalist road.” Following gigantic and ecstatic rallies in Beijing, they fanned out across the country and attacked local party and government officials, teachers, intellectuals, factory managers, and others they defined as enemies. Many were “sent down” to the countryside for hard physical labor and to “learn from the peasants.” Others were humiliated, beaten, and sometimes killed. (See [Working with Evidence, Source 13.6](#).) Rival revolutionary groups soon began fighting with one another, violence erupted throughout the country, and civil war threatened China. Mao was forced to call in the military to restore order and Communist Party control. Both the Soviet Terror and the Chinese Cultural Revolution badly discredited the very idea of socialism and contributed to the ultimate collapse of the communist experiment at the end of the century.

East versus West: A Global Divide and a Cold War

Not only did communist regimes bring revolutionary changes to the societies they governed, but their very existence launched a global conflict that restructured international life and touched the lives of almost everyone, particularly in the twentieth century's second half. That rift had begun soon after the Russian Revolution when the new communist government became the source of fear and loathing to many in the Western capitalist world. The common threat of Nazi Germany temporarily made unlikely allies of the Soviet Union, Britain, and the United States, but a few years after World War II ended, that division erupted again in what became known as the [cold war](#). Underlying that conflict were the geopolitical and ideological realities of the postwar world. The Soviet Union and the United States were now the world's major political and military powers, replacing the shattered and diminished states of Western Europe, but they represented sharply opposed views of history, society, politics, and international relations. In retrospect, conflict seemed almost inevitable, as both sides felt they were riding the tides of historical progress.

Military Conflict and the Cold War

The initial arena of the cold war was Eastern Europe, where Soviet insistence on security and control clashed with American and British desires for open and democratic societies with ties to

the capitalist world economy. What resulted were rival military alliances. The [North Atlantic Treaty Organization \(NATO\)](#), created in 1949, brought the United States and various West European countries together to defend themselves against the threat of Soviet aggression. Then in 1955 the [Warsaw Pact](#) joined the Soviet Union and East European communist countries in an alliance intended to provide a counterweight to NATO and to prevent Western influence in the communist bloc. These alliances created a largely voluntary American sphere of influence in Western Europe and an imposed Soviet sphere in Eastern Europe. The heavily fortified border between Eastern and Western Europe came to be known as the Iron Curtain. Thus Europe was bitterly divided. But although tensions flared across this dividing line, particularly in Berlin, no shooting war occurred between the two sides (see [Map 13.2](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 13.2 The Global Cold War

The cold war witnessed a sharp division between the communist world and the Western democratic world. It also divided the continent of Europe; the countries of

China, Korea, Vietnam, and Germany; and the city of Berlin. In many places, it also sparked crises that brought the nuclear-armed superpowers of the United States and the USSR to the brink of war, although in every case they managed to avoid direct military conflict between themselves. Many countries in Africa and Asia claimed membership in a Non-Aligned Movement that sought to avoid entanglements in cold war conflicts.

Description

The NATO countries are Canada, United States, Greenland, Norway, United Kingdom, Portugal, France, Italy, West Germany, Luxembourg, Belgium, Netherlands, Greece, and Turkey. The Warsaw Pact countries were East Germany, East Germany, Poland, Soviet Union, Czech, Hungary, Romania, Bulgaria, and Albania until 1968. The Cold War crisis areas are Cuba, Chile, and Nicaragua. Yugoslavia is one among the first members of Non-Aligned Movement. Spain joined NATO in 1982.

The NATO countries are Iceland, the United Kingdom, Norway, Portugal, Italy, France, West Germany, Denmark, and Turkey.

The Warsaw Pact countries are Soviet Union and Berlin.

The other communist countries are Mongolia, China, North Vietnam, North Korea, South Korea, Laos, Yugoslavia, and Cambodia.

The first members of Non-Aligned Movement are Egypt, Ghana, Yugoslavia, India, and Indonesia.

The Cold War crisis areas are Berlin, Egypt, Afghanistan, Ethiopia, Congo, Angola, South Korea, Taiwan, South Vietnam, and Indonesia.

The NATO countries are Iceland, the United Kingdom, Norway, Portugal, Italy, France, West Germany, Denmark, and Turkey.

The Warsaw Pact countries are Soviet Union and Berlin.

The other communist countries are Mongolia, China, North Vietnam, North Korea, South Korea, Laos, Yugoslavia, and Cambodia.

The first members of Non-Aligned Movement are Egypt, Ghana, Yugoslavia, India, and Indonesia.

The Cold War crisis areas are Berlin, Egypt, Afghanistan, Ethiopia, Congo, Angola, South Korea, Taiwan, South Vietnam, and Indonesia.

AP* Contextualization

Identify the two continents that contained the greatest number of neutral countries. What effects did the cold war have on these regions?

AP* Continuity and Change

In what different ways was the cold war experienced by the member states of NATO, the Warsaw Pact, and nonaligned nations?

By contrast, the extension of communism into Asia — China, Korea, and Vietnam — globalized the cold war and occasioned its most destructive and prolonged “hot wars.” A North Korean invasion of South Korea in 1950 led to both Chinese and American involvement in a bitter three-year conflict (1950–1953), which ended in an essential standoff that left the Korean peninsula still divided in the early twenty-first century. Likewise in Vietnam, military efforts by South Vietnamese communists and the already communist North Vietnamese government to unify their country prompted massive American intervention in the 1960s. To American authorities, a communist victory would open the door to further communist expansion in Asia and beyond. Armed and supported by the Soviets and Chinese and willing to endure enormous losses, the Vietnamese communists bested the

Americans, who were hobbled by growing protest at home. The Vietnamese united their country under communist control by 1975.

AP® DIGGING DEEPER

In 1978, the Afghan government was overthrown by a military official who installed a Marxist government. This government lacked the popular support of the Afghan people, but established close ties with the Soviet Union. When tribal groups revolted, the Soviet Union invaded in 1979. The Mujahideen (Arabic for “the strugglers”) used guerrilla-style tactics against Soviet troops and received financial aid and supplies from the American government. In 1988 the Soviets removed troops from Afghanistan, which created a power vacuum that resulted in civil war and the eventual rise to power of extremist groups like the Taliban.

A third major military conflict of the cold war era occurred in Afghanistan, where a Marxist party had taken power in 1978. Soviet leaders were delighted at this extension of communism on their southern border, but radical land reforms and efforts to liberate Afghan women soon alienated much of this conservative Muslim country and led to a mounting opposition movement. Fearing the overthrow of a new communist state and its replacement by Islamic radicals, Soviet forces intervened militarily and were soon bogged down in a war they could not win. For a full decade (1979–1989), that war was a “bleeding wound,” sustained in part by U.S. aid to Afghan guerrillas. Under widespread international pressure, Soviet forces finally withdrew in 1989, and the Afghan communist regime soon collapsed. In Vietnam and

Afghanistan, both superpowers painfully experienced the limits of their power.

The most haunting battle of the cold war era was one that never happened. The setting was Cuba, where a communist regime under the leadership of Fidel Castro had emerged by the early 1960s. (See [Zooming In: The Cuban Revolution](#).) Intense American hostility to this nearby outpost of communism prompted the Soviet leader Nikita Khrushchev (KROOSH-chef), who had risen to power after Stalin's death in 1953, to secretly deploy nuclear-tipped Soviet missiles to Cuba, believing that this would deter further U.S. action against Castro. When the missiles were discovered in October 1962, the world held its breath for thirteen days as American forces blockaded the island and prepared for an invasion. A nuclear exchange between the superpowers seemed imminent, but that catastrophe was averted by a compromise between Khrushchev and U.S. president John F. Kennedy. Under its terms, the Soviets removed their missiles from Cuba in return for an American promise not to invade the island. That promise was kept and a communist regime persisted in Cuba, though much changed, well into the twenty-first century.

AP* CAUSATION

How did the differing ideologies of the United States and the Soviet Union impact global interactions in the late twentieth century?

ZOOMING IN 

The Cuban Revolution

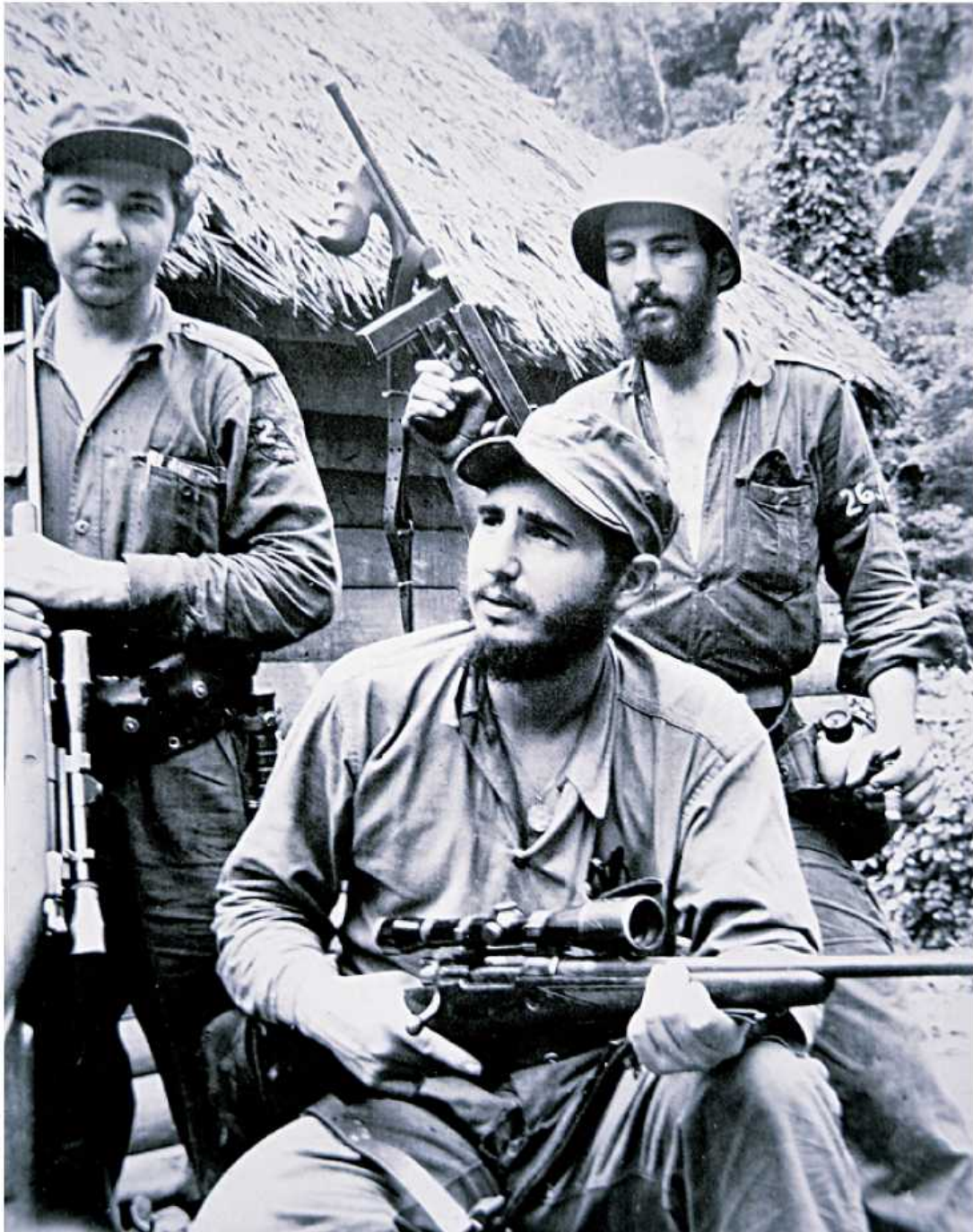


photo: Private Collection/Peter Newark American Pictures/Bridgeman Images

Fidel Castro fighting in the mountains of Cuba in 1957.

“You Americans must realize what Cuba means to us old Bolsheviks,” declared a high-ranking Soviet official, Anastas Mikoyan, in 1960. “We have been waiting all our lives for a country to go communist without the Red Army. It has happened in Cuba, and it makes us feel like boys

again.”⁴ The triumph of the Cuban revolutionaries must have been exhilarating for communists everywhere because it occurred in such an unlikely place. Located just ninety miles from Florida, Cuba had been a virtual protectorate of the United States in the decades following its independence from Spain in 1902. Moreover, U.S. companies had long exerted considerable influence over the weak and corrupt Cuban government and dominated key sectors of the economy, including sugar, the island’s most important export. Nonetheless, Fidel Castro, son of a wealthy sugar plantation owner, led a successful popular insurrection that transformed Cuba into a Marxist socialist state just off the southern coast of the United States.

The armed revolt began disastrously. In 1953, the Cuban army defeated Castro and 123 of his supporters when they attacked two army barracks in what was their first major military operation. Castro himself was captured, sentenced to jail, and then released into exile. However, fortunes shifted in 1956, when Castro slipped back into Cuba and succeeded in bringing together many opponents of the current regime in an armed nationalist insurgency dedicated to radical economic and social reform. Upon seizing power in 1959, Castro and his government acted decisively to implement their revolutionary agenda. Within a year, they had effectively redistributed 15 percent of the nation’s wealth by granting land to the poor, increasing wages, and lowering rents. In the following year, the new government nationalized the property of both wealthy Cubans and U.S. corporations. Many Cubans, particularly among the elite, fled into exile. “The revolution,” declared Castro, “is the dictatorship of the exploited against the exploiters.”⁵

Economic and political pressure from the United States followed, culminating in the Bay of Pigs, a failed invasion of the island in 1961 by Cuban exiles with covert support from the U.S. government. American hostility pushed the revolutionary nationalist Castro closer to the Soviet Union, and gradually he began to think of himself and his revolution as Marxist. In response to Cuban pleas for support against American aggression, the Soviet premier Khrushchev deployed nuclear missiles on the island, sparking the Cuban missile crisis. While the compromise

reached between the two superpowers resulted in the withdrawal of the missiles, it did include assurances from the United States that it would not attack Cuba.

In the decades that followed, Cuba sought to export its brand of revolution beyond its borders, especially in Latin America and Africa. Che Guevara, an Argentine who had fought in the Cuban Revolution, declared, "Our revolution is endangering all American possessions in Latin America. We are telling these countries to make their own revolution."⁶ Cuba supported revolutionary movements in many regions; however, none succeeded in creating a lasting Cuban-style regime.

The legacy of the Cuban Revolution has been mixed. The new government devoted considerable resources to improving health and education on the island. By the mid-1980s, Cuba possessed both the highest literacy rate and the lowest infant mortality rate in Latin America. Over the same period, life expectancy increased from fifty-eight to seventy-three years, putting Cuba on a par with the United States. Living standards for most improved as well. Indeed, Cuba became a model for development in other Latin American countries.

However, earlier promises to establish a truly democratic system never materialized. Castro declared in 1959 that elections were unneeded because "this democracy ... has found its expression, directly, in the intimate union and identification of the government with the people."⁷ The state placed limits on free expression and arrested opponents or forced them into exile. Cuba has also failed to achieve the economic development originally envisioned at the time of the revolution. Sugar remains its chief export crop, and by the 1980s Cuba had become almost as economically dependent on the Soviet Union as it had been upon the United States. Desperate consequences followed when the Cuban economy shrank by a third following the collapse of the Soviet Union.

Like communist experiments in the Soviet Union and China, Cuba experienced real improvements in living standards, especially for the poor, but these gains were accompanied by sharp restraints on personal

freedoms and mixed results in the economy. Such have been the ambivalent outcomes of many revolutionary upheavals.

QUESTIONS

Compare the Cuban Revolution to those in Russia and China. What are the similarities and differences? How might you assess the successes and failures of the Cuban Revolution?

Nuclear Standoff and Third-World Rivalry

AP® EXAM TIP

Cold war tensions around the globe are an important subject in the AP® course.

The [Cuban missile crisis](#) gave concrete expression to the most novel and dangerous dimension of the cold war — the arms race in nuclear weapons. An initial American monopoly on those weapons prompted the Soviet Union to redouble its efforts to acquire them, and in 1949 it succeeded. Over the next forty years, the world moved from a mere handful of nuclear weapons to a global arsenal of close to 60,000 warheads. Delivery systems included submarines, bomber aircraft, and missiles that could rapidly propel numerous warheads across whole continents and oceans with accuracies measured in hundreds of feet. During those decades, the entire world lived in the shadow of weapons

whose destructive power is scarcely within the bounds of human imagination.



Photo courtesy of National Nuclear Security Administration/Nevada Site Office

The Hydrogen Bomb

During the 1950s and early 1960s, tests in the atmosphere of ever larger and more sophisticated hydrogen bombs made images of enormous fireballs and mushroom-shaped clouds the universal symbol of these weapons, which were immensely more powerful than the atomic bombs dropped on Japan. The American test pictured here took place in 1957.

AP* Causation

How might the widespread development of nuclear weapons have prevented direct conflict between the United States and Soviet Union in the cold war era?

Awareness of this power is surely the primary reason that no shooting war of any kind occurred between the two superpowers, for leaders on both sides knew beyond any doubt that a nuclear war would produce only losers and utter catastrophe. Already in 1949, Stalin had observed that “atomic weapons can hardly be used without spelling the end of the world.”³ Particularly after the frightening Cuban missile crisis of 1962, both sides carefully avoided further nuclear provocation, even while continuing the buildup of their respective arsenals. Moreover, because they feared that a conventional war would escalate to the nuclear level, they implicitly agreed to sidestep any direct military confrontation at all.

Still, opportunities for conflict abounded as the U.S.-Soviet rivalry spanned the globe. Using military and economic aid, educational opportunities, political pressure, and covert action, both sides courted countries emerging from colonial rule. The Soviet Union aided anticolonial and revolutionary movements in many places, including South Africa, Mozambique, Vietnam, and Cuba. Cold war fears of communist penetration prompted U.S. intervention, sometimes openly and often secretly, in Iran, the Philippines, Guatemala, El Salvador, Chile, the Congo, and elsewhere. In the process the United States frequently supported anticommunist but corrupt and authoritarian regimes. However, neither superpower was able to completely dominate its supposed allies, many of whom resisted the role of pawns in superpower rivalries. Some countries, such as India, took a posture of nonalignment in the

cold war, while others tried to play off the superpowers against each other. Indonesia received large amounts of Soviet and Eastern European aid, but that did not prevent it from destroying the Indonesian Communist Party in 1965, killing half a million suspected communists in the process. When the Americans refused to assist Egypt in building the Aswan Dam in the mid-1950s, that country developed a close relationship with the Soviet Union. Later, in 1972, Egypt expelled 21,000 Soviet advisers, following disagreements over the extent of Soviet military aid, and again aligned more clearly with the United States.

The Cold War and the Superpowers

AP[®] Causation

What factors enabled the rise of the United States as a global superpower?

World War II and the cold war provided the context for the emergence of the United States as a global superpower. Much of that effort was driven by the perceived demands of the cold war, during which the United States spearheaded the Western effort to contain a worldwide communist movement that seemed to be advancing. By 1970, one writer observed, “the United States had more than 1,000,000 soldiers in 30 countries, was a member of four regional defense alliances and an active participant in a fifth, had mutual defense treaties with 42 nations, was a member of 53

international organizations, and was furnishing military or economic aid to nearly 100 nations across the face of the globe.”⁸ Sustaining this immense international effort was a flourishing U.S. economy and an increasingly middle-class society. The United States was the only major industrial country to escape the physical devastation of war on its own soil. As World War II ended with Europe, the Soviet Union, and Japan in ruins, the United States was clearly the world’s most productive economy.

On the communist side, the cold war was accompanied by considerable turmoil within and among the various communist states. In the Soviet Union, the superpower of the communist world, the mid-1950s witnessed devastating revelations of Stalin’s many crimes, shocking the communist faithful everywhere. And in Hungary (1956–1957), Czechoslovakia (1968), and Poland (early 1980s), various reform movements registered sharp protest against highly repressive and Soviet-dominated communist governments.

Many in the West had initially viewed world communism as a monolithic force whose disciplined members meekly followed Soviet dictates in cold war solidarity against the West. And Marxists everywhere contended that revolutionary socialism would erode national loyalties as the “workers of the world” united in common opposition to global capitalism. Nonetheless, the communist world experienced far more bitter and divisive conflict than did the Western alliance, which was composed of supposedly warlike, greedy, and highly competitive nations.

In Eastern Europe, Yugoslav leaders early on had rejected Soviet domination of their internal affairs and charted their own independent road to socialism. Fearing that reform might lead to contagious defections from the communist bloc, Soviet forces actually invaded their supposed allies in Hungary and Czechoslovakia to crush such movements, and they threatened to do so in Poland. Such actions gave credibility to Western perceptions of the cold war as a struggle between tyranny and freedom and badly tarnished the image of Soviet communism as a reasonable alternative to capitalism.

Even more startling, the two communist giants, the Soviet Union and China, found themselves sharply opposed, owing to territorial disputes, ideological differences, and rivalry for communist leadership. In 1960, the Soviet Union backed away from an earlier promise to provide China with the prototype of an atomic bomb and abruptly withdrew all Soviet advisers and technicians who had been assisting Chinese development. By the late 1960s, China on its own had developed a modest nuclear capability, and the two countries were at the brink of war, with the Soviet Union hinting at a possible nuclear strike on Chinese military targets. Beyond this central conflict, communist China in fact went to war against communist Vietnam in 1979, even as Vietnam invaded communist Cambodia. Nationalism, in short, proved more powerful than communist solidarity, even in the face of cold war hostilities with the capitalist West.

AP® EXAM TIP

Be sure to note examples of differences among communist nations.

Despite its many internal conflicts, world communism remained a powerful global presence during the 1970s, achieving its greatest territorial reach. China was emerging from the chaos of the Cultural Revolution, while the Soviet Union had matched U.S. military might. Despite American hostility, Cuba remained a communist outpost in the Western Hemisphere, with impressive achievements in education and health care for its people and a commitment to supporting revolutionary movements in Africa and Latin America. Communism triumphed in Vietnam, dealing a major setback to the United States. A number of African countries also affirmed their commitment to Marxism. Few people anywhere expected that within two decades most of the twentieth century's experiment with communism would be gone.

Toward Freedom: Struggles for Independence

From an American or Soviet perspective, cold war struggles dominated international life from the 1940s through the early 1990s. But viewed from the world of Asia and Africa, a rather different global struggle was unfolding. Its central focus was colonial rule, subordination, poverty, and racism. Various called the struggle for independence or [decolonization](#), that process marked a dramatic change in the world's political architecture, as nation-states triumphed over the empires that had structured much of the world's political life in the nineteenth and early twentieth centuries. It mobilized millions of people, thrusting them into political activity and sometimes into violence and warfare. Decolonization signaled the declining legitimacy of both empire and race as a credible basis for political or social life. It promised not only national freedom but also personal dignity, opportunity, and prosperity.

In 1900, European colonial empires in Africa, Asia, the Caribbean region, and Pacific Oceania appeared as enduring features of the world's political landscape. Well before the end of the twentieth century, they were gone. The first major breakthroughs occurred in Asia and the Middle East in the late 1940s, when the Philippines, India, Pakistan, Burma, Indonesia, Syria, Iraq, Jordan, and Israel achieved independence. The decades from the mid-1950s through the mid-1970s were an age of African independence as colony after colony, more than fifty in total,

emerged into what was then seen as the bright light of freedom. During the 1970s, many of the island societies of Pacific Oceania — Samoa, Fiji, Tonga, the Solomon Islands, Kiribati — joined the ranks of independent states, almost entirely peacefully and without much struggle as the various colonial powers willingly abandoned their right to rule. Hawaiians, however, sought incorporation as a state within the United States, rather than independence. Finally, a number of Caribbean societies — the Bahamas, Barbados, Belize, Jamaica, Trinidad, and Tobago — achieved independence during the 1960s and 1970s, informed by a growing awareness of a distinctive Caribbean culture. Cuba, although formally independent since 1902, dramatically declared its rejection of American control in its revolutionary upheaval in 1959. By 1983 the Caribbean region hosted sixteen separate independent states.

The End of Empire in World History

AP® EXAM TIP

Take notes on these examples of similarities in empire collapse in world history.

AP* Causation

What were the causes for the end of empire in world history?

At one level, this vast process was but the latest case of imperial dissolution, a fate that had overtaken earlier empires, including those of the Assyrians, Romans, Arabs, and Mongols. But never before had the end of empire been so associated with the mobilization of the masses around a nationalist ideology. More comparable perhaps was that earlier decolonization in which the European colonies in the Americas had thrown off British, French, Spanish, or Portuguese rule during the late eighteenth and early nineteenth centuries (see [“Comparing Atlantic Revolutions” in Chapter 8](#)). Like their earlier counterparts, the new nations of the mid-to-late twentieth century claimed an international status equivalent to that of their former rulers. In the Americas, however, many of the colonized people were themselves of European origin, sharing much of their culture with their colonial rulers. In that respect, the freedom struggles of the twentieth century were very different, for they not only asserted political independence but also affirmed the vitality of their cultures, which had been submerged and denigrated during the colonial era.

AP* Comparison

How did the decolonization movement of the late twentieth century differ from earlier independence movements?

The twentieth century witnessed the demise of many empires. The Austrian and Ottoman empires collapsed following World War I, giving rise to a number of new states in Europe and the Middle East. The Russian Empire also unraveled, although it was soon reassembled under the auspices of the Soviet Union. World War II

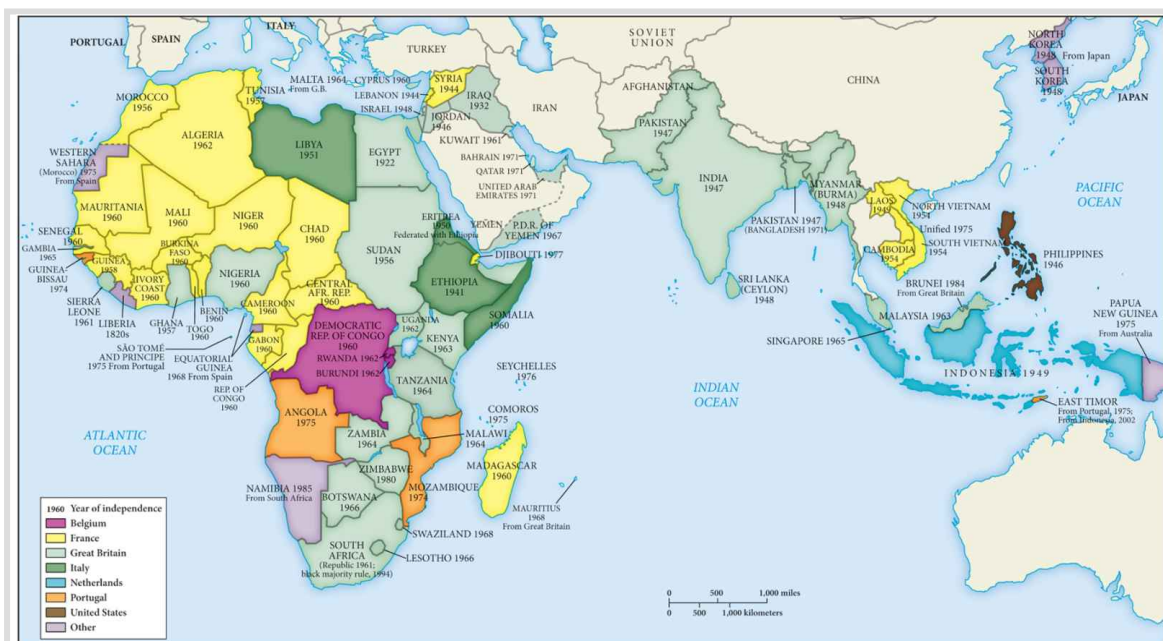
ended the German and Japanese empires. African and Asian movements for independence shared with these other end-of-empire stories the ideal of national self-determination. This novel idea — that humankind was naturally divided into distinct peoples or nations, each of which deserved an independent state of its own — was loudly proclaimed by the winning side of both world wars. It gained a global acceptance, particularly in the colonial world, during the twentieth century and rendered empire illegitimate in the eyes of growing numbers of people.

AP* Causation

How did an intrusive United States contribute to national events in Latin America?

Empires without territory, such as the powerful influence that the United States exercised in Latin America, likewise came under attack from highly nationalist governments. An intrusive U.S. presence was certainly one factor stimulating the Mexican Revolution, which began in 1910. One of the outcomes of that upheaval was the nationalization in 1937 of Mexico's oil industry, much of which was owned by American and British investors. Similar actions accompanied Cuba's revolution of 1959–1960 and also occurred in other places throughout Latin America and elsewhere. National self-determination and freedom from Soviet control likewise lay behind the Eastern European revolutions of 1989. The disintegration of the Soviet Union itself in 1991 brought to an inglorious end one of the last major territorial empires of the twentieth century and the birth of fifteen new national states.

China's Central Asian empire, however, remained intact despite considerable resistance in Tibet and elsewhere. Although the winning of political independence for Europe's African and Asian colonies was perhaps the most spectacular challenge to empire in the twentieth century, that process was part of a larger pattern in modern world history (see [Map 13.3](#)).



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Map 13.3 The End of Empire in Africa and Asia

In the second half of the twentieth century, under pressure from nationalist movements, Europe's Asian and African empires dissolved into dozens of new independent states, dramatically altering the structure of international life.

READING THE MAP: Which European colonial power gave up its colonies late in the decolonization process?

MAKING CONNECTIONS: Compare this map with [Maps 10.1](#) and [10.2](#). To what extent did the colonial era provide the framework for the postcolonial political boundaries of Africa, South Asia, and Southeast Asia?

Description

The independent countries listed under the ruled countries and years of independence are as follows:

Belgium: Democratic Republic of Congo, 1960; Rwanda, 1962; Burundi, 1962.

France: Morocco, 1956; Tunisia, 1957; Algeria, 1962; Mauritania, 1960; Senegal, 1960; Guinea, 1958; Mali, 1960; Burkina Faso, 1960; Niger, 1960; Chad, 1960; Central African Republic, 1960; Cameroon, 1960; Gabon, 1960; Madagascar, 1960; Lebanon, 1944; Syria, 1944.

Great Britain: Sierra Leone, 1961; Ghana, 1957; Nigeria, 1960; Israel, 1948; Jordan, 1946; Iraq, 1932; Egypt, 1922; Sudan, 1956; Uganda, 1962; Kenya, 1963; Tanzania, 1964; Zambia, 1964; Zimbabwe, 1980; Botswana, 1966; South Africa (Republic 1961; black majority rule, 1994); P.D.R. of Yemen, 1967; Qatar, 1971; United Arab Emirates, 1971.

Italy: Libya, 1951; Ethiopia, 1941; Eritrea, 1950, Federated with Ethiopia.

The Netherlands: Lake Victoria; Lake Nyasa; White Nile; Mauritius, 1968, From Great Britain; Equatorial Guinea, 1968, From Spain; São Tome and Príncipe, 1975, From Portugal.

Portugal: Angola, 1975; Mozambique, 1974; Guineabissau, 1974.

No regions are covered under the United States.

The other areas are as follows: Western Sahara (Morocco), 1975, From Spain; Liberia, 1820s; Equatorial Guinea, 1968, From Spain; Namibia, 1985, From South Africa.

The independent countries listed under the ruled countries and years of independence are as follows:

Belgium: Democratic Republic of Congo, 1960; Rwanda, 1962; Burundi, 1962.

France: Morocco, 1956; Tunisia, 1957; Algeria, 1962; Mauritania, 1960; Senegal, 1960; Guinea, 1958; Mali, 1960; Burkina Faso, 1960; Niger, 1960; Chad, 1960; Central African Republic, 1960; Cameroon, 1960; Gabon, 1960; Madagascar, 1960; Lebanon, 1944; Syria, 1944.

Great Britain: Sierra Leone, 1961; Ghana, 1957; Nigeria, 1960; Israel, 1948; Jordan, 1946; Iraq, 1932; Egypt, 1922; Sudan, 1956; Uganda, 1962; Kenya, 1963; Tanzania, 1964; Zambia, 1964; Zimbabwe, 1980; Botswana, 1966; South Africa (Republic 1961; black majority rule, 1994); P.D.R. of Yemen, 1967; Qatar, 1971; United Arab Emirates, 1971.

Italy: Libya, 1951; Ethiopia, 1941; Eritrea, 1950, Federated with Ethiopia.

The Netherlands: Lake Victoria; Lake Nyasa; White Nile; Mauritius, 1968, From Great Britain; Equatorial Guinea, 1968, From Spain; São Tome and Príncipe, 1975, From Portugal.

Portugal: Angola, 1975; Mozambique, 1974; Guineabissau, 1974.

No regions are covered under the United States.

The other areas are as follows: Western Sahara (Morocco), 1975, From Spain; Liberia, 1820s; Equatorial Guinea, 1968, From Spain; Namibia, 1985, From South Africa.

The independent countries listed under the ruled countries and years of independence are as follows:

Great Britain: Pakistan, 1947; India, 1947; Pakistan, 1947 (Bangladesh, 1971); Sri Lanka (Ceylon), 1948; Malaysia, 1963; Singapore, 1965; Brunei, 1984, From Great Britain.

France: Laos, 1949; North Vietnam, 1954; South Vietnam, 1954; Cambodia, 1954.

Belgium: North Korea, 1948; South Korea, 1948; Papua New Guinea, 1975, From Australia.

The United States: Philippines, 1946.

The Netherlands: Indonesia, 1949.

Portugal: East Timor, From Portugal, 1975; East Timor, From Indonesia, 2002.

The independent countries listed under the ruled countries and years of independence are as follows:

Great Britain: Pakistan, 1947; India, 1947; Pakistan, 1947 (Bangladesh, 1971); Sri Lanka (Ceylon), 1948; Malaysia, 1963; Singapore, 1965; Brunei, 1984, From Great Britain.

France: Laos, 1949; North Vietnam, 1954; South Vietnam, 1954; Cambodia, 1954.

Belgium: North Korea, 1948; South Korea, 1948; Papua New Guinea, 1975, From Australia.

The United States: Philippines, 1946.

The Netherlands: Indonesia, 1949.

Portugal: East Timor, From Portugal, 1975; East Timor, From Indonesia, 2002.

AP* Causation

How did the cold war facilitate global independence movements?

Toward Independence in Asia and Africa

As the twentieth century closed, the end of European empires seemed in retrospect almost inevitable, for colonial rule had lost

any credibility as a form of political order. What could be more natural than for people to seek to rule themselves? Yet at the beginning of the century, few observers were predicting the collapse of these empires, and the idea that “the only legitimate government is national self-government” was not nearly so widespread as it subsequently became. How might historians explain the rapid collapse of European colonial empires and the emergence of a transformed international landscape with dozens of new nation-states?

AP* Causation

What international circumstances and patterns of social change contributed to the end of European colonial empires in Africa and Asia?

One approach focuses attention on fundamental contradictions in the entire colonial enterprise. The rhetoric of Christianity, Enlightenment thought, and material progress sat awkwardly with the realities of colonial racism, exploitation, and poverty. The increasingly democratic values of European states ran counter to the essential dictatorship of colonial rule. The ideal of national self-determination was profoundly at odds with the possession of colonies that were denied any opportunity to express their own national character. The enormously powerful force of nationalism, having earlier driven the process of European empire building, now played a major role in its disintegration. From this perspective, colonial rule dug its own grave because its practice ran counter to established European values of democracy and national self-determination.

But why did this “fatal flaw” of European colonial rule lead to independence in the post–World War II decades rather than earlier or later? Here, historians have found useful the notion of “conjuncture”: the coming together of several separate developments at a particular time. At the international level, the world wars had weakened Europe while discrediting any sense of European moral superiority. Both the United States and the Soviet Union, the new global superpowers, generally opposed the older European colonial empires, even as they created empire-like international relationships of their own. Meanwhile, the United Nations provided a prestigious platform from which to conduct anticolonial agitation. Within the colonies, the dependence of European rulers on the cooperation of local elites, and increasingly on Western-educated men, rendered those empires vulnerable to the withdrawal of that support. All of this contributed to the global illegitimacy of empire, a novel and stunning transformation of social values that was enormously encouraging to anticolonial movements everywhere.

At the same time, social and economic processes within the colonies themselves generated the human raw material for anticolonial movements. By the early twentieth century in Asia and the mid-twentieth century in Africa, a second or third generation of Western-educated elites, largely male, had arisen throughout the colonial world. These young men were thoroughly familiar with European culture; they were deeply aware of the gap between its values and its practices; they no longer viewed colonial rule as a vehicle for their peoples’ progress as their fathers had; and they increasingly insisted on immediate independence. Moreover,

growing numbers of ordinary people — women and men alike — were receptive to this message. Veterans of the world wars; young people with some education but few jobs commensurate with their expectations; a small class of urban workers who were increasingly aware of their exploitation; small-scale female traders resentful of European privileges; rural dwellers who had lost land or suffered from forced labor; impoverished and insecure newcomers to the cities — all of these groups had reason to believe that independence held great promise. And as populations grew across the colonial world, the pressure of numbers enhanced these grievances.



Kharbine-Tapabor/REX/Shutterstock

Military Struggles for Independence

While many colonies won their independence through peaceful political pressure, others found it necessary to adopt a military strategy. This photograph shows an assembly of Algerian fighters from the National Liberation Front (NLF) in 1960. Established in 1954, the NLF was the major nationalist organization in Algeria that

led the country to independence from France in 1962 following a bitter and violent eight-year struggle.

AP* Causation

What lasting effects could militant independence movements have on the nations that adopted this strategy of gaining independence?

Such pressures increasingly placed colonial rulers on the defensive. As the twentieth century wore on, these colonial rulers began to plan — tentatively at first — for a new political relationship with their Asian and African subjects. The colonies had been integrated into a global economic network, and local elites were largely committed to maintaining those links. In these circumstances, Europeans could imagine retaining profitable economic interests in Asia, Africa, and Oceania without the expense and trouble of formal colonial governments. Deliberate planning for decolonization included gradual political reforms; investments in railroads, ports, and telegraph lines; the holding of elections; and the writing of constitutions. To some observers, it seemed as if independence was granted by colonial rulers rather than gained or seized by anticolonial initiatives.

AP® EXAM TIP

Be able to compare the educational and socioeconomic backgrounds of leaders of independence movements in Asia and Africa in the twentieth century.

But these reforms, and independence itself, occurred only under considerable pressure from mounting nationalist movements. Creating such movements was no easy task. Leaders, drawn everywhere from the ranks of the educated few and almost always male, organized political parties, recruited members, plotted strategy, developed an ideology, and negotiated with one another and with the colonial state. The most prominent among them became the “fathers” of their new countries as independence dawned — Gandhi and Nehru in India, Sukarno in Indonesia, Ho Chi Minh in Vietnam, Nkrumah in Ghana, and Mandela in South Africa. In places where colonial rule was particularly intransigent — settler-dominated colonies such as Algeria, Kenya, and Rhodesia and Portuguese territories, for example — leaders also directed military operations and administered liberated areas. While such movements drew on memories of earlier, more localized forms of resistance, nationalist leaders did not seek to restore a vanished past. Rather, they looked forward to joining the world of independent nation-states, to membership in the United Nations, and to the wealth and power that modern technology promised.

A further common task of the nationalist leadership involved recruiting a mass following, and to varying degrees, they did. Millions of ordinary men and women joined Gandhi’s nonviolent campaigns in India; tens of thousands of freedom fighters waged guerrilla warfare in Algeria, Kenya, Mozambique, and Zimbabwe; in West Africa workers went on strike and market women joined political parties, as did students, farmers, and the unemployed.

AP* Argument Development

What evidence supports the authors' claim that independence movements were fragile alliances representing different classes, ethnic groups, religions, or regions?

AP* Continuity and Change

What divisions or conflicts accompanied struggles for independence in Asia and Africa?

But struggles for independence were rarely if ever cohesive movements of uniformly oppressed people. More often, they were fragile alliances representing different classes, ethnic groups, religions, or regions. Beneath the common goal of independence, they struggled with one another over questions of leadership, power, strategy, ideology, and the distribution of material benefits, even as they fought and negotiated with their colonial rulers. Sometimes the relationship between nationalist leaders and their followers was fraught with tension. One such Indonesian leader, educated in Holland, spoke of his difficulty in relating to the common people: "Why am I vexed by the things that fill their lives, and to which they are so attached? Why are the things that contain beauty for them ... only senseless and displeasing for me? We intellectuals here are much closer to Europe or America than we are to the primitive Islamic culture of Java and Sumatra."⁹ In colonial Nigeria, the independence movement took shape as three major political parties, each of them identified primarily with a particular ethnic group, Igbo, Yoruba, or Hausa. Thus the very notion of "national self-government" posed obvious but often

contentious questions: What group of people constituted the “nation” that deserved to rule itself ? And who should speak for it?

AP* Continuity and Change

In what way did the Indian National Congress represent a continuity in Indian culture? In what way was it a change?

India’s independence movement, which found expression in the Indian National Congress or Congress Party, provides a compelling example of these divisions and controversies. Its primary leader, Mohandas Gandhi, rejected modern industrialization as a goal for his country, while his own chief lieutenant, Jawaharlal Nehru, thoroughly embraced science, technology, and industry as essential to India’s future. Nor did everyone accept Gandhi’s nonviolent philosophy or his inclusive definition of India as embracing all religions, regions, and castes. Some believed that Gandhi’s efforts to improve the position of women or untouchables were a distraction from the chief task of gaining independence. Whether to participate in British-sponsored legislative bodies prior to complete independence also became a divisive issue. Furthermore, a number of smaller parties advocated on behalf of particular regions or castes.

AP® EXAM TIP

You need to know the names of some twentieth-century independence leaders, such as Gandhi, and what country they represented.

By far the most serious threat to a unified movement derived from the growing divide between the country's Hindu and Muslim populations. As a distinct minority within India, some Muslims feared that their voice could be swamped by numerically dominant Hindus, despite Gandhi's inclusive sensibility. Some Hindu politicians confirmed those fears when they cast the nationalist struggle in Hindu religious terms, hailing their country, for example, as a goddess, *Bande Mataram* (Mother India). This approach, as well as Hindu efforts to protect cows from slaughter, antagonized Muslims. Their growing skepticism about the possibility of a single Indian state found expression in the [Muslim League](#), whose leader, Muhammad Ali Jinnah (JIN-uh), argued that those parts of India that had a Muslim majority should have a separate political status. They called it Pakistan, the land of the pure. In this view, India was not a single nation, as Gandhi had long argued. Jinnah put his case succinctly: "The Muslims and Hindus belong to two different religious philosophies, social customs, and literatures. They neither intermarry nor interdine [eat] together and, indeed, they belong to two different civilizations."¹⁰ With great reluctance and amid mounting violence, Gandhi and the Congress Party finally agreed to partition as the British declared their intention to leave India after World War II.

AP® EXAM TIP

You should know the features of India's independence movement, and the definition of "partition" in relation to the division of India after its independence.

Thus colonial India became independent in 1947 as two countries — a Muslim Pakistan, itself divided into two wings 1,000 miles apart, and a mostly Hindu India governed by a secular state. Dividing colonial India in this fashion was horrendously painful. A million people or more died in the communal violence that accompanied partition, and some 12 million refugees moved from one country to the other to join their religious compatriots. Gandhi himself, desperately trying to stem the mounting tide of violence, refused to attend the independence celebrations. Only a year after independence, he was assassinated by a Hindu extremist. The great triumph of independence, secured from the powerful British Empire, was overshadowed by the great tragedy of violent partition.



Bettmann/Getty Images

Mahatma Gandhi on the Salt March

The most widely recognized and admired figure in the global struggle against colonial rule was Mohandas Gandhi, often known as Mahatma, or “Great Soul.” He is shown here with his granddaughter Ava (left) and his personal physician Dr. Sushila Nayar (right).

How did nonviolent protests, such as the Salt March, affect the global response to the independence movement in India?

Beyond their internal divisions, nationalist movements seeking independence differed sharply from one another. In some places, that struggle, once begun, produced independence within a few years, four in the case of the Belgian Congo. Elsewhere it was measured in decades. Nationalism had surfaced in Vietnam in the early 1900s, but the country achieved full political independence only in the mid-1970s, having fought French colonial rulers, Japanese invaders during World War II, and U.S. military forces in the 1960s and 1970s, as well as Chinese forces during a brief war in 1979. And the struggle in South Africa was distinctive in many ways. It was not waged against a distant colonial power, but against a white settler minority representing about 20 percent of the population that had already been granted independence from Great Britain in 1910. It took place in a mature industrialized and urbanized nation and in the face of the world's most rigid and racially repressive regime, known as apartheid. These factors help to explain why South Africa gained its "independence" from colonial oppression only in 1994.

AP* Comparison

What were the economic differences between India and South Africa around the time of independence?

Tactics too varied considerably. In many places, such as West Africa, nationalists relied on peaceful political pressure —

demonstrations, strikes, mass mobilization, and negotiations — to achieve independence. Elsewhere armed struggle was required. Eight years of bitter guerrilla warfare preceded Algerian independence from France in 1962.

AP* Contextualization

What features of South African society hindered independence in the nation?

AP* Comparison

What were the similarities in the colonial opposition movements that arose in the various regions of Africa and Asia?

While all nationalist movements sought political independence for modern states, their ideologies and outlooks also differed. Many in India and the Islamic world viewed their new nations through the prism of religion, while elsewhere more secular outlooks prevailed. In Indonesia an early nationalist organization, the Islamic Union, appealed on the basis of religion, while later groups espoused Marxism. Indonesia's primary nationalist leader, Sukarno, sought to embrace and reconcile these various outlooks. "What is Sukarno?" he asked. "A nationalist? An Islamist? A Marxist? ... Sukarno is a mixture of all these isms."¹¹ Nationalist movements led by communist parties, such as those in Vietnam and China, sought major social transformations as well as freedom from foreign rule, while those in most of Africa focused on ending racial discrimination and achieving political

independence with little concern about emerging patterns of domestic class inequality.

However it was achieved, the collapse of colonial rule and the emergence of these new nations onto the world stage as independent and assertive actors have been distinguishing features of world history in this most recent century.

After Freedom

AP® EXAM TIP

Pay attention to examples of struggles faced by emerging independent countries in the twentieth century.

Having achieved the long-sought status of independent nation-states, how would those states be governed? And how would they undertake the tasks of nation building and modern development? Those were the questions that confronted both the former colonies and those already independent, such as China, Thailand, Ethiopia, Iran, Turkey, and Central and South America. Together they formed the bloc of nations known variously as the third world, the developing countries, or the Global South.

All across the developing world, efforts to create a new political order had to contend with a set of common conditions. Populations were exploding, and expectations for independence ran very high, often exceeding the available resources. Many developing countries were culturally very diverse, with little loyalty

to a central state. Nonetheless, public employment mushroomed as the state assumed greater responsibility for economic development. In conditions of widespread poverty and weak private economies, groups and individuals sought to capture the state, or parts of it, both for the salaries and status it offered and for the opportunities for private enrichment that public office provided.

AP* Causation

What caused governments in newly independent states to take a strong role in guiding economic life?

This was the formidable setting in which developing countries had to hammer out new political systems. The range of that effort was immense: Communist Party control in China, Vietnam, and Cuba; multiparty democracy in India and South Africa; one-party democracy in Mexico, Tanzania, and Senegal; military regimes for a time in much of Latin America, Africa, and the Middle East; personal dictatorships in Iraq, Uganda, and the Philippines. In many places, one kind of political system followed another in kaleidoscopic succession.

AP* Comparison

To what extent did Western-style political democracy take root in the developing countries?

As colonial rule drew to a close, European authorities in many places attempted to transplant democratic institutions to colonies they had long governed with such a heavy and authoritarian hand. They established legislatures, permitted elections, allowed political parties to operate, and in general anticipated the development of constitutional, parliamentary, multiparty democracies similar to their own.

It was in India that such a political system established its deepest roots. There Western-style democracy, including regular elections, multiple parties, civil liberties, and peaceful changes in government, has been practiced almost continuously since independence. Elsewhere in the colonial world, democracy proved a far more fragile transplant. Among the new states of Africa, for example, few retained their democratic institutions beyond the initial post-independence decade. Many of the apparently popular political parties that had led the struggle for independence lost mass support and were swept away by military coups. When the army took power in Ghana in 1966, no one lifted a finger to defend the party that had led the country to independence only nine years earlier. Other states evolved into one-party systems, and still others degenerated into corrupt personal tyrannies or “Big Man” dictatorships. Freedom from colonial rule certainly did not automatically generate the internal political freedoms associated with democracy.

Across much of Africa, economic disappointments, class resentments, and ethnic conflicts provided the context for numerous military takeovers. By the early 1980s, the military had

intervened in at least thirty of Africa's forty-six independent states and actively governed more than half of them. Army officers swept aside the old political parties and constitutions and vowed to begin anew, while promising to return power to civilians and restore democracy at some point in the future.

AP® EXAM TIP

Take notes comparing post-independence conditions in Africa and Latin America.

A similar wave of military interventions swept over Latin America during the 1960s and 1970s, leaving Brazil, Argentina, Peru, Chile, Uruguay, Bolivia, the Dominican Republic, and other countries governed at times by their military officers. However, the circumstances in Latin America were quite different from those in Africa. While military rule was something new and unexpected in Africa, Latin American armed forces had long intervened in political life. The region had also largely escaped the bitter ethnic conflicts that afflicted so many African states, though its class antagonisms were more clearly defined and expressed. Furthermore, Latin American societies in general were far more modernized and urbanized than those of Africa. And while newly independent African states remained linked to their former European rulers, long-independent Latin American states lived in the shadow of a dominant United States. "Poor Mexico," bemoaned Porfirio Díaz, that country's dictator before the Mexican Revolution, "so far from God and so close to the United States."

The late twentieth century witnessed a remarkable political reversal, a [globalization of democracy](#), that brought popular movements, multiparty elections, and new constitutions to many countries all around the world. This included the end of military and autocratic rule in Spain, Portugal, and Greece as well as the stunning rise of democratic movements, parties, and institutions amid the collapse of communism in the Soviet Union and Eastern Europe. But the most extensive expression of this global reemergence of democracy lay in the developing countries. By 2000, almost all Latin American countries had abandoned their military-controlled regimes and returned to some form of democratic governance. So too did most African states previously ruled by soldiers, dictators, or single parties. In Asia, authoritarian regimes, some long established, gave way to more pluralistic and participatory political systems in South Korea, Taiwan, Thailand, the Philippines, Iraq, and Indonesia. And in 2011, mass movements in various Arab countries — Tunisia, Egypt, Libya, Syria, Bahrain, Yemen — challenged or ended the hold of entrenched, corrupt, and autocratic rulers, while proclaiming their commitment to democracy, human dignity, and honest government. What might explain this global pattern and its expression in the Global South in particular?

One factor surely was the untethering of the ideas of democracy and human rights from their Western origins. By the final quarter of the twentieth century, democracy increasingly was viewed as a universal political principle to which all could aspire rather than an alien and imposed system deriving from the West. Democracy, like communism, feminism, modern science, and Christianity, was

a Western import that took root in a globalizing world and partly lost its association with the West. It was therefore increasingly available as a vehicle for social protest in the rest of the world.

AP* Causation

Why did Latin American and African countries return to democratic governments in the late twentieth and early twenty-first centuries?

Perhaps the most important internal factor favoring a revival of democracy lay in the apparent failure of authoritarian governments to remedy disastrous economic situations, to raise standards of living, to provide jobs for the young, and to curb pervasive corruption. The oppressive and sometimes brutal behavior of repressive governments humiliated and outraged many. Furthermore, the growth of civil society with its numerous voluntary groups provided a social foundation, independent of the state, for demanding change. Disaffected students, professionals, urban workers, religious organizations, women's groups, and more joined in a variety of grassroots movements, some of them mobilized through social media, to insist on democratic change as a means to a better life. Such movements found encouragement in the demands for democracy that accompanied the South African struggle against apartheid and the collapse of Soviet and Eastern European communism. And the end of the cold war reduced the willingness of the major industrial powers to underwrite their authoritarian client states.

AP* Contextualization

What challenges were faced by newly democratic nations in the late twentieth and early twenty-first centuries?

AP* Comparison

The two major international conflicts of the second half of the twentieth century involved the cold war struggle between the communist and capitalist worlds and the anticolonial struggles of Afro-Asian peoples against the Western imperial powers. How might you compare these two conflicts, and how did they intersect with one another?

But the consolidation of democratic practice was an uncertain and highly variable process. Some elected leaders, such as Hugo Chávez in Venezuela, Vladimir Putin in Russia, and Recep Erdogan in Turkey, turned authoritarian once in office. Even where parliaments existed, they were often quite circumscribed in their powers. Outright electoral fraud tainted democratic institutions in many places, while established elites and oligarchies found it possible to exercise considerable influence even in formal democracies, and not only in the Global South. Chinese authorities brutally crushed a democratic movement in 1989. The Algerian military sponsored elections in 1992 and then abruptly canceled them when an Islamic party seemed poised to win. And the political future of the Arab Spring remained highly uncertain, as a military strongman became a civilian politician and returned to power in Egypt in 2014 and Syria degenerated into brutal civil war. Nonetheless, this worldwide revival of democracy represented the globalization of what had been a Western idea

and the continuation of the political experiments that had begun with independence.

The End of the Communist Era

AP® EXAM TIP

Create a timeline of the fall of global communism.

As the emergence of dozens of “new nations” from colonial rule reshaped the international political landscape during the second half of the twentieth century, so too did the demise of world communism during the last quarter of that century. It effectively ended the cold war, diminished the threat of a nuclear holocaust, and marked the birth of another twenty or so new nation-states.

Surprisingly enough, the communist era came to an end far more peacefully than it had begun. That ending might be viewed as a drama in three acts. Act One began in China during the late 1970s, following the death of its towering revolutionary leader [Mao Zedong](#) in 1976. Over the next several decades, the CCP gradually abandoned almost everything that had been associated with Maoist communism, even as the party retained its political control of the country. Act Two took place in Eastern Europe in the “miracle year” of 1989, when popular movements toppled despised communist governments one after another all across the region. The climactic act in this “end of communism” drama occurred in 1991 in the Soviet Union, where the entire “play” had opened seventy-four years earlier. There the reformist leader Mikhail Gorbachev (GORE-beh-CHOF) had come to power in

1985 intending to revive and save Soviet socialism from its accumulated dysfunctions. Those efforts, however, only exacerbated the country's many difficulties and led to the political disintegration of the Soviet Union on Christmas Day 1991. The curtain had fallen on the communist era.

AP* Comparison

As communism declined, what were the defining characteristics associated with democratic nations compared to the characteristics of communist states?

AP* Comparison

In what different ways was the erosion of communism experienced in China and the Soviet Union?

Behind these separate stories lay two general failures of the communist experiment, measured both by communists' own standards and by those of the larger world. The first was economic. Despite their early successes, communist economies by the late 1970s showed no signs of catching up to the more advanced capitalist countries. The highly regimented Soviet economy in particular was largely stagnant; its citizens were forced to stand in long lines for consumer goods and complained endlessly about their poor quality and declining availability. This was enormously embarrassing, for it had been the proud boast of communist leaders everywhere that they had found a better route to modern prosperity than their capitalist rivals. Furthermore,

these unflattering comparisons were increasingly well known, thanks to the global information revolution. They had political and national security implications as well, for economic growth, even more than military capacity, was increasingly the measure of state power and widely expected among the general population as consumerism took hold around the world. The second failure was moral. The horrors of Stalin's Terror and the gulag, of Mao's Cultural Revolution, of something approaching genocide in communist Cambodia — all of this wore away at communist claims to moral superiority over capitalism. Moreover, this erosion occurred as global political culture more widely embraced democracy and human rights as the universal legacy of humankind, rather than the exclusive possession of the capitalist West. In both economic and moral terms, the communist path to the modern world was increasingly seen as a road to nowhere.

Communist leaders were not ignorant of these problems, and particularly in China and the Soviet Union, they moved aggressively to address them. But their approach to doing so varied greatly, as did the outcomes of those efforts. Thus, much as the Russian and Chinese revolutions differed and their approaches to building socialism diverged, so too did these communist giants chart distinct paths during the final years of the communist experiment.

Beyond Mao in China

In China the reform process took shape under the leadership of [Deng Xiaoping](#) (dung shee-yao-ping), who emerged as China's

“paramount leader” in 1976, following the death of Mao Zedong. Particularly dramatic were Deng’s dismantling of the country’s system of collectivized farming and a return to something close to small-scale private agriculture. Impoverished Chinese peasants eagerly embraced these new opportunities and pushed them even further than the government had intended. Industrial reform proceeded more gradually. Managers of state enterprises were given greater authority and encouraged to act like private owners, making many of their own decisions and seeking profits. China opened itself to the world economy and welcomed foreign investment in “special enterprise zones” along the coast, where foreign capitalists received tax breaks and other inducements. Local governments and private entrepreneurs joined forces in thousands of flourishing “township and village enterprises” that produced food, clothing, building materials, and much more.

The outcome of these reforms was stunning economic growth and a new prosperity for millions. Better diets, lower mortality rates, declining poverty, massive urban construction, and surging exports — all of this accompanied China’s state-directed rejoining of the world economy and contributed to a much-improved material life for millions of its citizens. China was the rising economic giant of the twenty-first century. That economic success provided the foundation for China’s emergence as one of the Great Powers of the new century, able to challenge American dominance in eastern Asia and the Pacific.



Zhejiang People's Art Publishing House/Stefan R. Landsberger Collections/International Institute of Social History, Amsterdam/www.chinese posters.net

After Communism in China

Although the Communist Party still governed China in the early twenty-first century, communist values of selflessness, community, and simplicity had been substantially

replaced for many by Western-style consumerism. This New Year's Good Luck poster from 1993 illustrates the new interest in material wealth in the form of American dollars and the return of older Chinese cultural patterns represented by the traditional gods of wealth, happiness, and longevity. The caption reads: "The gods of wealth enter the home from everywhere."

AP[®] Continuity and Change

What major cultural changes occurred in China during the twentieth century? What cultural continuities reemerged with the decline of communist economic policies?

AP[®] EXAM TIP

Take notes on the factors that led to more economic freedom in communist China starting in the late twentieth century.

On the other hand, the country's burgeoning economy also generated massive corruption among Chinese officials, sharp inequalities between the coast and the interior, a huge problem of urban overcrowding, terrible pollution in major cities, and periodic inflation as the state loosened its controls over the economy. Urban vices such as street crime, prostitution, gambling, drug addiction, and a criminal underworld, which had been largely eliminated after 1949, surfaced again in China's booming cities. Nonetheless, something remarkable had occurred in China: a largely capitalist economy had been restored, and by none other than the Communist Party itself. Mao's worst fears had been realized, as China "took the capitalist road."

Although the party was willing to abandon many communist economic policies, it was adamantly unwilling to relinquish its political monopoly or to promote democracy at the national level. “Talk about democracy in the abstract,” Deng Xiaoping declared, “will inevitably lead to the unchecked spread of ultra-democracy and anarchism, to the complete disruption of political stability, and to the total failure of our modernization program.... China will once again be plunged into chaos, division, retrogression, and darkness.”¹² Such attitudes associated democracy with the chaos and uncontrolled mass action of the Cultural Revolution. Thus, when a democracy movement spearheaded by university and secondary school students surfaced in the late 1980s, Deng ordered the brutal crushing of its brazen demonstration in Beijing’s Tiananmen Square before the television cameras of the world.

The Collapse of the Soviet Union

AP® EXAM TIP

Understand examples of resistance to authoritarian governments in the twentieth century.

A parallel reform process unfolded quite differently in the USSR under the leadership of [Mikhail Gorbachev](#), beginning in the mid-1980s. Like Deng Xiaoping in China, Gorbachev was committed to aggressively tackling the country’s many problems — economic stagnation, a flourishing black market, public apathy, and cynicism about the party. His economic program, launched in 1987 and known as *perestroika* (per-uh-STROI-kuh) (restructuring),

paralleled aspects of the Chinese approach by freeing state enterprises from the heavy hand of government regulation, permitting small-scale private businesses called cooperatives, offering opportunities for private farming, and cautiously welcoming foreign investment in joint enterprises.

But in cultural and political affairs, Gorbachev moved far beyond Chinese reforms. His policy of *glasnost* (GLAHS-nohst) (openness) now permitted an unprecedented range of cultural and intellectual freedoms. In the late 1980s, *glasnost* hit the Soviet Union like a bomb. Newspapers and TV exposed social pathologies — crime, prostitution, child abuse, suicide, elite corruption, and homelessness — that previously had been presented solely as the product of capitalism. “Like an excited boy reads a note from his girl,” wrote one poet, “that’s how we read the papers today.”¹³ Plays, poems, films, and novels that had long been buried “in the drawer” were now released to a public that virtually devoured them. Films broke the ban on nudity and explicit sex. Soviet history was also reexamined as revelations of Stalin’s crimes poured out of the media. The Bible and the Quran became more widely available, atheistic propaganda largely ceased, and thousands of churches and mosques were returned to believers and opened for worship. And beyond *glasnost* lay democratization and a new parliament with real powers, chosen in competitive elections. When those elections occurred in 1989, dozens of leading communists were rejected at the polls. In foreign affairs, Gorbachev moved to end the cold war by making unilateral cuts in Soviet military forces, engaging in arms control negotiations with

the United States, and refusing to intervene as communist governments in Eastern Europe were overthrown.

AP* Comparison

How did the decline of communism in the Soviet Union compare to the decline of communism in China?

But almost nothing worked out as Gorbachev had anticipated. Far from strengthening socialism and reviving a stagnant Soviet Union, the reforms led to its further weakening and collapse. In a dramatic contrast with China's booming economy, the Soviet Union spun into a sharp decline as its planned economy was dismantled before a functioning market-based system could emerge. Inflation mounted; consumer goods were in short supply, and ration coupons reappeared; many feared the loss of their jobs. Unlike Chinese peasants, few Soviet farmers were willing to risk the jump into private farming, and few foreign investors found the Soviet Union a tempting place to do business.

AP® DIGGING DEEPER

In 1980, Polish political activist Lech Walesa established the Solidarity labor union. This was the first trade union created in any Warsaw Pact nation that was not under the control of the Communist Party. Solidarity provided workers' rights by using civil resistance tactics, and it received support from the United States and Pope John Paul II. Despite government oppression, public support of the union grew. In 1989, Poland held semi-free elections. In 1990, Walesa was elected president of Poland.

Furthermore, the new freedoms provoked demands that went far beyond what Gorbachev had intended. A democracy movement of unofficial groups and parties now sprang to life, many of them seeking a full multiparty democracy and a market-based economy. They were joined by independent labor unions, which actually went on strike, something unheard of in the “workers’ state.” Most corrosively, a multitude of nationalist movements used the new freedoms to insist on greater autonomy, or even independence, from the Soviet Union. In the face of these mounting demands, Gorbachev resolutely refused to use force to crush the protesters, another sharp contrast with the Chinese experience.



Tom Stoddart/Reportage via Getty Images

Breaching the Berlin Wall

In November 1989, anticommunist protesters broke through the Berlin Wall dividing the eastern and western sections of the city, even as East Berlin citizens joyfully entered their city's western zone. That event has become an iconic symbol of the collapse of communism in Eastern Europe and heralded the reunification of

Germany and the end of the cold war, which had divided Europe since the late 1940s.

AP* Causation

What events in the Soviet Union facilitated the dismantling of the Berlin Wall?

Events in Eastern Europe intersected with those in the Soviet Union. Gorbachev's reforms had lit a fuse in these Soviet satellites, where communism had been imposed and maintained from outside. If the USSR could practice glasnost and hold competitive elections, why not Eastern Europe as well? This was the background for the "miracle year" of 1989. Massive demonstrations, last-minute efforts at reforms, the breaching of the Berlin Wall, the surfacing of new political groups — all of this and more overwhelmed the highly unpopular communist regimes of Poland, Hungary, East Germany, Bulgaria, Czechoslovakia, and Romania, which were quickly swept away. This success then emboldened nationalists and democrats in the Soviet Union. If communism had been overthrown in Eastern Europe, perhaps it could be overthrown in the USSR as well. Soviet conservatives and patriots, however, were outraged. To them, Gorbachev had stood idly by while the political gains of World War II, for which the Soviet Union had paid in rivers of blood, vanished before their eyes. It was nothing less than treason.

AP® EXAM TIP

Compare the internal and external forces that led to the fall of the USSR with those that led to the fall of earlier empires.

A brief and unsuccessful attempt to restore the old order through a military coup in August 1991 triggered the end of the Soviet Union and its communist regime. From the wreckage there emerged fifteen new and independent states, following the internal political divisions of the USSR. Arguably the Soviet Union had collapsed less because of its multiple problems and more from the unexpected consequences of Gorbachev's efforts to address them. The Soviet collapse represented a unique phenomenon in the world of the late twentieth century.

Simultaneously, the world's largest state and its last territorial empire vanished; the world's first Communist Party disintegrated; a powerful command economy broke down; an official socialist ideology was repudiated; and a forty-five-year global struggle between the East and the West ended, at least temporarily. In Europe, Germany was reunited, and a number of former communist states joined NATO and the European Union, ending the division of the continent. At least for the moment, capitalism and democracy seemed to triumph over socialism and authoritarian governments. In many places, the end of communism allowed simmering ethnic tensions to explode into open conflict. Beyond the disintegration of the Soviet Union, both Yugoslavia and Czechoslovakia fragmented. Chechens in Russia, Abkhazians in Georgia, Russians in the Baltic states and Ukraine, Tibetans and Uighurs in China — all of these minorities found themselves in opposition to the states in which they lived.

After Communism

As the twenty-first century dawned, the communist world had shrunk considerably from its high point just three decades earlier. In the Soviet Union and Eastern Europe, communism had disappeared entirely as the governing authority and dominant ideology. In the immediate aftermath of the Soviet collapse, Russia experienced a sharply contracting economy, widespread poverty and inequality, and declining life expectancy. Not until 2006 did its economy recover to the level of 1991. China had largely abandoned its communist economic policies as a market economy took shape, spurring remarkable economic growth. Like China, Vietnam and Laos remained officially communist, even while they pursued Chinese-style reforms, though more cautiously. Even Cuba, which was beset by economic crisis in the 1990s after massive Soviet subsidies ended, allowed small businesses, private food markets, and tourism to grow, while harshly suppressing opposition political groups. Cubans were increasingly engaged in private enterprise, able to buy and sell cars and houses, and enthusiastically embracing mobile phones and computers. In 2015 diplomatic relations with the United States were restored after more than a half century of hostility between the two countries. An impoverished and highly nationalistic North Korea, armed with nuclear weapons, remained the most unreformed and repressive of the remaining communist countries. But either as a primary source of international conflict or as a compelling path to modernity and social justice, communism was effectively dead. The brief communist era in world history had ended.

AP® Continuity and Change

In what ways did international life change following the end of the communist era?

The end of the cold war and the thorough discrediting of communism, however, did not usher in any extended period of international tranquility as many had hoped, for the rivalries of the Great Powers had certainly not ended. As the bipolar world of the cold war faded away, the United States emerged as the world's sole superpower, but Russia and China alike continued to challenge American dominance in world affairs. Russian president Vladimir Putin deeply resented the loss of his country's international stature after the breakup of the Soviet Union and what he regarded as U.S. efforts to intrude upon Russia's legitimate interests. Issues such as the eastward expansion of NATO, Russia's intervention in the Ukraine and its outright annexation of the Crimea, rival involvements in Syria's civil war, and Russian meddling in American elections had brought the relationship of Russia and the United States by 2016 to something resembling cold war era hostility, though without the sharp ideological antagonism of that earlier conflict. And the rising economic and military power of China generated many tensions in its relationship with the United States and Japan as China sought to assert its interests and influence in East Asia, the South China Sea, and the global economic arena.

AP® EXAM TIP

Be sure to note the major global conflicts of the early twenty-first century.

Beyond the antagonisms among the major world powers, the Middle East emerged as a vortex of instability and conflict that echoed widely across the world. The struggles between the new Jewish state of Israel, granted independence in 1948, and the adjacent Palestinian Muslim territories generated periodic wars and upheavals that have persisted into the post-cold war era. Both near neighbors, such as Syria, Jordan, Turkey, and Egypt, as well as distant powers, such as the United States and Russia, have been drawn into the [Israeli-Palestinian Conflict](#) on both sides. The [Iranian revolution](#) of 1979 established a radically Islamist government in that ancient land, helped to trigger a long and bloody war with neighboring Iraq during the 1980s, posed a serious threat to Israel, and launched a continuing rivalry with Saudi Arabia for dominant influence in the region. Iran's alleged efforts to acquire nuclear weapons capability generated widespread efforts to forestall that possibility, which came to fruition in a contentiously negotiated international agreement in 2015.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

The Middle East, ca. 2000

Description

From north to south, the Middle East countries are Turkey, Syria, Iraq, Jordan, Kuwait, Bahrain, Qatar, Saudi Arabia, United Arab Emirates, Oman, Yemen, and Egypt.

The countries bordering them above are detailed as follows:

Romania, Bulgaria, Mac., and Greece are to the northwest of Turkey. Russia, Georgia, and Armed Azerbaijani are to the northeast of Turkey and to the northwest of Iran. Iran is to the east of Turkey.

Afghanistan and Pakistan are to the east of Iran and Kazakh, Uzbekistan, and Turkmenistan to the northeast.

The countries bordering them below are detailed as follows:

Libya is to the middle west of the Middle East countries. Chad, Sudan, Eritrea, Djibouti, Somalia, and Ethiopia are to the south of them.

The seas surrounding the landmass are as follows: The Mediterranean Sea (middle west); Black sea (northwest); Caspian Sea (northeast); Red Sea (southwest); Arabian Sea (southeast), Persian Gulf (east); Gulf of Oman (east).

The middle east portion of Israel along the Dead Sea and the middle west portion along the Mediterranean Sea are highlighted as Israeli-occupied territory.

From north to south, the Middle East countries are Turkey, Syria, Iraq, Jordan, Kuwait, Bahrain, Qatar, Saudi Arabia, United Arab Emirates, Oman, Yemen, and Egypt.

The countries bordering them above are detailed as follows:

Romania, Bulgaria, Mac., and Greece are to the northwest of Turkey. Russia, Georgia, and Armed Azerbaijani are to the northeast of Turkey and to the northwest of Iran. Iran is to the east of Turkey.

Afghanistan and Pakistan are to the east of Iran and Kazakh, Uzbekistan, and Turkmenistan to the northeast.

The countries bordering them below are detailed as follows:

Libya is to the middle west of the Middle East countries. Chad, Sudan, Eritrea, Djibouti, Somalia, and Ethiopia are to the south of them.

The seas surrounding the landmass are as follows: The Mediterranean Sea (middle west); Black sea (northwest); Caspian Sea (northeast); Red Sea (southwest); Arabian Sea (southeast), Persian Gulf (east); Gulf of Oman (east).

The middle east portion of Israel along the Dead Sea and the middle west portion along the Mediterranean Sea are highlighted as Israeli-occupied territory.

AP* Causation

In the twenty-first century, what factors led to the continuation of conflict in the Middle East and North Africa?

But the most globally unsettling and novel aspect of post–cold war international life has been the proliferation of “terrorist” attacks undertaken by radical Islamist groups such as the Taliban, al-Qaeda, Boko Haram, and the Islamic State or by individuals inspired by their message. (See [“Religion and Global Modernity” in Chapter 15.](#)) The random character of these attacks, their unpredictability, and their targeting of civilians have generated immense fear and insecurity in many places. In terms of their international consequences, the most significant of these attacks was that launched against several U.S. targets, including the World Trade Center, in September of 2001, for that event prompted large-scale U.S. military intervention and prolonged wars in both Afghanistan and Iraq. In both places old regimes were replaced by new ones amid enormous and continuing conflict and carnage. But the United States has certainly not been the sole target of terrorist violence. Many European and Russian cities have experienced such attacks in the twenty-first century, and terrorism has claimed far more victims in the Islamic world itself, as Islamic radicals have sought to oust what they view as corrupt and un-Islamic governments. Thus terrorism and the so-

called war on terrorism have become a global issue in the post-cold war era.

AP® DIGGING DEEPER

The Iranian revolution of 1979 overthrew over 2,000 years of Persian monarchy. Mohammad Reza Shah Pahlavi, who pushed for policies of westernization, was replaced by a theocratic republic under the leadership of the Shia religious leader Ayatollah Ruhollah Khomeini.

A final source of international tension deriving from the Middle East has been the flood of refugees from war-torn and economically desperate societies in the region and adjacent African states, many of them headed for Europe. The [Syrian civil war](#), beginning in 2011, had by itself generated over 12 million refugees by mid-2016, with about 1 million seeking asylum in Europe, almost 5 million relocated to Turkey and other neighboring countries, and another 6.5 million displaced within Syria. That conflict became thoroughly internationalized as Russia, the United States, and various Muslim governments and radical groups took sides. It also sharpened the regional rivalry between Iran and Saudi Arabia, which contained both an ethnic Persian/Arab dimension and a religious Shia/Sunni element.



DIMITAR DILKOFF/Getty Images

The Syrian Refugee Crisis

Among the most wrenching aspects of the Syrian civil war were the millions of refugees that it generated, many of them fleeing to Turkey or Europe and winding up in refugee camps. This photograph shows an anguished woman arriving on the Greek island of Lesbos, having survived a hazardous crossing of the Aegean Sea from Turkey in late 2015. Five other migrants had died during that crossing.

AP* Continuity and Change

In what ways is the conflict in Syria a continuation of preexisting cultural conflict in the region?

Beyond the Middle East, conflicts between India and Pakistan, between North Korea and its various neighbors, and between China and Taiwan continued to roil the waters of international life. That all of these countries except Taiwan possessed nuclear weapons compounded the potential dangers of these conflicts.

Furthermore, the East-West struggles of the cold war era gave way to tension between the wealthy countries of the Global North and the developing countries of the Global South, led by such emerging powers as India, Indonesia, Brazil, Mexico, and South Africa. And any number of civil wars or ethnically based separatist movements took shape in Yugoslavia, Rwanda, Russia, Ukraine, Myanmar (Burma), Iraq, Somalia, Afghanistan, and Libya, among other places.

The pattern of global military spending in the postcommunist era reflected all of these continuing or emerging tensions in international life. After a brief drop during the 1990s, global military spending rose during the early twenty-first century to exceed cold war levels by 2010. The United States led this global pattern, with sharp spending increases after the attacks of 2001, as the “war on terror” took hold. Although the United States accounted for roughly 35 to 40 percent of this spending in the twenty-first century, China has steadily increased its military budget during this time and is now second only to the United States in expenditures for war. Clearly, no prolonged period of international stability and no lasting “peace dividend” accompanied the passing of the cold war into history.

REFLECTIONS

To Judge or Not to Judge

Should historians or students of history make moral judgments about the people and events they study? On the one hand, some would argue, scholars do well to act as detached and objective observers of the human experience. The task is to describe what happened and to explain why things turned out as they did.

Whether we approve or condemn the outcomes of the historical process is, in this view, beside the point. On the other hand, all of us, scholars and students alike, stand somewhere. We are members of particular cultures; we have values and outlooks on the world that inevitably affect the way we think about the past. Perhaps it is better to recognize and acknowledge these realities than to pretend to some unattainable objectivity that places us above it all. Furthermore, making judgments is a way of caring about the past, of affirming our continuing relationship with those who have gone before us.

The question of making judgments informs historical analysis of everything from the Agricultural Revolution of 12,000 years ago to the events and processes of the past century. Consider as an example the communist phenomenon. In a United States lacking a major socialist tradition, sometimes saying anything positive about communism or even noting its appeal to millions of people has brought charges of whitewashing its crimes. Within the

communist world, even modest criticism was usually regarded as counterrevolutionary and was largely forbidden and harshly punished. Certainly few observers were neutral in their assessment of the communist experiment.

Were the Russian and Chinese revolutions a blow for human freedom and a cry for justice on the part of oppressed people, or did they simply replace one tyranny with another? Was Stalinism a successful effort to industrialize a backward country or a ferocious assault on its moral and social fabric? Did Chinese reforms of the late twentieth century represent a return to sensible policies of modernization, a continued denial of basic democratic rights, or an opening to capitalist inequalities, corruption, and acquisitiveness? Passionate debate continues on all of these questions.

Communism, like many human projects, has been an ambiguous enterprise. On the one hand, communism brought hope to millions by addressing the manifest injustices of the past; by providing new opportunities for women, workers, and peasants; by promoting rapid industrial development; and by ending Western domination. On the other hand, communism was responsible for mountains of crimes — millions killed and wrongly imprisoned; massive famines partly caused by radical policies; human rights violated on an enormous scale; lives uprooted and distorted by efforts to achieve the impossible.

Studying communism challenges our inclination to want definitive answers and clear moral judgments. Can we hold contradictory

elements in some kind of tension? Can we affirm our own values while acknowledging the ambiguities of life, both past and present? Doing so is arguably among the essential tasks of growing up and achieving a measure of intellectual maturity. In that undertaking, history can be helpful.

Chapter Review

AP[®] Key Terms

[European Economic Community](#)

[Marshall Plan](#)

[Great Leap Forward](#)

[Cultural Revolution](#)

[cold war](#)

[North Atlantic Treaty Organization \(NATO\)](#)

[Warsaw Pact](#)

[Cuban missile crisis](#)

[decolonization](#)

[Indian National Congress](#)

[Mohandas Gandhi](#)

[Muslim League](#)

[globalization of democracy](#)

[Mao Zedong](#)

[Deng Xiaoping](#)

[Mikhail Gorbachev](#)

[Israeli-Palestinian Conflict](#)

[Iranian revolution](#)

[Syrian civil war](#)

Big Picture Questions

1. What was the global significance of the cold war?

2. How would you compare the historical experiences of India and China since World War II?
3. In what ways did the struggle for independence shape the agenda of developing countries in the second half of the twentieth century?
4. “The end of communism was as revolutionary as its beginning.” What evidence can be found to support this claim? What evidence can you cite to counter it?
5. **AP® Making Connections:** To what extent did the struggle for independence and the postcolonial experience of African and Asian peoples in the twentieth century parallel or diverge from that of the earlier “new nations” in the Americas in the eighteenth and nineteenth centuries?

Next Steps: For Further Study

Archie Brown, *The Rise and Fall of Communism* (2009). A global overview of the communist phenomenon in the twentieth century by a respected scholar.

Timothy Check, *Mao Zedong and China's Revolutions* (2002). A collection of documents about the Chinese revolution and a fine introduction to the life of Mao.

Frederick Cooper, *Africa since 1940* (2002). A readable overview of the coming of independence and efforts at development by a leading historian of Africa.

John L. Gaddis, *The Cold War: A New History* (2005). An overview by one of the most highly regarded historians of the cold war.

Ramachandra Guha, *India after Gandhi: The History of the World's Largest Democracy* (2007). A thoughtful account of India's first six decades of

independence.

Michael H. Hunt, *The World Transformed: 1945 to the Present* (2015). An accessible survey of world history since World War II.

John Isbister, *Promises Not Kept* (2006). A well-regarded consideration of the obstacles to and struggles for development in the Global South.

Jan C. Jansen and Jurgen Osterhammel, *Decolonization: A Short History* (2017). An up-to-date survey of the end of empire in the twentieth century considered as a global process.

Noah Morowitz (writer and producer), "Mahatma Gandhi: Pilgrim of Peace," 1997, found on YouTube. A celebratory documentary surveying the life of Gandhi.

"Soviet Archives Exhibit," found on the site ibiblio.org. A rich website from the Library of Congress, focusing on the operation of the Soviet system and relations with the United States.

AP® SKILLS WORKSHOP

Secondary Sources: Analyzing Quantitative Data

Quantitative data is critical to the understanding of history because it allows historians to precisely track historical developments. In this workshop, we'll focus on what to look for when analyzing quantitative data and how to use it to support a historical argument.

UNDERSTANDING QUANTITATIVE DATA

What do we mean by “quantitative data”?

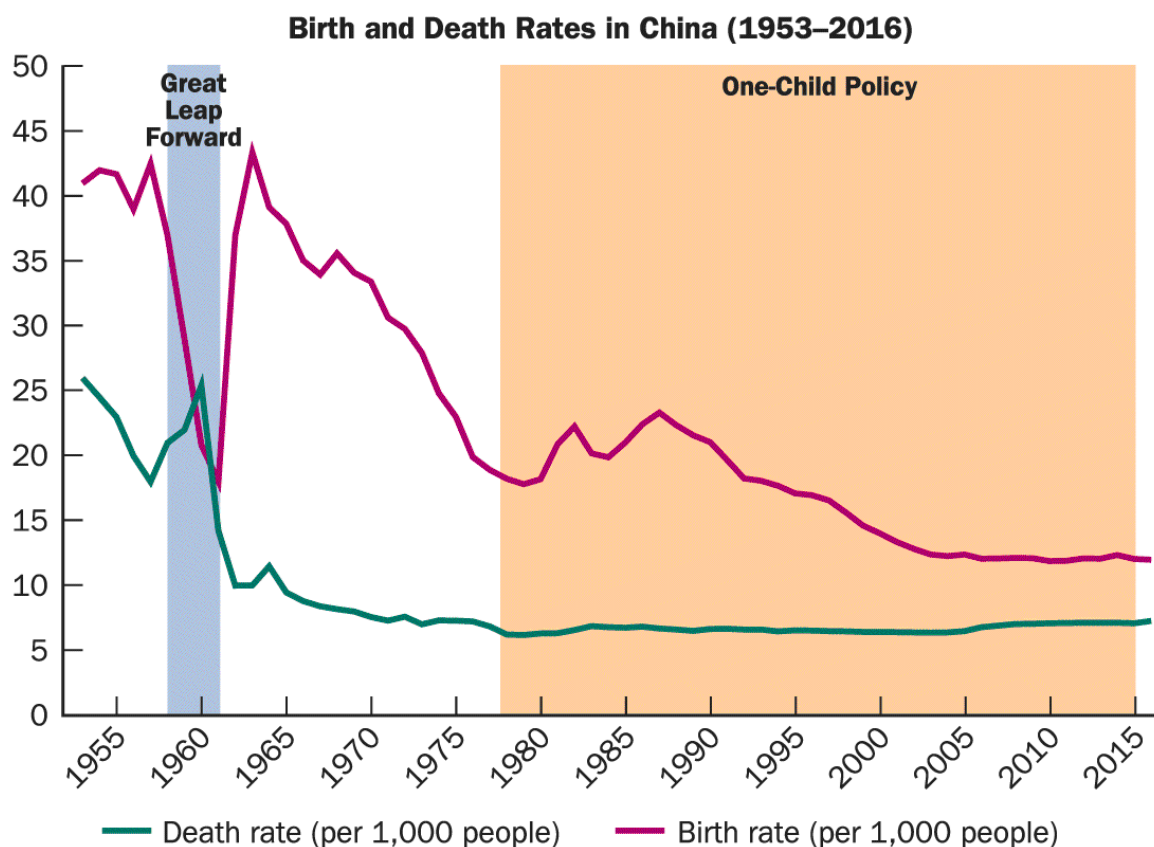
Quantitative Data: Data that is expressed in numbers and/or represented visually

Historical and archaeological research can generate important data (such as population numbers for a given region at a given time), but historians also draw on data from a variety of academic disciplines, including geography, economics, sociology, political science, and more. Many of the statistical findings in these disciplines are best understood when presented in the form of tables, charts, graphs, maps, or other visual forms. This type of secondary source can help students of history gain an overarching understanding of the events described by the data.

WORKING WITH QUANTITATIVE DATA

It's often said that numbers do not lie. And although it is true that data can be precise, it can also be deceiving, and it needs to be read carefully. For example, who created the information? Is it an agency that could be manipulating numbers, or a source that might be inaccurate? What is the data not showing? How is the data framed or contextualized? This is why knowing the background of the information (sourcing) is so vitally important when working with quantitative data. Historical knowledge can really help put data into context.

To help you see how background knowledge helps with data, let's look at the following graph after reading the section "[Communism Chinese-Style.](#)"



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The vertical axis represents the values of birth and death rate per 1,000 people. The horizontal axis represents the years. The birth rate curve starts at the value 41 in the year 1954, reduces to 17 in 1961, raises to 44 in 1963, and gradually reduces to 12 in 2015. The death rate curve starts at the value 26 in 1954, raises to 26 in 1960, reduces to 10 in 1962, grows straightly and reaches the value 9 in 2015. The period 1958 to 1961 is marked as Great Leap Forward. The period 1977 to 2015 is marked as One-Child Policy.

What do we see here? A couple of lines signifying the birth and death rates in China from 1950 onward. When the green line spikes, there is an increase in deaths. When the purple line spikes, there is an increase in births. Similarly, when the green line falls, there is a decrease in deaths and an indication that more people are living. When the purple line falls, it means there is a decrease in births. What conclusions can we draw from this quantitative information? Drawing on background information and the data in the chart, we can tell the demographic story of China in the mid-twentieth century: births plummeted and deaths rose during the Great Leap Forward. Births then skyrocketed afterward and were declining by the time the one-child policy was instituted. Deaths evened out just as the birth rate increased in the early to mid-1960s, leaving a big gap and leading to a large population increase. Deaths have held more or less steady since 1970.

ANALYZING QUANTITATIVE DATA ON THE AP® WORLD HISTORY EXAM

Quantitative data will show up frequently as a Multiple-Choice stimulus item. It might also show up as one of the documents on

the Document-Based Question or as a stimulus item on a Short-Answer Question. In a Short-Answer Question, the questions are probably going to progress from least complex to most complex. The first question will probably ask you to describe something about the data, to show that you understand the basic information, while the second and third questions will ask you to explain the data, by citing evidence and analyzing the significance of the information.

BUILDING AP® SKILLS

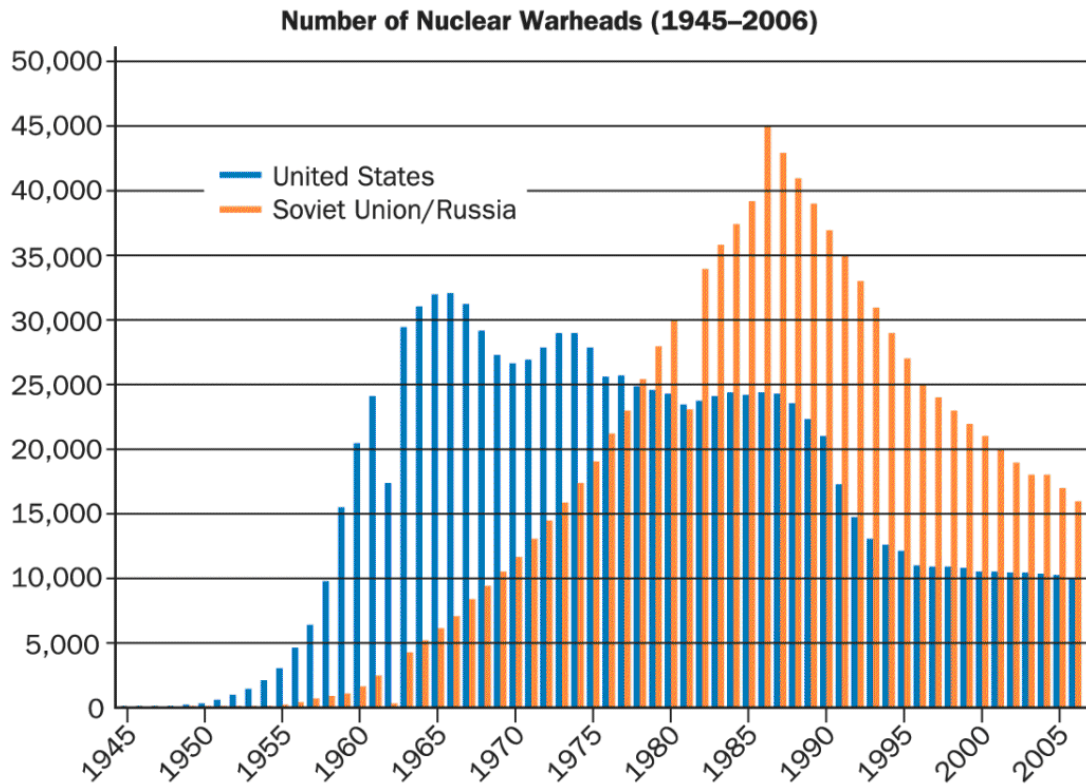
1. **Activity: Identifying Information in Quantitative Data.**

Look at the [Snapshot chart](#) and respond to the questions below.

- A. What are the positives you see in the data?
- B. What are the negatives you see in the data?
- C. What might be a cause for the numbers of counterrevolutionaries killed from 1949 to 1952? Use the information from the chapter to help increase your background knowledge.

2. **Activity: Working with Quantitative Data.** Use the graph below and the information in “[Nuclear Standoff and Third-World Rivalry](#)” to answer the Short-Answer Questions that follow.

Use the graph below and the information to answer the Short-Answer Questions that follow:



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The vertical axis represents the number of nuclear warheads. The horizontal axis represents the years. The graph shows the following data:

Soviet Union/Russia has conducted 1 nuclear warhead in 1949, exponentially increases its nuclear warheads to 45000 in 1986, and exponentially reduces to 16000 in 2006. United States has conducted 1 nuclear warhead in 1945, 32500 nuclear warheads in 1965 and 1967, and gradually reduces to 10000 in 2006.

- A. Describe the Russian information presented in the graph.
- B. Describe the American information presented in the graph.
- C. Explain the reasons for the rise and fall in the number of nuclear warheads between 1950 and 2010.

3. Activity: Supporting an Argument with Quantitative Data.

Using the chart above on birth and death rates, the [Snapshot chart](#), and the [primary source documents](#) at the end of the chapter, create an argument in response to the prompt below:

Analyze the extent to which Mao could be considered a successful Chinese leader.

AP® WORKING WITH EVIDENCE

Mao's China

Within the communist world of the twentieth century, the experience of Chinese people was distinctive, particularly during the decades when Mao Zedong led the country (1949–1976). The sources that follow provide a glimpse into those tumultuous decades, at times hopeful for some and at other times tragic for many.

LOOKING AHEAD

DOING HISTORY

Consider the ways in which the Chinese Communist Party hoped to remake Chinese society.

SOURCE 13.1 Revolution in Long Bow Village

The Chinese revolution occurred in thousands of separate villages as Communist Party activists called “cadres” encouraged peasants to “speak the bitterness” of their personal experience, to “struggle” with their landlords, and to “settle accounts” with them.

[Source 13.1](#) provides a brief account of one such struggle as it unfolded in Long Bow Village in northern China in 1948. It was written by the American farmer and activist William Hinton, who had worked in China with the U.S. government during World War II and later with the United Nations. He personally observed and took part in the events he describes.

Section 1

There was no holding back.... So vicious had been Ching-ho's practices and so widespread his influence that more than half the families in the village had scores to settle with him. Old women who had never spoken in public before stood up to accuse him. Even Li Mao's wife — a woman so pitiable she hardly dared look anyone in the face — shook her fist before his nose and cried out, "Once I went to glean wheat on your lands but you cursed me ... and beat me. Why did you seize the wheat I had gleaned?" Altogether over 180 opinions were raised. Ching-ho had no answer to any of them. He stood there with his head bowed.... When the committee of our [Peasant] Association met to figure up what he owed, it came to 400 bags of milled grain....

That evening all the people went to Ching-ho's courtyard to help take over his property. We went in to register his grain and altogether found ... only a quarter of what he owed us. Right then and there we decided to call another meeting. People said he must have a lot of silver dollars....

We called him out of the house and asked him what he intended to do since the grain was not nearly enough. He said, "I have land and house."

"But all this is not enough," shouted the people. So then we began to beat him. Finally he said, "I have 40 silver dollars under the *k'ang*." We went in and dug it up. The money stirred up everyone.

We beat him again. He told us where to find another hundred after that. But no-one believed that this was the end of his hoarding. We beat him again and several militiamen began to heat an iron bar in one of the fires....

Altogether we got \$500 from Ching-ho that night.... We were tired and hungry.... So we decided to eat all of things that Ching-ho had prepared to pass the New Year.

All said, "In the past we never lived through a happy new year, because he always asked for his rent and interest then and cleaned our houses bare. This time we'll eat what we like."

Questions to Consider

1. What grievances found expression as peasants challenged landlords and husbands in Long Bow Village?
2. Think about the context. Why did the peasants described in this account not fear retaliation for their actions?

Section 2

[The revolution in Long Bow also encouraged women to confront abusive husbands. When one of those women registered a complaint against her husband, the local Women's Association took action.]

In front of this unprecedented gathering of determined women, a demand was made that Man-ts'ang explain his actions. Man-ts'ang, arrogant and unbowed, readily complied. He said that he

beat his wife because she went to [political] meetings and “the only reason women go to meetings is to gain a free hand for flirtations and seduction.”

This remark aroused a furious protest from the women assembled before him. Words soon led to deeds. They rushed at him from all sides, knocked him down, kicked him, tore his clothes, scratched his face, pulled his hair, and pummelled him until he could no longer breathe....

“Stop. I’ll never beat her again,” gasped the panic stricken husband.... From that day onward, Man-ts’ang never dared beat his wife and from that day onward his wife became known to the whole village by her maiden name, Ch’eng Ai-lien, instead of simply by the title of Man-ts’ang’s wife, as had been the custom since time began.

Source: William Hinton, *Fanshen* (New York: Random House, 1966), 137–38, 158.

Questions to Consider

1. Based on this section, how did the communist movement in China impact the struggle for women’s rights?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which the communist movement began to transform Chinese society even before the Communist Revolution of 1949.



SOURCE 13.2 A Vision of the New China

In the eyes of its leaders, the Chinese Communist Party's victory in 1949 by no means meant the end of the struggle with enemies. Former landowners and capitalists had to be confronted, as did those within the Communist Party who had become infected with "bourgeois values" such as materialism, careerism, and individualism and were suspected of opposition to some of Mao's radical policies. What the party called the "Four Olds" — old customs, cultures, habits, and ideas — had to be destroyed so that a wholly "new world" might take shape. [Source 13.2](#), a poster from the Cultural Revolution era (1966–1976), effectively presented the major features of this imagined new society. Its caption urged everyone to "encourage late marriage, plan for birth, and work hard for the new age."

Poster: "Work Hard for a New Age" | 1970s



Wuchang Town Birth Control Group, Wuhan City, China/SWIM INK 2 LLC/Private Collection/Bridgeman Images

Description

A woman holding a girl and a doctor, three people doing research, and a lady driving a vehicle and two soldiers behind her are shown at the bottom of the image.

Questions to Consider

1. How does this poster define the “new age” to which the Chinese Communist Party was beckoning its people?
2. What kind of gender relationships does the poster favor?
3. The caption speaks of “encouraging late marriage and planning for birth.” What might such values contribute to creating the “new age”?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the purpose of the poster. To whom was the message directed? What did the government want viewers to do?



SOURCE 13.3 Socialism in the Countryside

The centerpiece of Mao's plans for the vast Chinese countryside lay in the "people's communes." Established during the Great Leap Forward in the late 1950s, these were huge political and economic units intended to work the land more efficiently and collectively, to undertake large-scale projects such as building dams and irrigation systems, to create small-scale industries in rural areas, and to promote local self-reliance. They were also intended to move China more rapidly toward genuine communism by eliminating virtually every form of private property and emphasizing social equality and shared living. Commune members ate together in large dining halls, and children were cared for during the day in collective nurseries rather than by their own families. [Source 13.3A](#) contains Mao's vision of these communes, expressed at a party conference in 1958, while [Source 13.3B](#) shows a highly idealized image of one such commune in a poster created in 1958 under the title "The People's Communes Are Good."

The actual outcomes of the commune movement departed radically from its idealistic goals. Economic disruption occasioned by the creation of communes contributed a great deal to the

enormous famines of the late 1950s and early 1960s, in which many millions perished. Furthermore, efforts to involve the peasants in iron and steel production through the creation of much-heralded “backyard furnaces,” illustrated in [Source 13.3B](#), proved a failure. Most of the metal produced in these primitive facilities was of poor quality and essentially unusable. Such efforts further impoverished the rural areas, as peasants were encouraged to contribute their pots, pans, and anything made of iron to the smelting furnaces.

SOURCE 13.3A MAO ZEDONG | *On Communes* | 1958

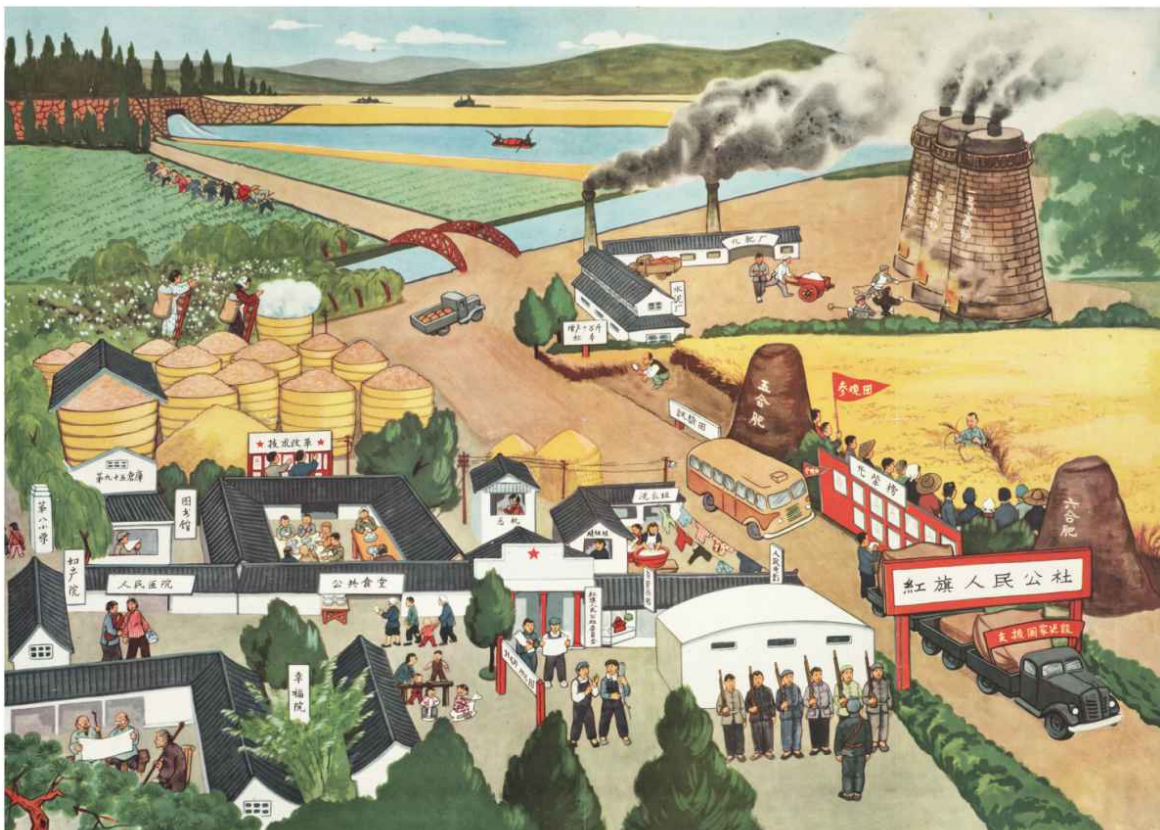
The characteristics of the people’s communes are (1) big and (2) public. [They have] vast areas of land and abundant resources [as well as] a large population; [they can] combine industry, agriculture, commerce, education and military affairs as well as farming, forestry, animal husbandry, side-line production and fisheries — being “big” is terrific. [With] many people, there’s lots of power. [We say] public because they contain more socialism ... [and] they will gradually eradicate the vestiges of capitalism — for example the eradication of private plots and private livestock rearing and the running of public mess halls, nurseries, and tailoring groups so that all working women can be liberated. They will implement a wage system and agricultural factories [in which] every single man, woman, old person and youth receives his own wage, in contrast to the former [system of] distribution to the head of household.... This eradicates the patriarchal system and the system of bourgeois rights. Another advantage of [communes] being public is that labor efficiency can be raised....

Source: Roderick MacFarquhar, Timothy Cheek, and Eugene Wu, eds., *The Secret Speeches of Chairman Mao* (Cambridge, MA: Council on East Asian Studies/Harvard University, 1989), 431.

Questions to Consider

1. What were Mao's main arguments for the communes?
2. Why would "big" and "public" have been advantageous?

SOURCE 13.3B *Poster: "The People's Communes Are Good" | 1958*



Shanghai Educational Publishing House/Stefan R. Landsberger Collections/International Institute of Social History, Amsterdam/www.chinese posters.net

Questions to Consider

1. What aspects of Mao's description of communal life are illustrated in this poster?
2. One of Mao's chief goals was to overcome the sharp division between industrial cities and the agricultural countryside. How is this effort expressed in this poster?
3. What do these two sources suggest about the long-term goals of the CCP leadership?

AP® ANALYZING HISTORICAL EVIDENCE

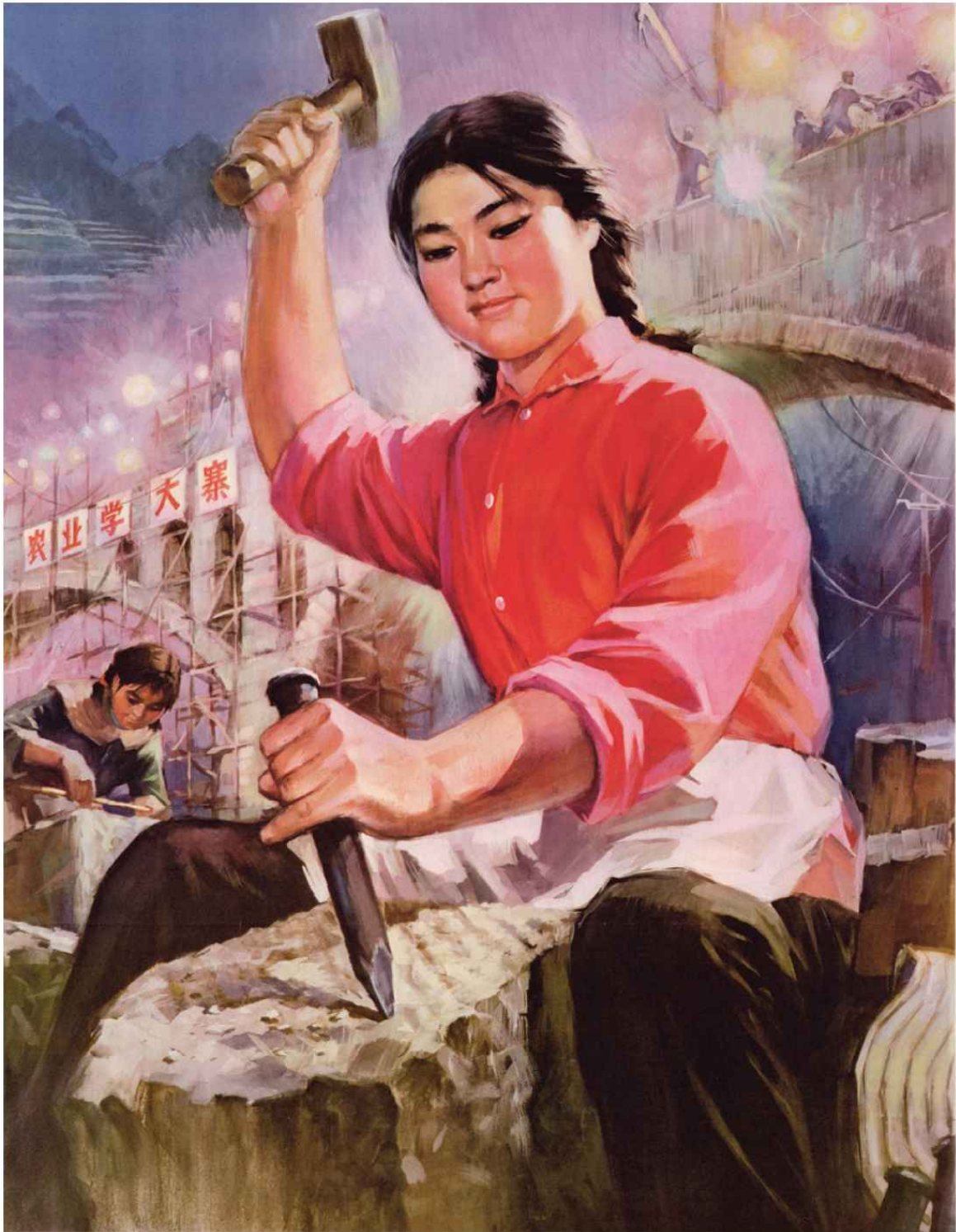
1. Analyze the methods of the communes. What might the government have done to make them successful?



SOURCE 13.4 Women, Nature, and Industrialization

Among the core values of Maoist communism were human mastery over the natural order, rapid industrialization, and the liberation of women from ancient limitations and oppressions in order to mobilize them for the task of building socialism. [Source 13.4](#), a 1970 poster, illustrates these values. Its caption reads: “Women hold up half of heaven, and, cutting through rivers and mountains, change to a new attitude.”

Poster: “Women Hold Up Half of Heaven” | 1970



妇女能顶半边天 管教山河换新颜

Private Collection/Bridgeman Images

Questions to Consider

1. How is the young woman in this image portrayed? What does the expression on her face convey? Notice her clothing and the shape of her forearms, as well as the general absence of a feminine figure. Why do you think she is portrayed in this way?
2. What does this image suggest about how the party sought to realize gender equality? What is the significance of the work the young woman is doing?
3. What is the “new attitude” to which the caption refers?

AP® ANALYZING HISTORICAL EVIDENCE

1. To what extent did this poster reflect the values of twentieth-century feminism?



SOURCE 13.5 The Cult of Mao

A central feature of Chinese communism, especially during the Cultural Revolution of 1966–1976, was the growing veneration, even adoration, of Chairman Mao. Portraits, statues, busts, and Mao badges proliferated. Everyone was expected to read repeatedly the “Red Treasured Book,” which offered a selection of quotations from Mao’s writings, believed to facilitate solutions to almost all problems, both public and private. Many families erected “tablets of loyalty” to Mao, much like those previously devoted to ancestors. People made pilgrimages to “sacred shrines” associated with key events in his life.

During the Cultural Revolution, millions of young people, organized as Red Guards and committed to revolutionary action, flocked to Beijing, where enormous and ecstatic rallies allowed them to catch a glimpse of their beloved leader and to unite with him in the grand task of creating communism in China. [Source 13.5](#), a poster created in 1968, depicts such a rally. Its caption reads: “The reddest, reddest, red sun in our heart, Chairman Mao, and us together.” Following such events, these young people fanned out across the country to attack Mao’s alleged enemies, those who were “taking the capitalist road.” (See “[Communism Chinese-Style](#).”)

Poster: “Chairman Mao and Us Together” | 1968



Zhejiang People's Art Publishing House/Stefan R. Landsberger Collection/International Institute of Social History, Amsterdam/www.chinese posters.net

Questions to Consider

1. What relationship between Mao and his young followers does the poster suggest? Why might some scholars

have seen a quasi-religious dimension to that relationship?

2. How do you understand the significance of the “Red Treasured Book” of quotations from Mao, which the young people are waving?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the purpose a cult of personality could have served in a communist society.



SOURCE 13.6 Experiencing the Cultural Revolution

As the Cultural Revolution unfolded, teachers and other intellectuals became a particular target of the young revolutionary Red Guards, who publicly humiliated, tortured, or killed those they believed to be enemies of Mao and the revolution. [Source 13.6](#) contains an account of such confrontations or “struggle meetings.” It was written by Gao Yuan some twenty years after it occurred. Some of the victims of these confrontations committed suicide to escape the horror that befell them.

GAO YUAN | *Born Red* | 1987

The list of accusations grew longer by the day: hooligans and bad eggs, filthy rich peasants and son-of-a-bitch landlords, bloodsucking capitalists and neo-bourgeoisie ... counterrevolutionaries ... imperialist running dogs and spies. Students stood in the role of prosecutor, judge, and police. No

defense was allowed. Any teacher who protested was certainly a liar.

The indignities escalated as well. Some students cut or shaved teachers' hair into curious patterns. The most popular was the yin-yang cut, which featured a full head of hair on one side and a clean shaven scalp on the other. Some said this style represented Chairman Mao's theory of the "unity of opposites." It made me think of the punishments of ancient China, which included shaving the head, tattooing the face, cutting off the nose or feet, castration, or dismemberment by five horse-drawn carts.

At struggle meetings, students would often force teachers into the "jet-plane" position. Two people would stand on either side of the accused, push him to his knees, pull back his head by the hair, and hold his arms out in back like airplane wings. We tried it on each other and found it caused great strain on the back and neck....

A few students even argued that we should use a bit more force. After all, weren't many of these bad eggs Kuomintang and American agents? ...

A young teacher from a worker's family was charged with emphasizing academics over politics and a young woman of poor peasant origin was criticized for wearing high heels, proof that she had betrayed her class. Each apologized in a public meeting.

Source: Gao Yuan, *Born Red* (Stanford, CA: Stanford University Press, 1987), 53–55.

Questions to Consider

1. What actions did the Red Guards take toward their teachers? What were they intended to accomplish?
2. Explain what motivated those who participated in these sessions.

AP® ANALYZING HISTORICAL EVIDENCE

1. To what extent did enlisting students to attack teachers benefit the state?

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:** Evaluate the extent to which the Communist Revolution led to transformations in daily life in China.
2. **AP® Analyzing Historical Evidence:** Based on these sources, how would you describe the kind of society that the Chinese Communist Party sought to create in China during Mao's lifetime?
3. **AP® Analyzing Historical Evidence:** Based on these sources and the chapter narrative, to what extent do these sources accurately represent the successes of Maoist communism? What insights do they shed on its failures?
4. **AP® Analyzing Historical Evidence:** To whom do you think these sources were directed? What appeal might

they have for the intended audience?

5. **AP® Continuity and Change:** How could you use these sources to define the dramatic changes that transformed China since 1949?

AP® HISTORIANS' VOICES

Assessing Mao

The towering significance of Mao Zedong in China's recent history has led to no end of effort to assess his role and legacy. By some mysterious mathematical reckoning, the Chinese Communist Party declared him 70 percent correct and 30 percent wrong. Historians too have weighed in on the question. [Voice 13.1](#) by Maurice Meisner, a prominent historian of modern China, highlights Mao's role as a modernizing figure in China's history, while lamenting his limitations as a builder of democratic socialism. In [Voice 13.2](#), the Dutch historian of China, Frank Dikotter, proclaims Mao's responsibility for perhaps the greatest famine in world history, which emerged from the Great Leap Forward.

VOICE 13.1

Maurice Meisner on Mao, Modernization, and Socialism | 1999

Mao Zedong was far more successful as an economic modernizer than as a builder of socialism.... Between 1952 ... and 1977, the output of Chinese industry increased at an average annual rate of 11.3 percent, as rapid a pace of industrialization as has ever been achieved by any country in a comparable period in modern world history.... [T]he Maoist era was the time of China's modern industrial revolution.... It is a record that compares favorably with

comparable stages in the industrialization of Germany, Japan and Russia.... Maoist industrialization proceeded without benefit of foreign loans or investment.... The near doubling of average life expectancy over the quarter century of Mao's rule ... offers dramatic statistical evidence for the material and social gains that the Communist revolution brought to the great majority of the Chinese people.

More questionable ... is his lingering, if tarnished, image as the builder of a socialist society.... As industrial development proceeded, new bureaucratic and technological elites emerged. The rural areas were exploited for the benefit of the cities.... And industrial values of economic rationality and bureaucratic professionalism became the dominant social norms, subordinating the socialist goals [of equality, selflessness, service to the collective].... The Maoist state machine became increasingly separated from the society it ruled ... and the division between rulers and ruled became ever more pronounced.... Maoism ... was not a doctrine that recognized popular democracy as both the necessary means to realize socialism and one of its essential ends as well.

Source: Maurice Meisner, *Mao's China and After* (New York: Free Press, 1999), 414–15, 417–19, 421–22.

VOICE 13.2

Frank Dikotter on Mao's Great Famine | 2011

Between 1958 and 1962 China descended into hell. Mao Zedong ... threw his country into a frenzy with the Great Leap Forward, an attempt to catch up with and overtake Britain in less than 15 years. By unleashing China's greatest asset, a labor force that was counted in the hundreds of millions, Mao thought he could catapult his country past its competitors.... In pursuit of a utopian paradise, everything was collectivized as villagers were herded together in giant communes which heralded the advent of communism. People in the countryside were robbed of their work, their home, their land, their belongings, and their livelihood. Food, distributed by the spoonful in collective canteens according to merit, became a weapon to force people to follow the party's every dictate. Irrigation campaigns forced up to half the villagers to work for weeks on end on giant water conservancy projects, often far from home, without adequate food and rest. The experiment ended in the greatest catastrophe the country had ever known, destroying tens of millions of lives.... [A]t least 45 million people died unnecessarily between 1958 and 1962....

[A] vision of promised abundance ... also inflicted unprecedented damage on agriculture, trade, industry, and transportation. Pots, pans, and tools were thrown into backyard furnaces to increase the country's steel output, which was seen as one of the magic markers of progress. Livestock declined precipitously ... despite extravagant schemes for giant piggeries that would bring meat to every table.... As everyone cut corners in the relentless pursuit of higher output, factories spewed out inferior goods.... Corruption seeped into the fabric of life, tainting everything from soy sauce to hydraulic dams.

Source: Frank Dikotter, *Mao's Great Famine* (London: Bloomsbury, 2011), xi–xiii.

AP® Analyzing Secondary Sources

1. In what respects was Mao a successful modernizer and a failed builder of socialism according to Meisner?
 2. How does Dikotter explain the “great famine” of 1958–1962?
 3. **Integrating Primary and Secondary Sources:** How might the primary sources in this feature be used to support or challenge the arguments of Meisner and Dikotter?
-

13 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to these two images.



Private Collection, International Institute of Social History (Amsterdam)

1958 propaganda poster: “Brave the wind and the waves, everything has remarkable abilities”



Stefan R. Landsberger Collections, International Institute of Social History (Amsterdam)

1985 propaganda poster: “Dragons rise over the Divine Land”

1. **Which of these comparisons between the two posters above is most accurate?**
 - a. Both posters emphasize traditional Buddhist values concerning social hierarchies and government bureaucracies.
 - b. While the “Dragons rise over the Divine Land” poster shows the success of Mao’s policies, the “Brave the Wind” poster provides a commentary on the failure of capitalism.
 - c. The “Brave the Wind” poster emphasizes the equality of society, while the “Dragons rise over the Divine Land” poster shows more of an emphasis on consumerism.
 - d. Both posters celebrate the success of collectivization and rapid industrialization brought about by Mao’s

policies.

2. **The context for the “Brave the Wind” poster is the Great Leap Forward. Based on your knowledge of world history, what was the result of Mao’s Great Leap Forward in the People’s Republic of China?**
 - a. The Great Leap Forward caused significant economic hardship for the people, including a major famine.
 - b. The Great Leap Forward allowed China to produce enough food for its entire population.
 - c. The Great Leap Forward was successful in turning China into a modern industrial power.
 - d. The success of the Great Leap Forward helped the international spread of communism.

3. **What global pattern of communism in the late twentieth century is best represented in the second poster?**
 - a. A worldwide trend toward the creation of communist states continued to gain strength.
 - b. Communist economies focused increasingly on industrialization.
 - c. Communist political parties failed and were abandoned.
 - d. Many communist countries began to turn toward more capitalist economic policies.

Questions 4–6 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

The Global Cold War

Description

The NATO countries are Canada, United States, Greenland, Norway, United Kingdom, Portugal, France, Italy, West Germany, Luxembourg, Belgium, Netherlands, Greece, Iceland, the United Kingdom, Norway, Portugal, Italy, France, West Germany, Denmark, and Turkey.

The Warsaw Pact countries were Soviet Union, Berlin, East Germany, East Germany, Poland, Soviet Union, Czech, Hungary, Romania, Bulgaria, and Albania until 1968.

The Cold War crisis areas are Berlin, Egypt, Afghanistan, Ethiopia, Congo, Angola, South Korea, Taiwan, South Vietnam, Indonesia, Cuba, Chile, and Nicaragua. Yugoslavia is one among the first members of Non-Aligned Movement. Spain joined NATO in 1982.

The other communist countries are Mongolia, China, North Vietnam, North Korea, South Korea, Laos, Yugoslavia, and Cambodia.

The first members of Non-Aligned Movement are Egypt, Ghana, Yugoslavia, India, and Indonesia.

4. **Based on the map above and your knowledge of world history, which of the European countries was not a member of either NATO or the Warsaw Pact?**
- a. Turkey
 - b. Yugoslavia
 - c. Norway
 - d. Poland
5. **A historian researching the cold war period would most likely find this map useful as a source of information about which of the following?**
- a. The formation of new regional economic organizations during the cold war era
 - b. The position of major nuclear sites during the cold war era
 - c. The location of proxy wars fought during the cold war era
 - d. The extent of global patterns of decolonization during the cold war era
6. **Which of the following is a direct result of the formation of the Western bloc and the Eastern bloc during the cold war?**
- a. Many Asian, African, and Latin American nations claimed membership in the Non-Aligned Movement.
 - b. Western bloc nations and Eastern bloc nations frequently engaged in small military clashes in order to advance their agendas.

- c. Nations around the world began to sign nuclear nonproliferation agreements out of fear of global nuclear war.
- d. Poland was divided into two separation zones of occupation and served as the physical representation of the cold war division.

Questions 7–9 refer to this passage.

In the early flush of independence, some of the new African states are jealous of their sovereignty and tend to exaggerate their separatism in a historical period that demands Africa's unity....

[A] united Africa ... should seek three objectives: Firstly, we should have an overall economic planning on a continental basis....

Secondly, we should aim at the establishment of a unified military and defense strategy....

The third objective: [I]t will be necessary for us to adopt a unified foreign policy and diplomacy.

— Kwame Nkrumah, *Africa Must Unite*

- 7. The passage above is an example of what transnational movement?**
- a. Pan-Slavism
 - b. African Separatist
 - c. Pan-Africanism
 - d. Communism
- 8. Which of the following accurately describes independence movements in Africa after the end of World War II?**

- a. All African states peacefully negotiated their independence.
- b. While a majority of African states gained their independence through peaceful means, some states rebelled against their imperial powers.
- c. All African states fought violent rebellions in order to gain independence.
- d. European imperial powers maintained their African colonies until the end of the cold war in order to prevent the spread of communism into Africa.

9. Which of the following best explains Kwame Nkrumah's use of the words "united" and "unified" in the above excerpt?

- a. Nkrumah wanted to create one nation out of the African continent in order to prevent further incursions from Asia.
- b. Having studied the history of the United States, Nkrumah saw value in creating an African Union.
- c. In order to prevent potential ethnic conflicts, Nkrumah encouraged the different communities living in Africa to find common ground.
- d. Nkrumah was encouraging Africa to unify so that it could move into a modern age, since Africa had been divided among different ethnic and cultural groups.

Short-Answer Questions

Read each question carefully and write a short response.
Use complete sentences.

1. Use this image and your knowledge of world history to answer all parts of the question that follows.



AFP/Getty Images

The Handshake in Space. American astronaut Stafford shakes hands with Soviet cosmonaut Leonov during the Apollo-Soyuz mission of 1975. The Apollo-Soyuz mission was the first U.S.-Soviet joint space flight.

- A. Identify ONE way in which the event depicted above reflects a POLITICAL change in international relationships in the late twentieth century.
- B. Explain ONE development of the late twentieth century that facilitated the event depicted above.

C. Explain ONE event in the late twentieth century that would challenge this image of cooperation between the United States and the Soviet Union.

2. Use the passage below and your knowledge of world history to answer all parts of the question that follows.

The great crime of colonialism went beyond expropriating [taking land away from] the native, the name it gave to the indigenous population. The greater crime was to politicize ... [being indigenous] in the first place: first negatively, as a settler libel of the native; but then positively, as a native response, as a self-assertion. The dialectic of the settler and the native did not end with colonialism and political independence. To understand the logic of genocide, I argue, it is necessary to think through the political world that colonialism set into motion. This was the world of the settler and the native, a world organized around a binary preoccupation that was as compelling as it was confining.

— Mamood Mamdani, *When Victims Become Killers: Colonialism, Nativism and the Genocide in Rwanda*, 2001

- A. Identify ONE example of mass violence committed by pre-twentieth-century colonial governments on a native population that would support Mamdani's argument.
- B. Identify ONE example of mass violence that was the result of independence movements of the twentieth century that would support Mamdani's argument.
- C. Explain ONE development of the twentieth century that facilitated independence movements.

3. Use your knowledge of world history to answer all parts of the question that follows.

- A. Identify ONE similarity in decolonization movements in Africa and Asia during the twentieth century.
- B. Identify ONE difference in decolonization movements in Africa and Asia during the twentieth century.
- C. Explain the reason for ONE similarity or difference identified in A or B.



CHAPTER 14 Global Processes

Technology, Economy, and Society

1900–present



Peter Langer/Design Pics/UiG/Bridgeman Images

Technological Globalization

This image of three young Ecuadorian women in Quito huddled around a cell phone illustrates the very rapid global spread of this new communication technology since it was first introduced in 1973. By 2015, some 80 percent of Ecuadorians had an active mobile phone subscription.

AP* Analyzing Evidence

What aspects of this image are indicative of globalization? How does the image reflect the acceptance of globalization in the Global South?

Technology: The Acceleration of Innovation

Generating Energy: Fossil Fuel Breakthroughs

Harnessing Energy: Transportation Breakthroughs

Harnessing Energy: Communication and Information Breakthroughs

Harnessing Energy: Military Breakthroughs

The Global Economy: The Acceleration of Entanglement

The Globalization of Industrialization: Development in the Global South

Re-globalization: Deepening Economic Connections Growth, Instability, and Inequality.

Pushback: Resistance to Economic Globalization

Producing and Consuming: The Shapes of Modern Societies

Life on the Land: The Decline of the Peasantry.

The Changing Lives of Industrial Workers

The Service Sector and the Informal Economy.

Global Middle Classes and Life at the Top

Getting Personal: Transformations of Private Life

Modernity and Personal Life

The State and Personal Life

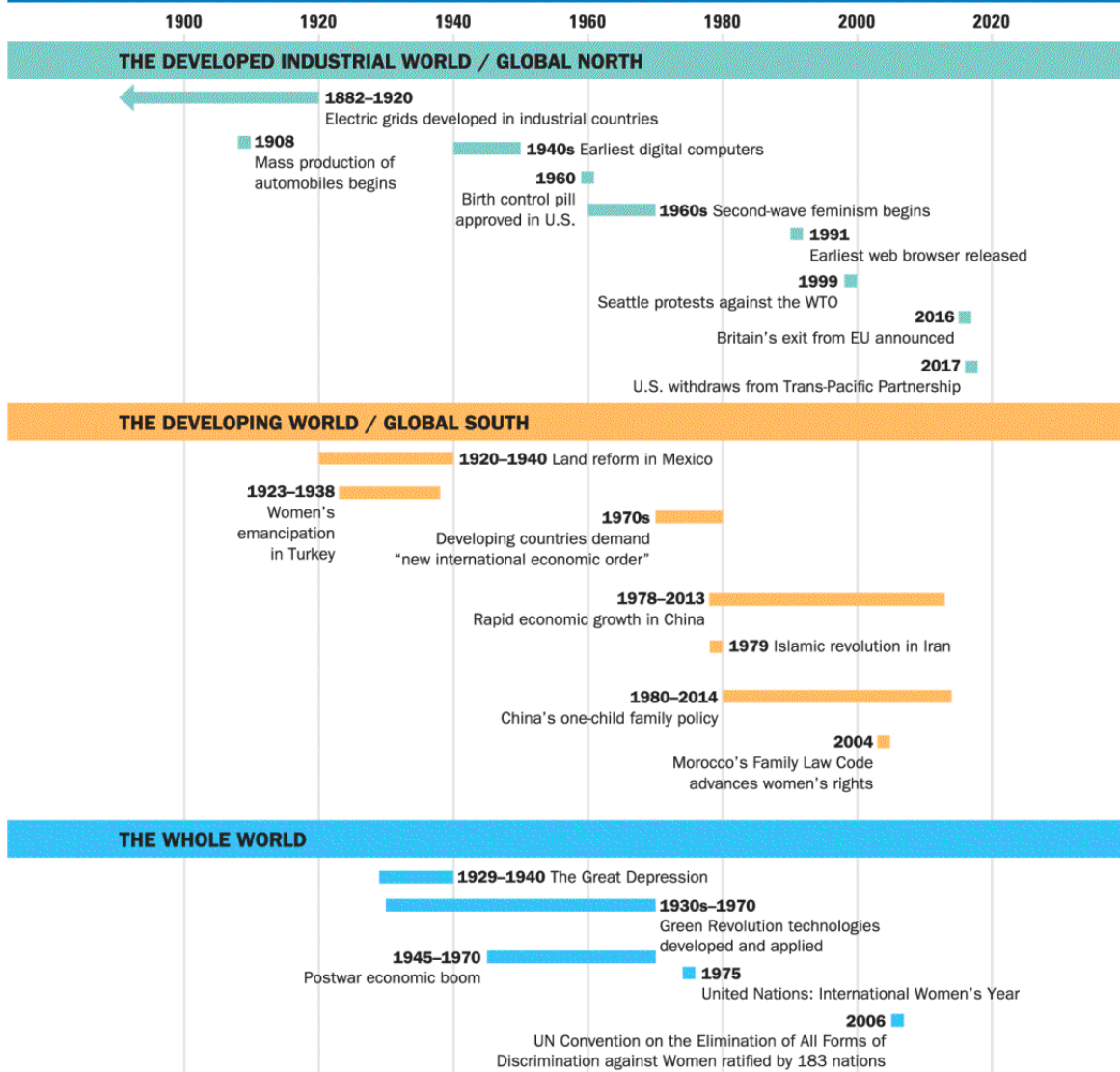
Feminism and Personal Life

Reflections: History in the Middle of the Stream

The lives of three young Indonesians in the early twenty-first century reflect the changing conditions of a globalized world. The first, Memey, was a young uneducated widow from Java who was caught up in sex work in neighboring Malaysia in a desperate effort to support her young child.¹ The second, Samysuddin, was a fisherman who found his livelihood threatened as coral reefs degraded in the face of global warming and fish became scarce.² The third was M. Arie Kurniawan, a twenty-one-year-old engineer who won first place and a \$7,000 prize in an international technology competition sponsored by General Electric.³ 

For all three of these young Indonesians, life in the early twenty-first century was shaped not so much by war, revolution, or liberation struggles, but by powerful though less visible processes such as migration and sex trafficking for Memey, climate change and impoverishment for Samysuddin, and technological innovation and economic globalization for Kurniawan. And so it has been for billions of others during the past century. Therefore, the two final chapters of Part 6 turn the historical spotlight away from the dominant events of the past century, recounted in [Chapters 12](#) and [13](#), to focus more explicitly on such immensely transformative processes, all of which have played out on a deeply interconnected global stage.

Landmarks for Chapter 14



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The data are as follows:

The Developed Industrial World/Global North: 1882 to 1920, Electric grids developed in industrial countries; 1908, Mass production of automobiles begins; 1940s, Earliest digital computers; 1960, Birth control pill approved in U.S.; 1960s, Second-wave feminism begins; 1991, Earliest web browser released; 1999, Seattle protests against the WTO; 2016, Britain's exit from EU announced; and 2017, US withdraws from Trans-Pacific Partnership.

The Developing World/Global South: 1920 to 1940, Land reform in Mexico; 1923 to 1938, Women's emancipation in Turkey; 1970s, Developing countries demand new international economic order; 1978 to 2013, Rapid economic growth in China; 1979, Islamic revolution in Iran; 1980 to 2014, China's one-child family policy; and 2004, Morocco's Family Law Code advances women's rights.

World: 1929 to 1940, The Great Depression; 1930s to 1970, Green Revolution technologies developed and applied; 1945 to 1970, Postwar economic boom; 1975, United Nations: International Women's Year; and 2006, UN Convention on the Elimination of All Forms of Discrimination against Women ratified by 183 nations.

Technology: The Acceleration of Innovation

AP® Causation

In what ways was technology a major driver of economic and social change during the past century?

Behind both the major events and the global processes of the past century lies the decisive power of technological innovation.

Technological breakthroughs — such as electrical grids, antibiotics, nuclear weapons, airplanes, automobiles, cell phones, and the Internet — occurred largely within Western Europe, the United States, and Japan, where the Industrial Revolution had first taken shape during the nineteenth century. The accumulated wealth and experience derived from this early industrialization enabled these countries to maintain their momentum as the primary source of global innovation well into the twentieth century.

AP® DIGGING DEEPER

Many of the large corporations that sought profits during the late twentieth century were multinational corporations, businesses that own or control production of goods or services in at least one country other than their home country.

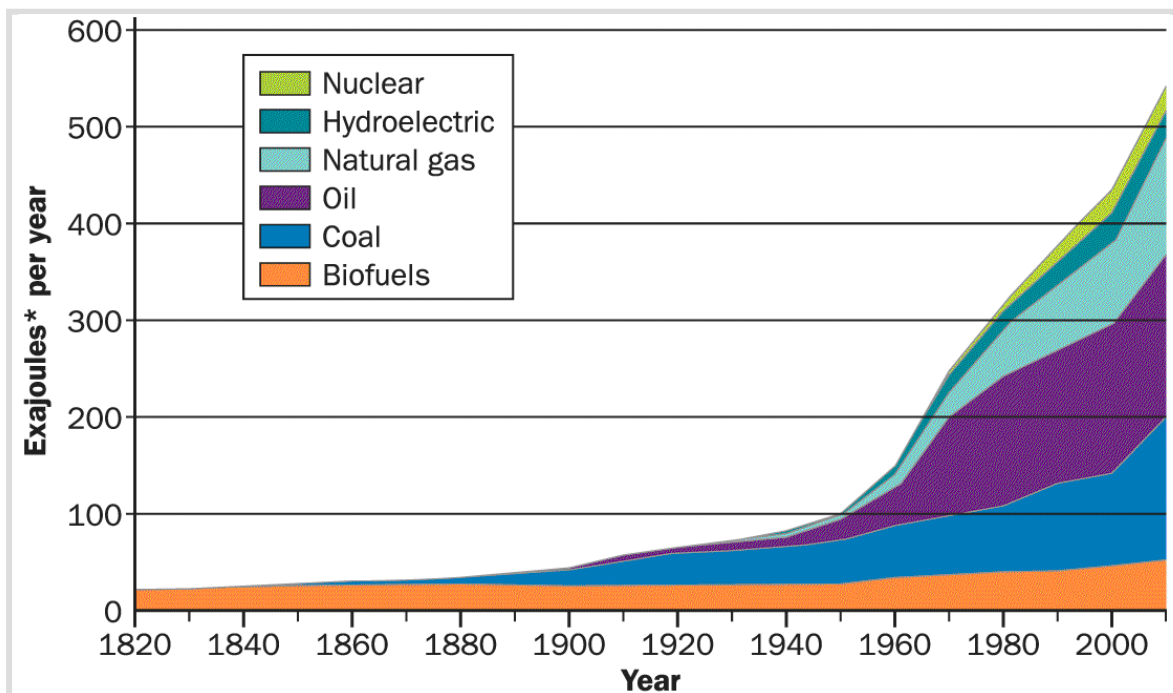
Particularly after World War II, a potent combination of universities, governments, and large corporations relentlessly drove the process of technological development. University-based scientific research provided the foundational knowledge from which all manner of technical applications emerged. Governments enmeshed in wars and concerned about national security developed weaponry, medicine, communications, aircraft, rocketry, and computing that often had civilian applications. And large corporations, eager for profits and motivated to create or meet consumer demand, invested heavily in new products.

Thanks to the deepening linkages of globalization, many of these innovations spread rapidly to the rest of the world. By the end of the twentieth century, major industrial enterprises had been established in Mexico and Brazil, China and Vietnam, and India and Indonesia. About 45 percent of Nigerians were Internet users and 82 percent had access to mobile phone service in 2015. Some of these countries — China and India, for example — were making their own contribution to global technological development, even as vast disparities in access to technology remained firmly entrenched.

Generating Energy: Fossil Fuel Breakthroughs

Access to the stored energy of fossil fuels — coal, oil, and natural gas — has provided the foundation of the modern world economy, beginning with the Industrial Revolution in the nineteenth century. But it was the twentieth century that became the [age of fossil](#)

fuels as their consumption skyrocketed. (See [Figure 14.1.](#)) Coal production increased by some 700 percent during that century, and in its second half oil overtook coal as the dominant source of energy. Natural gas became a growing element in the energy equation in the latter decades of the century. And beyond fossil fuels, the energy contained within the nucleus of atoms, as well as that derived from wind, flowing water, and sunlight, added modestly to global energy consumption. Nonetheless, by 2000 fossil fuels still provided about 80 percent of the energy that powered the world economy.



*An exajoule is a large-scale unit of energy.

Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Figure 14.1 Sources of World Energy Consumption, 1820–2010

It was access to fossil fuels that allowed world energy production to skyrocket during the twentieth century. (Gail Tverberg, [OurFiniteWorld.com](https://ourfinitemworld.com), from <https://ourfinitemworld.com/2012/03/12/world-energy-consumption-since-1820-in-charts>)

Description

The horizontal axis, representing Year, ranges from 1820 to 2000 in intervals of 20. The vertical axis, representing Exajoules (star) per year, ranges from 0 to 600 in intervals of 20. The approximate data are as follows. The curve representing biofuels begins at 20 exajoules per year in 1820, moves parallel to the horizontal axis up to 1950, and then shows a gradual increase and ends at 60 exajoules per year in 2010. The curve representing coal begins at 20 exajoules per year in 1820, shows a gradual increase up to 1950 and then a steep increase, and ends at 200 exajoules per year in 2020. The curve representing oil begins at 50 exajoules per year in 1900, shows a steep increase, and ends at 370 exajoules per year in 2010. The curve representing natural gas begins at 60 exajoules per year in 1922, shows a steep increase, and ends at 490 exajoules per year in 2010. The curve representing hydroelectric begins at 100 exajoules per year in 1950, shows a steep increase, and ends at 505 exajoules per year in 2010. The curve representing nuclear begins at 240 exajoules per year in 1970, shows a steep increase, and ends at 530 exajoules per year in 2010.

AP[®] Causation

Explain the consequences of the trend shown in this chart.

AP[®] Continuity and Change

What was new about energy production in the twentieth century?

Technological innovations allowed humankind to turn the potential energy of fossil fuels into useful energy. One such innovation involved the generation of electricity, the basic principles of which were discovered in the early nineteenth century in Great Britain.

The subsequent development of coal-, oil-, or gas-fired power stations, alternating current, transformers, and batteries permitted electricity to be generated on a commercial scale, moved across great distances, and stored.

This more widespread availability of electricity was the product of electric grids, which generated power and transmitted it widely to homes and businesses. The development of such grids began in the late nineteenth century in the already industrialized countries, but it spread rapidly in capitalist, communist, colonial, and developing countries alike. By 2014, some 85 percent of the world's population had access to electricity, though not always reliably. Europe, Russia, North America, and Japan achieved 100 percent electrification first, but China, North Africa, Latin America, and parts of India achieved or approached that figure in the early twenty-first century.⁴ By any historical standard, global electrification represents a very rapid transition to new ways of living.

AP* Continuity and Change

How have electricity and the internal combustion engine transformed human life during the past century?

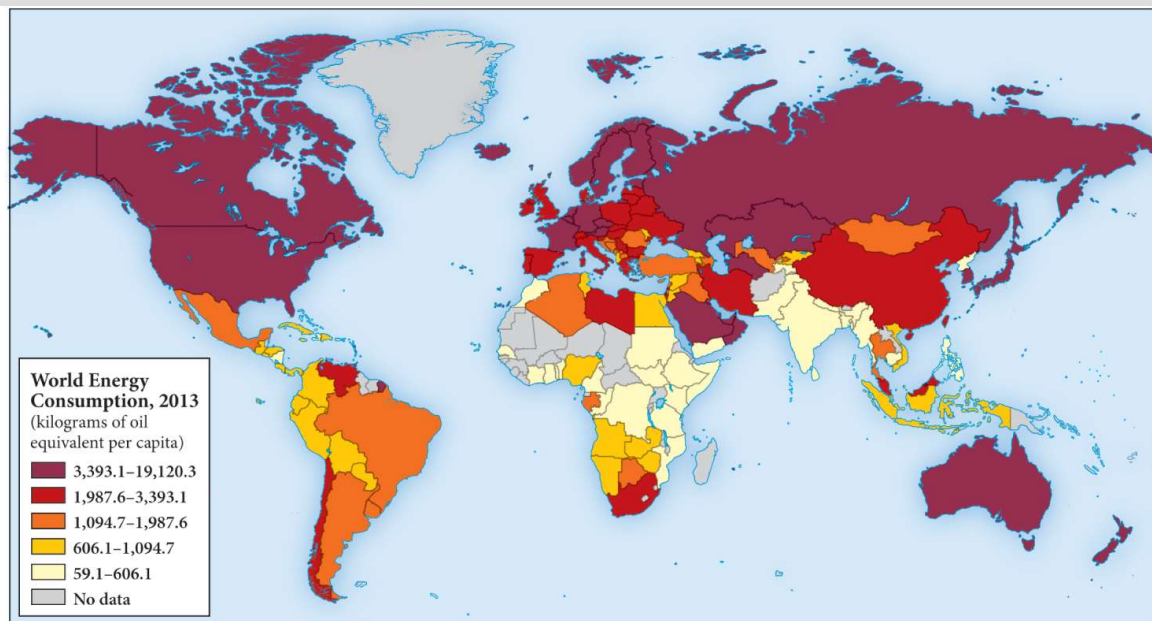
Electrification lit up the world, especially at night, and much more cheaply than oil or gas lighting, allowing students to study, people to play, and employees to work around the clock. Electric motors powered all manner of industrial machinery far more productively than steam engines, and they made possible a vast array of

consumer goods. Electrification became a crucial component of all economic development planning.

AP® DIGGING DEEPER

Along with electricity, energy technologies such as the use of petroleum and nuclear power raised productivity and increased the production of material goods. The continued mass production of goods created consumer-based societies.

Another breakthrough in the generation of useful energy via fossil fuels was the gasoline- or oil-driven internal combustion engine, pioneered in the late nineteenth century in Western Europe and applied widely throughout the world in the twentieth century. That innovation created a huge new industry that became central to modern economic life; it led to a sharp decline in the use of horses; it enabled the far more rapid and efficient movement of goods and people, transforming the patterns of daily life for much of humankind; and it has been a potent source of the greenhouse gases that have driven climate change. Together, electricity and the internal combustion engine have enormously increased the energy available to humankind, even as access to that energy has favored the most highly industrialized economies. (See [Map 14.1.](#))



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

MAPPING HISTORY

Map 14.1 World Energy Consumption per Capita, 2013

While global energy production soared during the past century, access to that energy remained highly uneven in the early twenty-first century when measured on a per person basis. (Data from World Bank)

READING THE MAP: Which continents used the least amount of energy per capita in 2013?

MAKING CONNECTIONS: Compare this map with [Map 12.1: The World in 1914](#). What might you infer about the legacy of colonialism by comparing relative energy consumption in 2013 in former imperial countries and their colonies?

Description

The following countries have consumption between 3,393.1 and 19,120.3 kilograms of oil: North America, Canada, Russia, Kazakhstan, Malaysia, Indonesian Malaysia, Norway, Sweden, Finland, Estonia, France, Australia, New Zealand, Turkmenistan, Israel, Lebanon, Saudi Arabia, Kuwait, French Guiana, and Corsica. The following countries have consumption between 1,987.6 and 3,393.1 kilograms of oil: Venezuela, Chile, South Africa, Libya, Poland, Belarus, Latvia, Lithuania, United Kingdom, Ireland, Italy, Sardinia, Ukraine, Slovakia, Hungary, Yugoslavia, Greece, Iran, and China. The following countries

have consumption between 1,094.7 and 1,987.6 kilograms of oil: Mexico, Brazil, Argentina, Uruguay, Algeria, Mongolia, Uzbekistan, Myanmar, Thailand, Turkey, Botswana, and Iraq. The following countries have consumption between 606.1 and 1,094.7 kilograms of oil: Paraguay, Bolivia, Peru, Ecuador, Colombia, Honduras, El Salvador, Guatemala, Costa Rica, Panama, Cuba, Jamaica, Dominican Republic, Namibia, Angola, Zambia, Zimbabwe, Nigeria, Egypt, Tunisia, Syria, Jordan, Georgia, Armenia, Kyrgyzstan, Haiti, Vietnam, Malaysia, and Indonesia. The following countries have consumption between 59.1 and 606.1 kilograms of oil: Nicaragua, Morocco, Yemen, Senegal, Ivory Coast, Ghana, Togo, Benin, Cameroun, Sudan, South Sudan, Ethiopia, Somalia, Kenya, Tanzania, Mozambique, Democratic Republic of Congo, India, Sri Lanka, Pakistan, Tajikistan, Nepal, Bangladesh, Burma, and Cambodia. For the following countries, no data is given: Guyana, Djibouti, Bhutan, Suriname, Afghanistan, Western Sahara, Mauritania, Mali, Niger, Chad, Central African Republic, Guinea-Bissau, Sierra Leone, Liberia, Burkina Faso, Uganda, Madagascar, Greenland, Papua New Guinea, and the Solomon Islands.

AP* Contextualization

What can be inferred about the economies of the countries in the Global South?

Harnessing Energy: Transportation Breakthroughs

AP* Causation

How did the increase in technological infrastructure lead to globalization in the twenty-first century? How was this infrastructure different from previous

trading systems?

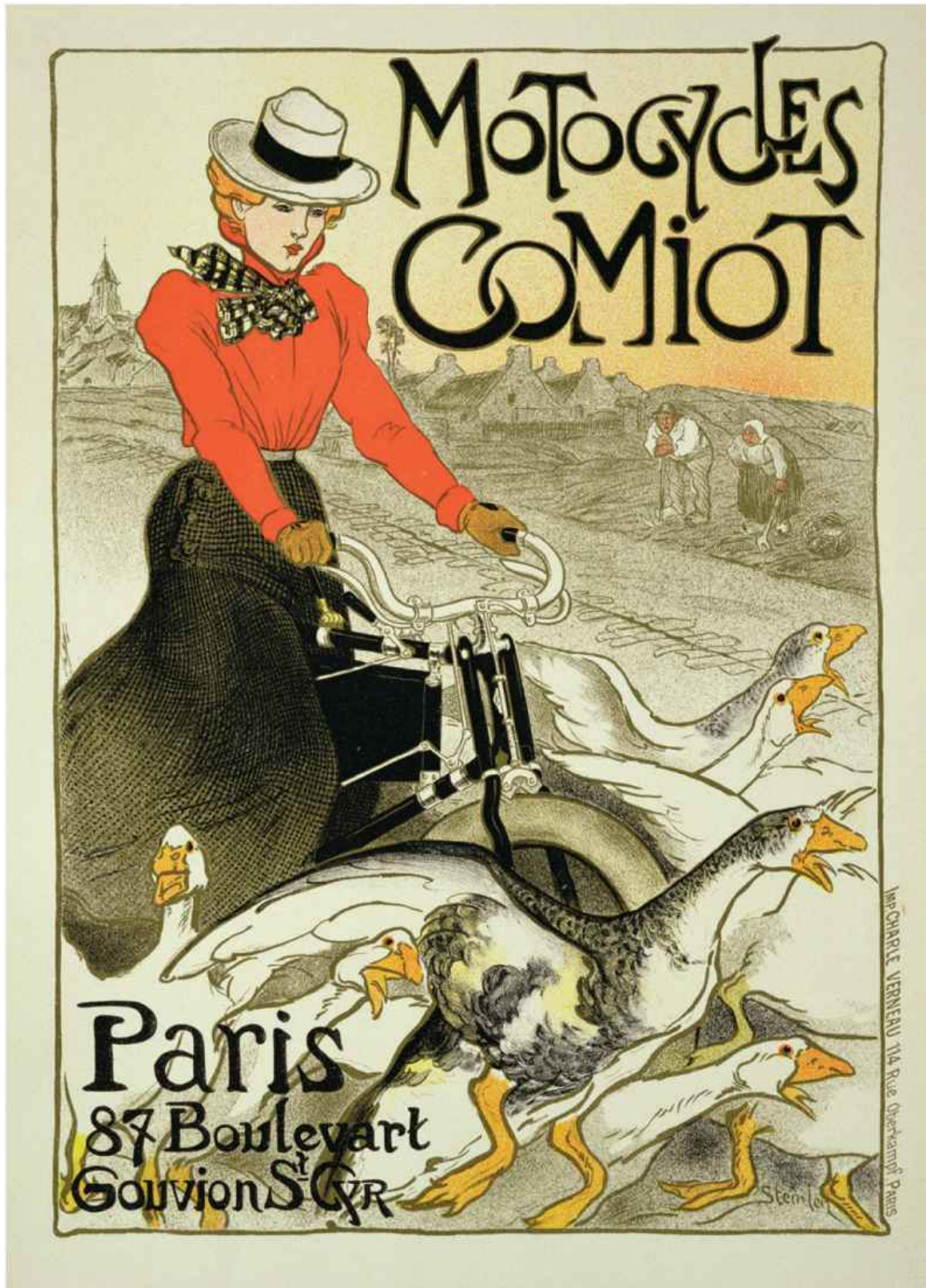
Nowhere did this new availability of energy register more dramatically than in the technology of transportation, which built upon the revolutionary development of railroads and steamships in the nineteenth century. To those innovations, the twentieth century added cars, buses, and trucks; containerized shipping and supertankers; airplanes and air freight. This was the technological infrastructure that has made possible the surging movement of goods and people in the globalized world of recent times. By the early twenty-first century, the planet was densely crisscrossed on land by roads, railways, and pipelines, on the seas by shipping routes, and in the air by flight patterns.

AP* Causation

Explain how transportation methods impacted the environment.

Among these transportation technologies, none achieved a greater social and cultural impact than the automobile. In 1900, there were only about 10,000 cars in the global inventory, all of them expensive luxury items for the rich and most of them driven by steam or electric power. But the growing availability of cheap gasoline established the internal combustion engine as the means of propulsion for cars for the next century. It was Henry Ford's Model T, initially built in 1908, that launched the democratization of the automobile and made the United States the first country to market cars for the masses, followed by European countries and

Japan after World War II. By 2010, the world had over 1 billion cars, with developing countries contributing substantially to that number. China and India alone produced 28 percent of the world's cars in that year. The age of the automobile had become a global phenomenon.



Lithograph by Alexandre Theophile Steinlen [1859–1923]/Private Collection/
The Stapleton Collection/Bridgeman Images

A French Motorcycle

Among the early uses of the internal combustion engine was a French petroleum-powered tricycle, illustrated in this 1899 poster and said to be “a means of transportation for everyone.” In an apparent celebration of technological progress, the stylish and modern young woman rider scatters a flock of geese as she zooms past an old peasant couple in the background. In this image, modernity and progress trump both nature and tradition.

Description

An old man and an old woman are farming far behind her. The title reads, Motorcycles Comiot. Text at the bottom reads, Paris 87 Boulevard Gouvion SCR.

AP* Continuity and Change

What aspects of this image reflect technological progress, and what aspects reflect tradition?

Cars have shaped modern society and culture in many ways. Ownership of a car conveyed a sense of freedom, individuality, personal empowerment, and status. The early driver was a mounted knight, observed British intellectual Kenneth Boulding, while pedestrians and those using public transportation were merely peasants.⁵ Like electrification, the car linked remote rural areas more firmly into national life. A farmwife in Georgia wrote to Henry Ford in 1918 about the Model T: “Your car lifted us out of the mud. It brought joy into our lives.”⁶ In urban areas, car ownership facilitated the growth of burgeoning suburbs. In doing so, it also created pervasive traffic jams and contributed much to air pollution, greenhouse gas emissions, and traffic fatalities. Like most technologies, the car conveyed both great benefits and

heavy costs, but the world's love affair with the automobile has shown few signs of waning.

Harnessing Energy: Communication and Information Breakthroughs

The past century has also witnessed a flurry of innovations in communication and information that have transformed life for almost everyone. The modern [communication revolution](#), like that of transportation, began in the nineteenth century with the telegraph and telephone, both of them using electricity to transmit information along a wire. In the twentieth century, innovation piled on innovation: vacuum tubes, transistors, integrated circuits, microprocessors, and fiber-optic cables. These novel technologies enabled radios, motion pictures, televisions, and most recently computers, cell phones, and the Internet. While these technologies and products were initially created in the West or Japan, they have taken root globally in less than a century, albeit unevenly. Radios have spread most widely, with over 75 percent of households in developing countries having access to a radio in 2012. TV coverage is more variable but surprisingly widespread. In much of Latin America, North Africa, the Middle East, and East Asia, 90 percent or more of households had a TV in the early twenty-first century. Internet access has soared globally since the introduction of web browsers in 1991, connecting slightly over half of the world's population by 2017. The availability of cell phones has also spread very rapidly since the first mobile call in 1973 and the first smart phone in 1992. In much of Africa, for example,

close to 80 percent of adults had access to a cell phone in 2015, allowing much of the continent to avoid installing more expensive land lines.

AP* Causation

What impact has modern communication technology had on the world of the past century?

AP® DIGGING DEEPER

In 1994 Iran passed a law that banned the production, sale, and assembly of satellite dishes in an effort to tightly control what Iranians could watch on TV.

These communication technologies have reshaped human life across the planet and have spawned numerous debates about their consequences. Radio enabled even remote villagers to become aware of national and international events, even as it empowered authoritarian and democratic governments alike. Hitler’s minister of propaganda, Joseph Goebbels, claimed in 1933 that “it would not have been possible for us [Nazis] to take power or to use it in the ways we have without the radio.”⁷ And Franklin Roosevelt used his radio “fireside chats” to reassure the American public during the Depression and World War II. But radio also challenged governments that sought to restrict their people’s access to information. The availability of short-wave radio broadcasts from Europe and the United States eroded the capacity of the Soviet regime to monopolize the mass media and

contributed to the collapse of Communist Party rule in the Soviet Union. Television and the movies have generated a particularly sharp debate. Supporters have praised their ability to inform, educate, and entertain, but critics fear that American or Western domination of the media might erode local or national cultures, regret the generally low cultural level of TV programming, lament the effects of TV violence on children, and argue about the portrayal of women, minorities, Muslims, and others.

The impact of personal computers and their numerous uses (the Internet, e-mail, social media, cell phones) has been pervasive and contested ever since they began to be widely available, at least in the West, during the 1980s. They made possible virtually unlimited access to information, enabling people the world over to participate creatively in this technological revolution. Education in many parts of the world has been transformed as online courses, “smart” classrooms, and digital books have proliferated, while computer science has become a major new field of study. Computer applications have become central to almost every aspect of business and economic life, spawning entirely new industries and forms of commerce. In many African countries, mobile banking has allowed millions to access financial services, with some 61 percent of Kenyans using their cell phones for this purpose. Online commerce has grown rapidly in the twenty-first century. China has become the world’s largest e-commerce country, with its Internet giant, the Alibaba Group, replacing Walmart as the world’s leading retailer in 2014.



Philippe Liccac/Godong/UIG/akg-images

Computers and Camels

The global penetration of computer technology is illustrated in this 2012 image of two Tunisian Bedouins consulting their laptop in the Sahara Desert.

AP* Continuity and Change

How does this image reflect a continuity of global trade?

AP® DIGGING DEEPER

In 2018, Facebook announced that it would implement additional privacy controls and settings as well as attempts to combat fake news. In March 2018, it was revealed that the personal information of over 87 million Facebook users was sold to a political data analysis firm.

Computer applications have also transformed personal life as online dating has spread to urban areas all around the world. Internet pornography has also become pervasive, though it is legally banned in China, India, the Islamic world, and elsewhere. Facebook, launched in 2004, had connected some 2.234 billion active users, over 25 percent of the world's population, to an array of "friends" by 2018. Recreation also has been transformed as computer-based gaming has spread globally, with China emerging as the largest video game market in the world.

Beyond their many advantages, these information technologies have generated anxieties and criticism. Individuals fear being bullied by peers, monitored and controlled by governments, and manipulated by corporations able to track their buying preferences. Debate has arisen as to whether the Internet facilitates or undermines personal relationships. Hacking of government records and corporate secrets has raised concerns about cyber-warfare, while the entire complex system remains vulnerable to outages, sabotage, and natural disaster.

Harnessing Energy: Military Breakthroughs

A final example of accelerated innovation lies in technologies of destruction. The late nineteenth-century development of high-power explosives such as dynamite as well as machine guns found application in World War I, along with other new technologies such as submarines, tanks, poison gas, radio, and military aircraft. World War II refined and enhanced these

technologies, while adding radar, computers, jet engines, battle tanks, fighter aircraft, aircraft carriers, and atomic bombs to the mix. The cold war generated ever-more-sophisticated nuclear weapons, from enormous hydrogen bombs to smaller tactical nuclear weapons. New means of delivering them also emerged using ballistic missiles launched from airplanes, land-based silos, or submarines with almost pinpoint accuracies. At the height of the cold war and ever since, we have been able to imagine, realistically, a nuclear war that would result in instant death for tens of millions of people, the collapse of modern civilization, and perhaps the extinction of the human species. Military technologies, of course, have also had numerous civilian spin-offs, including radar, nuclear power plants, the Internet, space exploration, and communication satellites.

The Global Economy: The Acceleration of Entanglement

AP* Continuity and Change

Explain how twentieth-century globalization can be considered a continuation of earlier interregional trade systems.

Accelerating technological innovation decisively shaped the world economy of the past century, enabling what we now refer to as [economic globalization](#). Precisely when this most recent phase of global connectivity began is a matter of some dispute among historians. (See [Controversies: Debating Globalization](#).) But almost all scholars agree that the seven decades following World War II have marked an extraordinary surge in economic globalization. A central element of that process has been the spread of industrialization among the peoples of the Global South.

CONTROVERSIES

Debating Globalization

By the early 1990s, “globalization” had become a buzzword among scholars, journalists, and ordinary people alike because it succinctly captured something of the deeply connected and entangled world of the late twentieth century. The economists, sociologists, and political scientists who first embraced the term presented “globalization” as novel and unprecedented: the world was becoming “a single place,” and human

history was entering a wholly new era of global connectedness and global consciousness.

World historians, however, were not so sure about the novelty of “globalization.” They had, after all, long traced patterns of interaction, communication, and exchange among distant regions and civilizations: the Silk Road commercial networks across Eurasia; the movement of technologies and disease; the transcontinental spread of Buddhism, Christianity, and Islam; the making of an Atlantic world linking Europe, Africa, and the Americas; and the globe-spanning empires of Europe. Did all of this count as “globalization,” pushing its origins deep into the past?

Yet another controversy involved the “drivers” of globalization. For some, they were impersonal forces — “the inexorable integration of markets, nation-states, and technologies” — according to leading journalist Thomas Friedman. In such a view, no one was in control, and the process, once begun, was inevitable and unstoppable. Others believed that powerful economic elites and political leaders, acting from a free market ideology, deliberately shaped policies (such as low tariffs) and institutions (the World Trade Organization, for example) that opened the door to corporate globalization.

The economic outcomes of recent globalization have also generated much debate. Did globalization increase or reduce inequality? Answers depend very much on what is being measured. If the measure is income, most economists think that inequality on a global level has substantially increased. One study concluded that the per capita income gap between the United States and various regions of the Global South roughly tripled since 1960.⁸ The rich were getting richer much faster than the poor were gaining income.

But if the measure of economic outcomes involves “quality of life indicators,” the picture changes considerably. Average global life expectancy, for example, more than doubled since 1900, reaching 71.4 years in 2014. Thus many countries in the Global South now approach the 79-year life span of U.S. citizens: China, 76 years; Iran, 75; Brazil, 74; India, 68. Even poorer countries have dramatically increased their life

expectancies, with sub-Saharan African rates improving from 40 years in 1960 to 59 years in 2014.⁹ Clearly, despite growing inequality in income, inequality in longevity has lessened. So which is the more important measure of inequality: income measured in dollars or life expectancy measured in years?

Yet another controversy involves the impact of globalization on nation-states. Many elements of the globalized world have arguably diminished the ability of nation-states to act freely in their own interests — agreements favoring free trade and the power of huge transnational corporations, for example. The more enthusiastic advocates of globalization have imagined a future in which the nation-state has vanished, or at least greatly weakened, in the face of global flows of people, capital, goods, services, and ideas.

Others, however, view such opinions as exaggerated. It was, after all, the decisions of some states that created a free trade international system after World War II, even as other states, especially in the communist bloc, refused to take part in it. And what states create they can also change. China joined the World Trade Organization in 2001 after decades of declining to take part in the global marketplace; the United Kingdom decided in 2016 to leave the European Union; the Trump administration in the United States announced American withdrawal from the Trans-Pacific Partnership agreement in early 2017. Even developing countries have some leverage. Both Mexico and Cuba have nationalized American industries in their countries in the twentieth century. And the oil-producing states of the Middle East upended the global markets in the late 1970s when they dramatically raised the price of oil. All of this testifies to the continuing power of state action to shape the world economy.

Cultural globalization too prompted debate and controversy. Has the world become more culturally homogeneous in the global age? Many feared that the answer was “yes” as “cultural imperialism” in the shape of westernization or Americanization swept the planet, displacing many established cultural patterns and ways of living. The prevalence of English and modern science; the popularity of McDonald’s, blue jeans, Barbie

dolls, and American films; shopping malls and Western-style consumerism across the world; cell phones and the Internet — all of this and much more suggested the emergence of a “global culture.”

But perhaps globalization produces or reinforces cultural difference as well as commonality. The rise of Islamic fundamentalism represented strong resistance to the intrusion of Western secular culture. French efforts to prevent the importation of too many American films or TV programs and to prohibit the wearing of headscarves by Muslim women likewise reflected a desire to preserve major elements of French national culture in an age of globalization. A proliferation of ethnic nationalist movements articulated demands to ensure the integrity of particular and local cultures.

Furthermore, a phenomenon known as “glocalization” refers to the process by which foreign products or practices are adapted to local cultural patterns. Yoga in the West often became a form of exercise or relaxation, losing much of its original spiritual significance, while McDonald’s restaurants in India and China now include various rice-based menu offerings.

Globalization is commonly regarded as a still-unfolding process leading to an uncertain destination, often called “globality” or “entanglement on a global scale.” Two prominent historians have recently contested this understanding, arguing that “globality” has long been a “done deal,” a condition already achieved. The question then is not whether to participate in this globalized world, but rather “how to change in order to keep pace with, hold out against, or adapt to a world of continuous and inescapable interactivity.”¹⁰

And yet, is it possible to imagine global connections unraveling? Is globalization really a “done deal”? Various events of the early twenty-first century have caused many to wonder: something close to a global economic collapse in 2008; the exit of Great Britain from the European Union; the election of Donald Trump promising that “Americanism not globalism will be our credo”; the reaction against immigration in the United States and Western Europe; and the rise of assertive nationalist movements in much of Europe, Turkey, Iran, China, India, and elsewhere.

Does this mean that globalization is in retreat? The debate continues, as it does for almost everything related to globalization.

QUESTIONS TO CONSIDER

1. How might you describe in your own words the major debates and controversies that are associated with the concept of globalization? Can you think of other questions that arise from the use of this term?
2. How do you think the authors of this book have answered those questions in [Chapter 14](#)? Or have they avoided doing so?

The Globalization of Industrialization: Development in the Global South

AP® EXAM TIP

Make sure you can identify regions in the Global South and their significance in the second half of the twentieth century.

As decolonization, independence, and revolution rolled over much of Africa, Asia, and Latin America, economic development and industrialization became everywhere a central priority. It was an essential promise of all revolutions and independence struggles, and it was increasingly the standard by which people measured and granted legitimacy to their governments.

What differences in global industrial development have occurred during the past century?

Achieving economic development, however, was no easy or automatic task for societies sharply divided by class, religion, ethnic group, and gender and facing explosive population growth. In many places, colonial rule had provided only the most slender foundations for modern development, as new nations often came to independence with low rates of literacy, few people with managerial experience, a weak private economy, and little industrial infrastructure. Furthermore, the entire effort occurred in a world split by rival superpowers and economically dominated by the powerful capitalist economies of the West.

Beyond these difficulties lay the vexing question of what strategies to pursue. Should state authorities take the lead, or was it wiser to rely on private enterprise and the market? Should industrial production be aimed at the domestic market in an “import substitution” approach, or was it more effective to specialize in particular products, such as cars, clothing, or electronics, for an export market?

For developing countries, it was an experimental process, and the outcomes varied considerably. (See [Snapshot](#).) In general, East Asian countries that produced products primarily for export have had the strongest record of economic growth. South Korea, Taiwan, Singapore, and Hong Kong were dubbed [Asian Tigers](#) or newly industrialized countries. Following the death of Mao Zedong

in 1976, China soon became a spectacular economic success story, boasting the most rapid economic growth in the world by the end of the twentieth century while replacing Japan as the world's second-largest economy and edging up on the United States. In the 1990s, Asia's other giant, India, opened itself more fully to the world market and launched rapid economic growth with a powerful high-tech sector and major steel, chemical, automotive, and pharmaceutical industries. Oil-producing countries reaped a bonanza when they were able to demand much higher prices for that essential commodity in the 1970s and after. By 2016, Mexico, Turkey, Malaysia, Thailand, Vietnam, India, and Indonesia numbered in the top twenty of the most competitive manufacturing countries, with China ranking number one. Limited principally to Europe, North America, and Japan in the nineteenth century, industrialization and modern economic growth had become a global phenomenon by the early twenty-first century.

AP* Causation

What were the long-term causes of the opening up of the Chinese economy?

But not everywhere. In most of Africa, much of the Arab world, and parts of Asia — regions representing about one-third of the world's population — there was little sign of rapid economic development and frequent examples of declining standards of living since the end of the 1960s. Between 1980 and 2000, the average income in forty-three of Africa's poorest countries dropped by 25 percent, pushing living standards for many below

what they had been at independence. But in the early twenty-first century, a number of African countries began to experience encouraging economic growth, an expanding middle class with some money to spend, and more international investment. Some observers began to speak about “Africa Rising.”

Scholars and politicians alike argue about the reasons for such sharp differences in economic performance. Variables such as geography and natural resources, differing colonial experiences, variations in regional cultures, the degree of political stability and social equality, state economic policies, population growth rates, and varying forms of involvement with the world economy — all of these have been invoked to explain the widely diverging trajectories among developing countries.

Re-globalization: Deepening Economic Connections

AP* Causation

In what ways have global economic connections deepened during the past century? What have been the consequences of these deepening connections?

Accompanying the worldwide spread of modern development and industrial growth was a tightening network of global economic relationships that cut across the world’s separate countries and regions, binding them together more closely, but also more

contentiously, during the second half of the twentieth century. This was the economic face of globalization. (See [Controversies: Debating Globalization](#).) In some respects, it was a “re-globalization,” for the aftermath of World War I and the Great Depression had wreaked havoc on an increasingly globalized world economy. International trade, investment, and labor migration dropped sharply as major states turned inward, favoring high tariffs and economic autonomy, in the face of a global economic collapse. In this context, what occurred after World War II signaled a renewal and a great acceleration of earlier trends that had linked the economies of the world more tightly together.

AP® DIGGING DEEPER

In addition to the World Bank and the International Monetary Fund, the World Trade Organization (WTO) was created in 1995, in an effort to regulate international trade. It is made up of over 100 nations.

The capitalist victors in World War II, led by the United States, were determined to avoid any return to the kind of economic contraction and nationalist excesses that had followed World War I. At a conference in Bretton Woods, New Hampshire, in 1944, they forged a set of agreements and institutions (the World Bank and the International Monetary Fund [IMF]) that laid the foundation for postwar globalization. This “[Bretton Woods system](#)” negotiated the rules for commercial and financial dealings among the major capitalist countries, while promoting relatively free trade, stable currency values linked to the U.S. dollar, and high levels of capital investment.

AP® EXAM TIP

You need to know examples of international organizations that promote free-market economies, like the World Bank.

By the 1970s, leading figures in capitalist countries such as the United States and Great Britain, as well as in major international lending agencies such as the World Bank, increasingly viewed the entire world as a single market. This approach to the world economy, widely known as neoliberalism, favored the reduction of tariffs, the free global movement of capital, a mobile and temporary workforce, the privatization of many state-run enterprises, the curtailing of government efforts to regulate the economy, and both tax and spending cuts. In this view, the market, operating both globally and within nations, was the most effective means of generating the holy grail of economic growth. As communism collapsed by the end of the twentieth century, “capitalism was global and the globe was capitalist.”¹¹

Such policies, together with major changes in transportation and communication technology, accompanied a dramatic quickening of global economic transactions after World War II, expressed in the accelerating circulation of both goods and capital. World trade, for example, skyrocketed from a value of some \$57 billion in 1947 to about \$18.3 trillion in 2012. In wealthy countries and for elites everywhere, increasing global trade meant access to the goods of the world. In varying degrees, it also meant employment. In the United States in 2008, exports supported some 10 million jobs and represented about 13 percent of its gross domestic product

(GDP). Many developing countries, however, were far more dependent on exports, usually raw materials and agricultural products. Ghana, for example, relied on exports for 44 percent of its GDP in 2014, mostly gold, cocoa beans, and timber products. Cocoa alone supported some 700,000 farming families. Mounting trade entangled the peoples of the world to an unprecedented degree.



STR/Getty Images

Containerized Shipping

The growth of global trade has been facilitated by containerized shipping, a highly mechanized process of moving goods that requires far fewer workers and has substantially reduced transportation costs. This photograph illustrates that process as it occurred in the Chinese port of Qingdao in mid-2017.

What are the social and economic effects of the type of trade pictured in this image?

Economic entanglement was financial as well as commercial. “Foreign direct investment,” whereby a firm in, say, the United States opens a factory in China or Mexico, exploded after 1960 as companies in rich countries sought to take advantage of cheap labor, tax breaks, and looser environmental regulations in developing countries. Money also surged around the planet as investors and financiers annually spent trillions of dollars purchasing foreign currencies or stocks likely to increase in value and often sold them quickly thereafter, with unsettling consequences. The personal funds of individuals likewise achieved a new mobility as international credit cards took hold almost everywhere.

Central to the acceleration of economic globalization have been huge global businesses known as transnational corporations (TNCs), which produce goods or deliver services simultaneously in many countries. Toyota, the world’s largest automaker in 2016, sold cars around the world and had manufacturing facilities in some twenty-eight countries on five continents. Burgeoning in number since the 1960s, TNCs such as Royal Dutch Shell, Sony, and General Motors often were of such an enormous size and had such economic clout that their assets and power dwarfed that of many countries. By 2000, 51 of the world’s 100 largest economic units were in fact TNCs, not countries. In the permissive economic climate of recent decades, such firms have been able to move

their facilities quickly from place to place in search of the lowest labor costs or the least restrictive environmental regulations. During one five-year period, for example, Nike closed twenty factories and opened thirty-five others, often thousands of miles apart.

Growth, Instability, and Inequality

The impact of these tightening economic linkages has prompted enormous debate and controversy. (See [Controversies: Debating Globalization](#).) Amid the swirl of contending opinion, one thing seemed reasonably clear: economic globalization accompanied, and arguably helped generate, the most remarkable spurt of economic growth in world history. On a global level, total world output grew from a value of \$7 trillion in 1950 to \$73 trillion in 2009 and on a per capita basis from \$2,652 to \$10,728.¹² While world population quadrupled, or increased by a factor of 4, during the twentieth century, the output of the world economy grew by a factor of 14 and industrial output by a factor of 40. This represents an immense, rapid, and unprecedented creation of wealth with a demonstrable impact on human welfare. Everywhere people lived longer. Global average life expectancy has more than doubled since 1900, approaching an average of about seventy years in 2012. Everywhere, far fewer children died before the age of five: in 1960 the global average was 18.2 percent; in 2015, 4.3 percent. And everywhere more people were literate. Some 80 percent of adults could read and write at some level by 2000, while only 21 percent could do so in 1900. The UN Human Development Report

in 1997 concluded that “in the past 50 years, poverty has fallen more than in the previous 500.”

AP* Causation

Explain why an economic crisis in Spain or Sierra Leone can affect multiple nations.

Far more problematic have been the instability of this emerging world economy and the distribution of the immense wealth it has generated. Amid overall economic growth, periodic crises and setbacks have shaped recent world history. Soaring oil prices in 1973–1974 resulted in several years of economic stagnation for many industrialized countries, great hardship for many developing countries, and an economic windfall for oil-producing countries. Inability to repay mounting debts triggered a major financial crisis in Latin America during the 1980s and resulted in a “lost decade” in terms of economic development. Another financial crisis in Asia during the late 1990s resulted in the collapse of many businesses, widespread unemployment, and political upheaval in Indonesia and Thailand. And in 2008 an inflated housing market — or “bubble” — in the United States collapsed, triggering millions of home foreclosures, growing unemployment, the tightening of credit, and declining consumer spending. Soon this crisis rippled around the world. Iceland’s rapidly growing economy collapsed almost overnight as three major banks failed, the country’s stock market dropped by 80 percent, and its currency lost more than 70 percent of its value — all in a single week. In Sierra Leone, some 90 percent of the country’s diamond-mine workers lost their jobs.

Impoverished Central American and Caribbean families, dependent on money sent home by family members working abroad, suffered further as those remittances dropped sharply. Contracting economies contributed to debt crises in Greece, Italy, and Spain and threatened to unravel European economic integration. Whatever the overall benefits of globalization, economic stability and steady progress were not among them.

Nor did globalization resolve the problem of inequality. (See [Snapshot](#).) Despite substantial gains in life expectancy, infant mortality, literacy, and the reduction of poverty, economic inequality on a global level has been stubbornly persistent and by some measures growing. In 1870 the average per capita income in the world's ten richest countries was six times that of the ten poorest countries. By 2002 that ratio was 42 to 1.¹³ That gap has been evident, often tragically, in great disparities in incomes, medical care, availability of clean drinking water, educational and employment opportunities, access to the Internet, and dozens of other ways. It has shaped the life chances of practically everyone. Even among developing countries, great inequalities were apparent. The oil-rich economies of the Middle East had little in common with the banana-producing countries of Central America. The rapidly industrializing states of China, India, and South Korea had quite different economic agendas than impoverished African countries.

SNAPSHOT Global Development and

Inequality, 2011 This table shows thirteen commonly used indicators of “development” and their variations in 2011 across

four major groups of countries defined by average level of per capita income. In which areas has the Global South most nearly caught up with the Global North?

Gross National Income per Capita with Sample Countries	Low Income: \$995 or Less (Congo, Kenya, Ethiopia, Afghanistan, Myanmar)	Lower Middle Income: \$996–\$3,945 (India, China, Egypt, Algeria, Indonesia, Nigeria)	Upper Middle Income: \$3,946–\$12,195 (Mexico, Brazil, Turkey, Russia, Iran)	Upper Income: \$12,196 or More (USA, Western Europe, Japan, South Korea, Australia)
Life expectancy: M/F in years	58/60	66/70	68/75	77/83
Deaths under age 5 per 1,000 live births	120	60	24	7
Deaths from infectious disease: %	36	14	11	7
Access to toilets: %	35	50	84	99
Years of education	7.9	10.3	13.8	14.5
Literacy rate: %	66	80	93	99
Population growth: % annual	2.27	1.27	.96	.39
Urban population: %	27	41	74	78
Cell phones per 100 people	22	47	92	106
Internet users per 100 people	2.3	13.7	29.9	68.3
Personal computers per 100 people	1.2	4.3	11.9	60.4

Cars per 1,000 people	5.8	20.3	125.2	435.1
Carbon dioxide emissions: metric tons per capita	1	3	5	13

Data from "Map Supplement," *National Geographic* (Washington, DC: National Geographic Society, March 2011).

AP* Contextualization

What can we infer about a country by studying its access to toilets and cell phones? Why is population growth smaller in the wealthiest regions?

Economic globalization has contributed to inequalities not only among countries and regions, but also within individual nations, rich and poor alike. In the United States, for example, income inequality has sharply increased since the late 1970s. The American economy shed millions of manufacturing jobs, with some companies moving their operations to Asia or Latin America, where labor costs were lower. More important, however, was automation. The U.S. steel industry, for example, lost 75 percent of its workforce between 1962 and 2005, while producing roughly the same amount of steel. This left many American workers in the lurch, forcing them to work in the low-wage service sector, even as other Americans were growing prosperous in emerging high-tech industries. Globalization divided Mexico as well. The northern part of the country, with close business and manufacturing ties to the United States, grew much more prosperous than the south, which was a largely rural agricultural area and had a far more slowly growing economy. China's rapid

economic growth likewise fostered mounting inequality between its rural households and those in its burgeoning cities, where income by 2000 was three times that of the countryside.

Economic globalization may have brought people together as never before, but it has also divided them sharply.

Pushback: Resistance to Economic Globalization

AP* Contextualization

What criticisms of economic globalization have emerged, and from what sources do they derive?

The movement toward a thoroughly entangled world economy was accompanied by much conflict, criticism, resistance, and protest from those who felt unfairly treated, left behind, or overwhelmed by a tsunami of change in a globalizing process they could not control. One expression of this resistance derived from the Global South. As the East/West division of capitalism and communism faded, differences between the rich nations of the Global North and the developing countries of the Global South assumed greater prominence in world affairs. Highly contentious issues have included the rules for world trade, availability of and terms for foreign aid, representation in international economic organizations, the mounting problem of indebtedness, and environmental and labor standards. In the 1970s, for example, a large group of developing countries joined together to demand a

“new international economic order” that was more favorable to the poor countries, though the effort met with little success.

Developing countries have often contested protectionist restrictions on their agricultural exports imposed by the rich countries seeking to safeguard their own politically powerful farmers.

In the 1990s a growing popular movement, featuring a highly critical posture toward globalization, emerged as an international coalition of political activists, concerned scholars and students, trade unions, women’s and religious organizations, environmental groups, and others, hailing from rich and poor countries alike. Though reflecting a variety of viewpoints, that opposition largely agreed that market-driven corporate globalization had lowered labor standards, fostered ecological degradation, prevented poor countries from protecting themselves against financial speculators, ignored local cultures, disregarded human rights, and enhanced global inequality, while favoring the interests of large corporations and rich countries.

This movement appeared dramatically on the world’s radar screen in 1999 in Seattle at a meeting of the [World Trade Organization \(WTO\)](#). An international body representing 149 nations and charged with negotiating the rules for global commerce and promoting free trade, the WTO had become a major target of globalization critics. “The central idea of the WTO,” argued one such critic, “is that *free trade* — actually the values and interests of global corporations — should supersede all other values.”¹⁴ Tens of thousands of protesters from all over the world descended

on Seattle in what became a violent, chaotic, and much-publicized protest. Such protests stimulated the creation in 2001 of the World Social Forum, an annual gathering of alternative globalization activists to coordinate strategy, exchange ideas, and share experiences, under the slogan “Another world is possible.”

Local activists in various places likewise resisted the impact of globalization. In 1994 in southern Mexico, peasant resentment boiled over against the Mexican government and its privatizing of communally held land, which was related to the country’s recent entry into the [North American Free Trade Agreement \(NAFTA\)](#). The leader of this peasant upheaval referred to globalization as a “process to eliminate that multitude of people who are not useful to the powerful.” Likewise in southern India, activist farmers during the late 1990s organized protests against the opening of Kentucky Fried Chicken outlets as well as against the giant American chemical corporation Monsanto, uprooting and burning fields where Monsanto grew genetically modified cotton.



Nelson Antoine/AP Images

Anti-Globalization Protest

A demonstrator in São Paulo, Brazil, in 2013, part of a worldwide protest against the biotech giant Monsanto, holds a sign reading: “A better world according to Monsanto is a world with more cancer.”

Description

The placard has the images of a helicopter, burning biotech laboratory, cross symbols, and danger signs on either sides, below which text reads, Monsanto. Text in the center of the placard reads, Um Mundo Melhor Secundo A Mohnsanto. Text at the bottom of the placard reads, Um Mundo Com Mais Cancer. A toy of a bruised baby is placed over the placard.

AP[®] Comparison

How are the criticisms of globalization similar to the criticisms of the Industrial Revolution?

AP® DIGGING DEEPER

Environmental organizations, such as Greenpeace, are also seen as a backlash to the environmental damage that globalization has caused.

Opposition to globalization also emerged from more conservative circles, especially after the sharp economic downturn beginning in 2008. Britain's vote in 2016 to leave the European Union clearly represented a backlash against globalization, even as movements hostile to a more united Europe gained support in many countries. So too did the U.S. election of 2016, in which all of the candidates expressed reservations about international trade agreements as threatening American jobs. The most vociferous voice was that of the winner, Donald Trump, who in early 2017 withdrew the United States from the Trans-Pacific Partnership trade agreement and demanded a renegotiation of NAFTA with Mexico and Canada. Elsewhere as well — in Turkey, Russia, China, and India, for example — political leaders increasingly appealed to national pride and cultural purity. Observers wondered if this represented a rejection of earlier assumptions that international cooperation in reducing trade barriers fostered peace and prosperity for all concerned.

Producing and Consuming: The Shapes of Modern Societies

Technological innovation and economic globalization during the past century have dramatically reshaped human societies around the world. Further contributing to this reshaping of social structures have been the actions of state authorities through their laws, regulations, and policies. Broad global patterns such as the declining role of peasant farmers and the growing role of middle-class professionals found expression in many variations across the multiple divides of the modern world.

Life on the Land: The Decline of the Peasantry

AP* Continuity and Change

What global social changes have accompanied economic globalization?

A little over 20 percent of the world's population farmed full time in 2000, a dramatic drop from 66 percent in 1950 and around 80 percent in many preindustrial agricultural societies. In the second half of the twentieth century, the farming population declined by 80 percent in Western Europe and Japan, around 60 percent in the United States and Canada, and 50 percent or more in many parts

of Latin America, North Africa, and Southwest Asia. In communist Eastern Europe, the Soviet Union, and China, similar declines occurred a little later and especially when collectivization was abandoned after the late 1980s. One historian has described this development as “the death of the peasantry,” which has allowed “an absurdly tiny percentage” of the population “to flood ... the world with untold quantities of food.”¹⁵

What caused this dramatic decline? A major factor was mechanization, as machinery such as tractors and combines made farmers more productive, earlier in North America and Australia and later elsewhere in the world. Furthermore, many farmers in the Global North and some regions of the Global South (India, Argentina, and Brazil) also embraced Green Revolution innovations, including chemical fertilizers and new types of seed, that were initially developed between the 1930s and the late 1960s. By the 1970s a corn farmer in the United States was between 100 and 1,000 times more productive than his nineteenth-century counterpart, but costs were also much higher as expenditures on machinery, fertilizer, and diesel fuel soared. Both family farmers and managers for agribusiness companies had to master often complex new farming practices. Describing the impact of technology on his work, Ken Grimmsdell, whose company raised crops in the Midlands of England, noted in 2015: “A tractor can be controlled by satellite, drones can fly over a crop, record pictures and send them back to the office. The technology has made for better farming.”¹⁶ It also made for fewer farmers.

Undocumented immigration was a major campaign issue in the 2016 U.S. presidential election. President Donald Trump won the election based in part on a promise to build a border wall along the Mexican border.

Many of the most mechanized and efficient farms in the world remained dependent on seasonal labor at crucial moments in the agricultural year. The work of migrant laborers, often organized into teams that moved from place to place, was intense, repetitive, and sometimes dangerous, especially as the use of toxic pesticides increased with the Green Revolution. Migrant workers typically were outsiders in the communities where they worked and in the United States were often undocumented or possessed temporary work visas. Nevertheless, this difficult life attracted millions of Latin American and Caribbean migrants to the fields of the United States and similar numbers of Eastern Europeans to the farms of Western Europe following the enlargement of the European Union in the early twenty-first century.

Ever cheaper transportation costs created an increasingly global market for food, forcing farmers, often on different continents, to compete with each other. Trade deals exposed small-scale farmers in the Global South to the mechanized and heavily subsidized farming industries of the Global North. In 1994, NAFTA allowed corn from the United States to flood the Mexican market, forcing 2 million small farmers in Mexico to abandon its cultivation. In 2006, Tirso Alvares Correa worried that no one would be left to work land that his family had tilled for generations. “Free trade has been a disaster for us.... Corn from abroad is taking a toll.... We can’t sell our corn anymore.”¹⁷ Some displaced farmers found

work on large estates geared toward raising crops like avocados for export. Many others immigrated to the United States, with some finding work on American farms.

While farmers as a percentage of the population declined dramatically in the second half of the twentieth century, some 27 percent of the world's population, about 1.8 billion people, still earned their living from the land in 2006, more than the total world population in 1850. Most remained small-scale or subsistence cultivators, and in some regions farming populations grew rapidly, paralleling the growth of population generally. In Africa the number of full-time farmers nearly doubled between 1960 and 2000. Land reform movements also served to keep people on the land. In Mexico, for example, "land to the tiller of the soil" was a powerful rallying cry of the Mexican Revolution of 1910 in a country where some 97 percent of the land was owned by 1 percent of the population. Enshrined in a new constitution, land reform laws redistributed about half the total land to those who farmed between 1920 and 1940. Meanwhile, in the communist world, collectivization movements in the Soviet Union from the 1920s and in Eastern Europe and China in the immediate aftermath of World War II also had the effect of employing large numbers in agriculture even as collectives brought an end to private ownership of land. Nonetheless, after millennia during which 80 percent or more of people toiled on the land, the past century has witnessed those who farm shrink to a distinct minority of humankind.

The Changing Lives of Industrial Workers

The opening decades of the twentieth century brought considerable changes to the lives of millions who labored in factories. American industry pioneered the moving production line and “scientific management” that broke down more complex activities into simple steps. While increasing productivity substantially, these changes fundamentally altered the pace and nature of factory work. More jobs became repetitive and boring. The moving assembly line removed nearly all control over the pace of work from those who performed it. Some employers, like the car manufacturer Henry Ford, offered better pay and somewhat shorter hours to his workers to entice them into his factories, while union movements and social reformers pressed for worker’s rights, sometimes through strikes. Elements of these American innovations spread to factories in Europe, the Soviet Union, and to a lesser extent Japan by the 1930s.

AP[®] Causation

What effects does a consumer society have on social relationships?

In many heavily unionized industries, the two-day weekend became standard by the 1920s and along with higher wages created a growing culture of leisure and consumption, often called consumerism. In summarizing this development, one scholar has stated that “industrial cities became places of leisure as well as labor.”¹⁸ Shopping at department stores and attending movies or

sporting events emerged as popular pastimes among working-class families, who also increasingly purchased prepared foods rather than cooking. Fish and chips (French fries) became a particular favorite of the British working class, with over 30,000 shops across the country offering this new convenience food by the 1920s.

Plant closures during the Great Depression significantly disrupted the lives of factory workers, as did World War II through the rationing and physical destruction of wartime. But the shortage of wartime labor drew women into factories across the industrialized world in unprecedented numbers and also allowed them to fill positions traditionally reserved for men. After the war many women were forced to abandon the factories altogether or at least abandon “male” jobs. In the 1950s and 1960s, stable and well-paid workforces often represented by strong unions typified the industrial sectors of Japan, the United States, and Western Europe. After decades of depression and wartime scarcity, industrial workers everywhere reacted to the good times by embracing consumerism. By 1970 nearly all urban households in Japan owned the “big three” — a television, washing machine, and refrigerator. Between 1945 and 1960 companies in the United States quadrupled their collective advertising expenditure, reflecting the buying power of the American worker. Europeans consumed more but also emphasized leisure, as one month of paid annual vacation became standard in many industries. In the communist world, large factory workforces enjoyed similar job security, even if their economies proved unable to produce the variety of consumer goods available to workers elsewhere.

Further changes awaited factory workers in the later twentieth century. Liberalization of global trade, automation and robots, relocation of factories to places with cheaper labor costs, and the rapid growth of manufacturing in the Global South — all of this led to the decline or “rusting out” of many well-established industrial centers in parts of Western Europe and the United States and the displacement of many less-skilled workers. As the former Soviet Union and China opened up to global trade in the 1990s, many state-owned manufacturing enterprises collapsed or fell into decline, displacing many workers, even as a new factory working class formed in China’s coastal regions, where foreign investors had created new industrial operations. Closure of factories around the world tore at the social fabric of communities and led many to seek better employment opportunities elsewhere. Speaking in 2015 about his two teenage daughters, Mark Semande, a former worker at the closed Maytag appliance plant in Galesburg, Illinois, mused: “Maybe they could find jobs and live in the community but not if they want to do as well as [my wife and I].”¹⁹ Nonetheless, in some heavily industrialized regions, new, more efficient automated manufacturing allowed factories to survive and compete in the global market, but with far fewer and more highly skilled workers.



Denis Charlet/Getty Images

Closed Factories and Displaced Industrial Workers

As automation and outsourcing swept across the industrialized West, factories closed, employees lost their jobs, communities were disrupted, and protests ensued. Workers at a Goodyear tire plant in northern France responded to the company's plans to close the facility, eliminating some 1,000 jobs, by holding two managers hostage and setting fire to numerous tires in early 2014.

AP* Contextualization

What economic factors led to the situation depicted in the photograph?

Even as manufacturing declined in many of its traditional heartlands in the later twentieth century, it took root and thrived in new regions. Between 1980 and 2007 the global manufacturing workforce grew from 1.9 to 3.1 billion people, offering many new employment opportunities, especially in the developing world. Countries competed to attract manufacturers, luring them with weak labor laws, low wages, tax incentives, and special **export-processing zones (EPZs)**, where international companies could

operate with expedited building permits, exemptions from certain taxes and customs duties, and other benefits.

AP® DIGGING DEEPER

Another similarity between globalization and the Industrial Revolution is the use of child labor in some forms of production. Most child workers can be found in sub-Saharan Africa, South Asia, and Latin America.

Many of the conditions for workers remained much as they had been during the first Industrial Revolution. Women made up an important part of the global industrial workforce and typically earned less than men. At the turn of the twenty-first century, around 74 percent of the workers in the Philippine's EPZs were women who earned on average 54 percent of what their male counterparts did. Also mirroring the first Industrial Revolution, workers frequently labored in dangerous conditions that resulted in tragedies like the collapse of the Rana Plaza garment factory in Bangladesh in April 2013, which killed 1,135 workers and injured a further 2,500. In some regions like South Africa during the apartheid era or China during the 1980s and 1990s, migrants from the countryside who worked in industrial zones commonly lacked official residency and work privileges, limiting their ability to oppose the demands of their employers and access services like education or health care. But as manufacturing became established in new regions, workers often voiced dissatisfaction and sought better pay and working conditions. In Brazil, South Africa, and South Korea, labor movements emerged within a

generation of the auto industry establishing major production facilities.

The Service Sector and the Informal Economy

Beyond farm and factory, employment opportunities grew significantly in service industries, sales, and the knowledge economy, which included government, medicine, education, finance, communication, information technology, and media. Growth in these areas was driven in part by an emerging consumerism and increasing population and was encouraged by new communication and computation technologies, including the typewriter, telephone, and later the computer and the Internet. Some of these service sector enterprises employed highly educated, well-paid workers such as doctors, computer coders, and bankers, but many more were lower-skilled, lower-paid occupations such as cleaners, shopkeepers, taxi drivers, secretaries, and typists. Everywhere race and gender pay differentials existed, with jobs gendered female — manicurist, nurse, teacher — paying less than those gendered male — plumber, bank manager, engineer.

The last decades of the twentieth century witnessed a trend toward less stable employment in service industries and the knowledge economies of more developed regions as employers outsourced jobs to freelancers, independent contractors, contract workers, and temporary staffing agencies. Advances in telecommunications and the Internet allowed companies to

relocate jobs in the service industry (call centers, data entry) and knowledge economy (computer coding, editing) to lower-wage countries. At the opening of the twenty-first century, zero-hour contracts, which required employees to be on call without any guarantee of work, grew more common in the retail sector, and new ride-sharing apps competed with taxi firms. In what has been described as the new “gig economy,” jobs came with greater flexibility for workers but also less security, fewer fringe benefits, looser relationships with employers, and often longer workdays.

The [informal economy](#) (or “shadow” economy), which operated “off the books” and largely outside government regulation and taxation, grew rapidly as fewer employees worked in stable, permanent jobs. This growth occurred most notably in the Global South, where new immigrants to rapidly expanding cities often found employment as day laborers or small-scale traders and lived in crowded shantytowns, but it was also evident in the Global North. Greece’s black market reached 20 to 25 percent of its total economy in 2017, and in the United States, an estimated \$2 trillion of unreported income in 2012 suggested a substantial shadow economy. The expansion of such informal economies over the past several decades has led some scholars to conclude that the stable and well-defined workplaces in the mid-twentieth-century industrialized North were an aberration rather than a new norm in the world of work.

Global Middle Classes and Life at the Top

AP® DIGGING DEEPER

Access to more effective forms of birth control gave women in the Global North greater control over their fertility and led to a decreased family size in middle-class households in the late twentieth century.

A prosperous middle class in the Global North was a defining feature of the twentieth century. By the 1950s factory workers, tradesmen, and increasing numbers of service, sales, clerical, and knowledge economy workers came to view themselves as “middle class,” for they were earning stable wages that allowed them to live comfortably, own their homes, and secure access to health care, education, entertainment, and travel. In much of the Global South, “middle class” was defined differently — as those households earning significantly above the poverty line but less than the highest earners in their communities. In most developing countries, a large middle class of this kind only emerged at the opening of the twenty-first century. But by 2009, an estimated 1.8 billion people globally were “middle class.”²⁰ The shifting of manufacturing and some service and knowledge economy employment to the Global South was an important driver in this remarkable growth.



Glenna Gordon/© The New York Times/Redux

Middle-Class Life in Nigeria

One sign of an emerging middle class in the Global South was the proliferation of malls and huge retail outlets such as this Shoprite store, located in the new Delta Mall in Warri, Nigeria. Shoprite is Africa's largest food retailer, selling food, liquor, household goods, and small appliances. A recent customer commented: "A middle-class person can come into this mall and feel a sense of belonging."²²

AP* Analyzing Evidence

What aspects of this photo reflect a growing middle class?

However, at the opening of the twenty-first century, many in the global middle class felt that their position in society was insecure or under threat. In Europe, the United States, Japan, and other places in the industrial north, the middle class as a proportion of society has been stagnant or shrinking since the 1970s, and the

living standards of many declined even as economic growth continued in these regions. As one Chicago steelworker whose plant shut down in the 1980s put it: “I’m working harder, making less money, got less of a future.”²¹ Less secure employment, the loss of manufacturing jobs, immigration, and the decline of labor unions have all taken their toll on the middle class, sparking populist political backlashes such as Britain’s announced exit from the European Union in 2016 and the election of President Donald Trump in the United States. In the Global South as well, many in the middle class find their positions precarious. More than 60 percent of the middle class in Bolivia, Brazil, Chile, and Mexico work precariously within the informal economy, often running their own very small businesses.

The last several decades also produced economic winners. Never before had the richest 1 percent controlled so much wealth as they did at the opening of the twenty-first century. In 2016 an OXFAM study concluded that the eight richest people in the world possessed roughly the same amount of wealth as the poorest 3.5 billion. The gap between the pay of top executives and employees at major firms has widened dramatically. One commentator in 2011 described it as “The Winner-Take-Most Economy” where a small number of “superstar” performers enjoyed most of the newly generated wealth.²³

The richest 1 percent looked very different in 2000 than a century earlier. More were self-made, with fewer having inherited their wealth. In the West and some other places, the globalization and deregulation of the financial industry from the 1980s on allowed

some in the banking, private equity, and hedge fund industries to make fortunes even as a series of financial bubbles and collapses made finance more risky. At the same time, the remarkable growth of high tech and especially Internet businesses made billionaires out of a lucky few. Some 1 percenters from the Global South made their fortunes following decolonization by taking over the structures of the state, often through direct corruption, as in Nigeria, where billions in oil revenues were siphoned off into the personal accounts of officials. Similarly, following the collapse of the Soviet Union, well-connected individuals who frequently had held elite positions in the former regime purchased state assets on the cheap, becoming billionaires in the process.

AP* Comparison

How are the wealthy global elite different from the factory owners of the Industrial Revolution?

The newly enriched rubbed shoulders with one another and with more traditional elites while living global lifestyles almost unimaginable to the rest. Owning multiple houses in desirable locations — London, Dubai, Hong Kong, New York — and moving between them on private jets or on luxury yachts established their place in the new elite, as did participation in exclusive gatherings like the annual DAVOS summit in Switzerland. More so than in the past, the superrich possessed a shared international outlook, educational background, and experiences that made them a self-conscious global class. “A person in Africa who runs a big African bank and went to Harvard Business School has more in common

with me than he does with his neighbors, and I have more in common with him than I do with my neighbors,” observed the private equity banker Glen Hutchins.²⁴ At the opening of the twenty-first century, humankind had never been so collectively wealthy. That wealth lifted billions out of poverty and created a growing global middle class, but it also accumulated in the hands of a privileged few, creating an unprecedentedly wealthy global plutocracy.

Getting Personal: Transformations of Private Life

The public face of social life, expressed in work, class, income, and wealth, has a more private counterpart, experienced in marriage, family, sexuality, and gender roles. These elements of personal life also changed dramatically amid the technological and economic transformations of the past century. Increasingly, individuals had to make choices about intimate matters that were previously regarded as determined by custom or law — who to marry, how many children to bear, when to begin sexual activity, and what it meant to be male or female. Amid much diversity and variation, many people the world over have experienced and celebrated those changes as liberation from ancient constraints and social oppression, while many others have felt them as an assault on the natural order of things and a threat to ways of living sanctioned by religion and traditional moral codes. These diverse reactions have driven matters long considered private or unspeakable into the public sphere of controversy, debate, and political action.

Modernity and Personal Life

AP* Continuity and Change

In what ways has personal or private life been transformed over the past century?

Among the agents of change in personal life, none have been more fundamental than the multiple processes widely associated with modernity — science and technology, industrialization and urbanization, and globalization and migration. Consider, for example, their impact on family life, experienced earlier and most fully in the industrialized societies of Europe, North America, and Japan, but also more recently in the Global South.

As industrial and urban life took hold across the world during the past two centuries, large business enterprises and the state took over functions that families had previously performed. Production moved from family farms and workshops to factories, offices, and large-scale agricultural enterprises, and opportunities for work outside the home beckoned to growing numbers of women as well as men. Education became the task of state-run schools rather than families, and the primary role of children became that of student rather than worker. Families increasingly functioned primarily to provide emotional and financial security in a turbulent and rapidly changing world. In this setting, modern families became smaller as children were increasingly seen as economic burdens and as both men and women married later. Furthermore, family life grew less stable as divorce became far more frequent and the stigma attached to it diminished. Modern life also witnessed an increasing variety of family patterns across the world: patriarchal families of several generations living together; small nuclear families of mother, father, and children; single-parent families, usually headed by women; unmarried couples

living together, sometimes with children and often without; blended families as a result of second marriages; polygamous families; and gay and lesbian families.

AP® DIGGING DEEPER

The United Nations Declaration of Human Rights sought to protect the rights of women and declared that marriages should be entered into with the full consent of both individuals.

These broad patterns of change in family life at the global level hid a great deal of diversity. While family size has dropped sharply in much of Asia and Latin America during the past century, it has remained quite high in sub-Saharan Africa, where women in the early twenty-first century produced on average 5 children during their reproductive years, compared to a global average of 2.5. Divorce rates too varied widely in the early twenty-first century, with 50 percent or more of marriages ending in divorce in the United States, France, Spain, Cuba, Hungary, and the Czech Republic, compared to much lower rates in Chile (3 percent), Brazil (21 percent), Egypt (17 percent), Iran (22 percent), and South Africa (17 percent). Since the mid-1990s, China has experienced a dramatic increase in divorce, prompting the Chinese government to intervene to address the issue. Most of the world's marriages during the past century have involved one man and one woman, though polygamy remains legal in much of Africa and the Islamic Middle East, while same-sex marriages have gained a measure of acceptance at least in some cultures in recent decades. While the past century has generally favored free

choice or “love” marriages, many families in India and elsewhere still arrange marriages for their children.

Modern life has also deeply impacted sexuality. Technologies of contraception — condoms, IUDs, diaphragms, and above all “the pill” — have allowed many people to separate sexual life from reproduction. Especially since the 1960s, this has contributed to the emergence of a highly sexualized public culture in many parts of the world, expressed in advertising and in an enormous pornography industry with a global reach. One investigator reported on a remote village in the West African country of Ghana: “The village has no electricity, but that doesn’t stop a generator from being wheeled in, turning a mud hut into an impromptu porn cinema.”²⁵ Sex tourism has also become big business, with major destinations in Thailand, Indonesia, the Philippines, Colombia, Brazil, and the Netherlands. Movies, TV, newspapers, and magazines openly display or discuss all manner of sexual topics that would have been largely forbidden in public discourse only a century ago: premarital sex, homosexuality, gay marriage, LGBT rights, sexually transmitted diseases, birth control, abortion, teen pregnancy, and much more. Sex education in schools has spread globally to varying degrees, while provoking sharp controversy in many places.

Sex, in short, has come out of the closet during the past century. Unsurprisingly, this has been associated with a considerable increase in premarital sex in many parts of the world, with the vast majority of Americans and Europeans participating in such activity by the late 1960s. A rapidly industrializing China has witnessed

the frequency of premarital sex skyrocket since 1989, approaching levels in the United States.

But all of this has occurred in the face of much controversy and opposition. The hierarchies of the Catholic Church and many fundamentalist or evangelical Christian leaders have remained steadfastly opposed to the “sexual revolution” of the past century, even as many of their parishioners participate in it. Despite the sexual revolution, over 90 percent of Muslims in Indonesia, Jordan, Pakistan, Turkey, and Egypt found premarital sex unacceptable in the early twenty-first century, while fewer than 10 percent of the people in France, Germany, and Spain felt the same way.²⁶ Greater openness and assertiveness among gays and lesbians have triggered legal action against them, especially in Africa, where many countries have passed harsh antigay legislation, citing the AIDS crisis, a defense of traditional marriage, and the supposedly “un-African” character of homosexuality.

The State and Personal Life

States too have shaped personal life in the past century, as they grew more powerful and intrusive and as matters of marriage, family, gender, and sexuality became ever more entangled with politics. Nazi Germany, for example, prohibited birth control and rewarded large families during the 1930s in an effort to produce as many “good Germans” as possible. At the same time, they sterilized or executed those deemed “undesirable” and forbade marriage or sexual relations between Jews and Germans to prevent “contamination” of the Aryan race. For similar racial

reasons, South Africa under the apartheid regime legally prohibited both sexual relationships and marriage between whites and nonwhites. In the aftermath of World War II, the Soviet Union sharply limited access to all contraception in an effort to rebuild a population devastated by war.

But as concerns about population growth mounted in the 1970s and beyond, some states moved to limit the numbers of their people. Acting under a state of emergency, the government of India sterilized some 11 million men and women between 1975 and 1977, using a combination of incentives and compulsion to gain consent. China pursued population control on an even larger scale through its [one-child family policy](#), which lasted from 1980 until 2014. Under the pressure of financial incentives and penalties and intense pressure from local authorities, over 300 million women “agreed” to have IUD devices implanted, over 100 million were sterilized, and many were forced to undergo abortions.



Barry Lewis/Alamy

China's One-Child Family

China's vigorous efforts to limit its population growth represented a radical intrusion of state power into the private lives of its people. It was accompanied by a massive propaganda effort, illustrated by this urban billboard.

AP* Causation

What have been some of the consequences of the policy depicted in this image?

Communist regimes intervened in personal life in other ways as well. Among the earliest and most revolutionary actions of the new communist government in the Soviet Union were efforts at liberating and mobilizing women. Almost immediately upon coming to power, communist authorities in the Soviet Union declared full legal and political equality for women; marriage

became a civil procedure among freely consenting adults; divorce was legalized and made easier, as was abortion; illegitimacy was abolished; women no longer had to take their husbands' surnames; pregnancy leave for employed women was mandated; and women were actively mobilized as workers in the country's drive to industrialization. (See [Zooming In: Anna Dubova: A Russian Woman and the Soviet State](#).) During the 1920s, a special party organization called the [Women's Department](#) (Zhenotdel) organized numerous conferences for women, trained women to run day-care centers and medical clinics, published newspapers and magazines aimed at a female audience, provided literacy and prenatal classes, and encouraged Muslim women to take off their veils.

AP* Continuity and Change

In what ways did Atatürk change Turkish society as it moved from being the center of the Ottoman Empire to being a nation-state?

Elsewhere as well, states acted in favor of women's rights and gender equality, most notably in Turkey, a thoroughly Muslim country, during the 1920s and 1930s. Turkey had emerged as an independent state, led by Kemal Atatürk, from the ashes of the Ottoman Empire following World War I. In Atatürk's view, the emancipation of women was a cornerstone of the new Turkey and a mark of the country's modernization. In a much-quoted speech, he declared:

If henceforward the women do not share in the social life of the nation ... we shall remain irremediably backward, incapable of treating on equal

terms with the civilizations of the West.²⁷

AP* Comparison

Compare the modernization movements of Iran and Turkey.

Thus polygamy was abolished; women were granted equal rights in divorce, inheritance, and child custody; and in 1934 Turkish women gained the right to vote and hold public office, a full decade before French women gained that right. Public beaches were opened to women, and Atatürk encouraged them to discard the veil or head covering, long associated with Muslim piety, in favor of Western styles of dress. As in the early Soviet Union, this was a state-directed feminism, responsive to Atatürk's modern views, rather than reflecting popular demands from women themselves.

AP* Continuity and Change

What changes and continuities in women's lives resulted from the Iranian revolution?

But what the state granted to women, the state could also take away, as it did in Iran in the years following that country's Islamic revolution in 1979. The country's new Islamic government, headed by the Ayatollah Khomeini, moved to sharply tighten religiously inspired restrictions on women, while branding feminism and women's rights as a Western evil. By 1983, all women were required to wear loose-fitting clothing and the head

covering known as hijab, a regulation enforced by roving groups of militants, or “revolutionary guards.” Sexual segregation was imposed in schools, parks, beaches, and public transportation. The legal age of marriage for girls, set at eighteen under the prerevolutionary regime, was reduced to nine with parental consent. Married women could no longer file for divorce or attend school. Yet, despite such restrictions, many women supported the revolution and over the next several decades found far greater opportunities for employment and higher education than before. By the early twenty-first century, almost 60 percent of university students were women, women’s right to vote remained intact, and some loosening of earlier restrictions on women had become apparent.

ZOOMING IN 

Anna Dubova: A Russian Woman and the Soviet State



photo: Library of Congress, Prints and Photographs Division, LC-USW33-024241-C (P&P)

A 1941 image of a woman factory worker in Moscow.

Born into a large peasant family near Smolensk in western Russia in 1916, Anna Dubova lived through the entire communist period in her country.²⁸ Her experience illustrates the impact of state policies on the life of one individual seeking to navigate a communist system.

Anna was one of fourteen children, of whom seven survived. Her family was dominated by a strict, hardworking, and highly religious father, who was choirmaster of the local church. Anna's father was suspicious of the communists when they came to power the year after Anna's birth, but her grandmother was more forthright. "The forces of the Antichrist have triumphed," she declared. Nonetheless, her father accepted an appointment in 1922 as chairman of the village soviet, the new communist organ of local government. During the 1920s, the village and Anna's family flourished under Lenin's New Economic Policy, which briefly permitted a considerable measure of private enterprise and profit making. Her father even opened a small shop in the village, where he sold goods purchased in the city.

By 1928, however, everything changed as the Soviet regime, now under Joseph Stalin's leadership, abruptly moved to collectivize agriculture and root out *kulaks*, supposedly wealthy peasants who were thought to bear the germ of a hated capitalism. Because of her father's shop, the family was labeled as kulak and their property was confiscated. "I remember so well how Mama sat and cried when they took away the cow," Anna recalled years later. The family forestalled their expected deportation to the far north of the Soviet Union only by promising Anna, then just thirteen, in marriage to the local Communist Party secretary. The marriage never took place, however, and the family was forced to leave. Later, Anna was permitted to join her older sister in Moscow, but approval for that much-coveted move came at a very high price. Anna recalled, "I had to write out an official statement that I renounced my parents, that I no longer had any ties with them."

Thus Anna, a rural teenager, joined millions of other peasants who flocked to the city to pursue new opportunities that became available as the Soviet Union launched its industrialization drive. In Moscow, she gained a basic

education, a vocation in cake decorating, which she enjoyed, and a brief stint as a mechanic and chauffeur, which she detested. All the while the shadow of her kulak label followed her. Had it been discovered, she could have lost her job and her permission to live in Moscow. And so she married a party activist from a poor peasant family, she explained years later, “just so I could cover up my background.” Her husband drank heavily, leaving her with a daughter when he went off to war in 1941.

In the Soviet Union, the late 1930s witnessed the Terror when millions of alleged “enemies of the people” were arrested and hauled off to execution or labor camps. Anna recalled what it was like: “You’d come home and they’d say, Yesterday they took away Uncle Lesha.... You’d go to see a girlfriend, they’d say, We have an empty room now; they’ve exiled Andreitsev.” Like most people not directly involved, Anna believed in the guilt of these people. And she feared that she herself might be mistakenly accused, for those with a kulak label were particular targets of the search for enemies.

Beyond her kulak background, Anna also felt compelled to hide a deep religious sensibility derived from her childhood. She remembered the disappearance of the village priest, the looting of the churches, and the destruction of icons. And so she never entered a church or prayed in front of others. But she wore a cross under her clothing. “I never stopped [believing],” she recalled. “But I concealed it. Deep down ... I believed.” Nor did she ever seek to join the Communist Party, though it may well have advanced her career prospects and standard of living.

In the decades following World War II and especially after Stalin’s death in 1953, Anna’s life seemed to stabilize. She entered into a thirty-year relationship with a man and found satisfying work in a construction design office, though the lack of higher education and party connections prevented her from moving into higher-paid jobs. Looking back on her life, she regretted the communist intrusion, particularly in its Stalinist phase, into what she remembered as a happy childhood. She had come to value, perhaps nostalgically, the life of a peasant over that of an urban worker.

She reflected, “[As a peasant,] I would have lived on the fruits of my labor.... [Instead,] I’ve lived someone else’s life.”

QUESTIONS

In what ways did state policies shape Anna’s life? To what extent was she able to construct her own life within that system?

Feminism and Personal Life

A third source of change in personal life during the past century derived from social movements committed to liberation from ancient patterns of inequality and oppression. No expression of this global culture of liberation held a more profound potential for social change than feminism, for it represented a rethinking of the most fundamental and personal of all human relationships — that between women and men. Although feminism had begun in the West in the nineteenth century, it became global in the twentieth, as organized efforts to address the concerns of women took shape across the world.

AP* Causation

What were the causes of global feminism?

Western feminism had lost momentum as an organized movement by the end of the 1920s, when many countries in Western Europe and North America had achieved women’s suffrage. But it revived in the 1960s with a quite different agenda as women’s

participation in the paid workforce mounted rapidly. In France, for example, *The Second Sex*, by the writer and philosopher Simone de Beauvoir, appeared in 1949 arguing that women had historically been defined as “other,” or deviant from the “normal” male sex. The book soon became a central statement of a reviving women’s movement. Across the Atlantic, millions of American women responded to Betty Friedan’s book, *The Feminine Mystique* (1963), which disclosed the identity crisis of educated women, unfulfilled by marriage and motherhood. Some adherents of this [second-wave feminism](#) took up the equal rights agenda of their nineteenth-century predecessors, but with an emphasis now on employment and education rather than voting rights. A more radical expression of American feminism, widely known as “women’s liberation,” took broader aim at patriarchy as a system of domination, similar to those of race and class. One manifesto from 1969 declared:

We are exploited as sex objects, breeders, domestic servants, and cheap labor.

We are considered inferior beings, whose only purpose is to enhance men’s lives.... Because we live so intimately with our oppressors, we have been kept from seeing our personal suffering as a political condition.²⁹

Thus liberation for women meant becoming aware of their own oppression, a process that took place in thousands of consciousness-raising groups across the United States. Favoring direct action, some of these women disrupted the Miss America contest of 1968 while disposing of girdles, bras, high-heeled

shoes, tweezers, and other “instruments of oppression” in a Freedom Trashcan. They also brought into open discussion issues involving sexuality, insisting that free love, lesbianism, and celibacy should be accorded the same respect as heterosexual marriage.

Yet another strand of Western feminism emerged from women of color. For many of them, the concerns of white, usually middle-class, feminists were hardly relevant to their oppression. Black women had always worked outside the home and so felt little need to be liberated from the chains of homemaking. Whereas white women might find the family oppressive, African American women viewed it as a secure base from which to resist racism and poverty. Solidarity with black men, rather than separation from them, was essential in confronting a racist America.

AP* Comparison

How was feminism different in the Global South than it was in the Global North?

As women mobilized across Asia, Africa, and Latin America, they too faced very different situations than did white women in the United States and Europe. The predominant issues for **feminism in the Global South** — colonialism, racism, poverty, development, political oppression, and sometimes revolution — were not always directly related to gender. To many African feminists in the 1970s and later, the concerns of their American or European sisters were too individualistic, too focused on sexuality,

and insufficiently concerned with issues of motherhood, marriage, and poverty to be of much use. Furthermore, they resented Western feminists' insistent interest in cultural matters such as female genital mutilation and polygamy, which sometimes echoed the concerns of colonial-era missionaries and administrators. Western feminism could easily be seen as a new form of cultural imperialism.

During the colonial era, much of women's political activity was aligned with the struggle for independence. Later, women's movements in the Global South took shape around a wide range of issues. In the East African country of Kenya, a major form of mobilization was the "women's group" movement. Some 27,000 small associations of women, an outgrowth of traditional self-help groups, provided support for one another during times of need, such as weddings, births, and funerals, and took on community projects, such as building water cisterns, schools, and dispensaries. Some groups became revolving loan societies or bought land or businesses. One woman testified to the sense of empowerment she derived from membership in her group:

I am a free woman. I bought this piece of land through my group. I can lie on it, work on it, keep goats or cows. What more do I want? My husband cannot sell it. It is mine.³⁰

AP® DIGGING DEEPER

Many philanthropists in the Global North have focused on educating women in the Global South as a mechanism for bringing about gender economic equality. For example, in 2007 American Oprah Winfrey opened up the Leadership Academy for Girls in South Africa.

Elsewhere, other issues and approaches predominated. In the North African Islamic kingdom of Morocco, a more centrally directed and nationally focused feminist movement targeted the country's Family Law Code, which still defined women as minors. In 2004, a long campaign by Morocco's feminist movement, often with the help of supportive men and a liberal king, resulted in a new Family Law Code that recognized women as equals to their husbands and allowed them to initiate divorce and to claim child custody, all of which had previously been denied.

AP* Comparison

Compare the issues that were important to Western feminists and feminists from the Global South.

In Chile, a women's movement emerged as part of a national struggle against the military dictatorship of General Augusto Pinochet, who ruled the country from 1973 to 1990. Because they were largely regarded as "invisible" in the public sphere, women were able to organize extensively, despite the repression of the Pinochet regime. From this explosion of organizing activity emerged a women's movement that crossed class lines and party affiliations. Poor urban women by the tens of thousands organized soup kitchens, craft workshops, and shopping collectives, all aimed at the economic survival of their families. Smaller numbers of middle-class women brought more distinctly feminist perspectives to the movement and argued pointedly for "democracy in the country and in the home." This diverse

women's movement was an important part of the larger national protest that returned Chile to democratic government in 1990.

Perhaps the most impressive achievement of feminism in the twentieth century was its ability to project the “woman question” as a global issue and to gain international recognition for the view that “women’s rights are human rights.” Like slavery and empire before it, patriarchy lost at least some of its legitimacy during this most recent century. Feminism registered as a global issue when the United Nations (UN), under pressure from women activists, declared 1975 as International Women’s Year and the next ten years as the Decade for Women. By 2006, 183 nations, though not the United States, had ratified a UN Convention on the Elimination of All Forms of Discrimination against Women, which committed them to promote women’s legal equality, to end discrimination, to actively encourage women’s development, and to protect women’s human rights. Clearly, this international attention to women’s issues set a global standard to which feminists operating in their own countries could aspire.

AP* Argument Development

Which was more important in shaping the history of the past century: impersonal forces (such as technological innovation or economic change) or the deliberate actions of human beings (such as social movements and government policies)?

But feminism generated a global backlash among those who felt that its agenda undermined family life, the proper relationship of

men and women, and civilization generally. To Phyllis Schlafly, a prominent American opponent of equal rights for women, feminism was a “disease” that brought in its wake “fear, sickness, pain, anger, hatred, danger, violence, and all manner of ugliness.”³¹ In the Islamic world, Western-style feminism, with its claims of gender equality and open sexuality, was highly offensive to many and fueled movements of religious revivalism that invited or compelled women to wear the veil and sometimes to lead highly restricted lives. The Vatican, some Catholic and Muslim countries, and at times the U.S. government took strong exception to aspects of global feminism, particularly its emphasis on reproductive rights, including access to abortion and birth control. Many African governments and many African men defined feminism of any kind as “un-African” and associated with a hated colonialism. Feminist support for gay and lesbian rights only solidified opposition to women’s rights activists within socially conservative circles internationally. Thus feminism was global as the twenty-first century dawned, but it was very diverse and much contested.

REFLECTIONS

History in the Middle of the Stream

Historians are usually more at ease telling stories that have clear endings, such as those that describe ancient Egyptian civilization, the Atlantic slave trade, or the French Revolution. There is a finality to these stories and a distance from them that makes it easier for historians to assume the posture of detached observers, even if their understandings of those events change over time. Finality, distance, and detachment are harder to come by when historians are describing the events and processes of the past century, for many of these stories are clearly unfinished. Technological innovation, population growth, globalization, and climate change — all of these are ongoing processes, their outcomes unknown and unknowable. In dealing with such matters, historians write from the middle of the stream, often uncomfortably, rather than from the banks, where they might feel more at ease.

In part, that discomfort arises from questions about the future that such issues inevitably raise. Should historians speculate about “what’s next?” when the processes they describe in the past bump up against the present and future? Many people expect that some understanding of the past gives historians a unique insight into what is coming next. But historians themselves are often rather cautious about predictions because they are so aware of the

unexpectedness and surprising quality of historical change. Fifty years ago, who could have anticipated the Internet or China's massive industrial growth?

And yet questions about the future are legitimate and important. Present-day issues and their possible futures encourage historians to look at the past in different ways. It is surely no accident that women's history and environmental history have flourished in recent decades, as feminism and environmentalism have achieved global prominence. And for individuals seeking guidance about the future, history is just about the only guide we have. As the nineteenth-century Danish philosopher Søren Kierkegaard remarked: "Life can only be understood backward, but it is lived forward." So, like everyone before us, we stumble on, both individually and collectively, largely in the dark, using analogies from the past, tentatively, as we make our way ahead.

These vast uncertainties about the future provide a useful reminder that although we know the outcomes of earlier human stories — the Asian and African struggles for independence, for example — those who lived that history did not. Such awareness can perhaps engender in us a measure of humility and greater sympathy with those whose lives we study. However we may differ from our ancestors across time and place, we share with them an immense ignorance about what the future holds.

Chapter Review

AP[®] Key Terms

[age of fossil fuels](#)

[communication revolution](#)

[economic globalization](#)

[Asian Tigers](#)

[Bretton Woods system](#)

[transnational corporations](#)

[World Trade Organization \(WTO\)](#)

[North American Free Trade Agreement \(NAFTA\)](#)

[consumerism](#)

[export-processing zones \(EPZs\)](#)

[service sector](#)

[informal economy](#)

[one-child family policy \(China\)](#)

[Women's Department](#)

[second-wave feminism](#)

[feminism in the Global South](#)

Big Picture Questions

1. How did the energy and technology revolutions impact economic development during the past century?
2. What have been the costs and benefits of globalization for the world economy and the lives of workers since

1900?

3. What social, political, and cultural norms were challenged by women in the twentieth century?
4. How have the global developments examined in this chapter shaped your own life and community?
5. **AP® Making Connections:** To what extent did the processes discussed in this chapter (energy and technological change, globalization, and feminism) have roots in the more distant past? In what respects did they represent something new?

Next Steps: For Further Study

The Cambridge World History, vol. 6: *Production, Consumption and Connection 1750–Present*, edited by J. R. McNeill and Kenneth Pomeranz (2015). An extensive collection of essays by leading figures in their fields.

Nayan Chanda, *Bound Together: How Traders, Preachers, Adventurers, and Warriors Shaped Globalization* (2007). An engaging, sometimes humorous, long-term view of the globalization process.

Sebastian Conrad, *What Is Global History?* (2016). A short introduction to the concepts of global history and globalization.

Chrystia Freeland, *Plutocrats: The Rise of the New Global Super-Rich and the Fall of Everyone Else* (2012). An insightful look at the lives and lifestyles of the 1 percent.

Jeffrey A. Frieden, *Global Capitalism: Its Fall and Rise in the Twentieth Century* (2006). A thorough, thoughtful, and balanced history of economic globalization.

Michael Hunt, *The World Transformed* (2015). A thoughtful global history of the second half of the twentieth century.

Bonnie G. Smith, ed., *Global Feminisms since 1945* (2000). A series of essays about feminist movements around the world.

Jörn Barkemeyer and Jan Künzl, "Globalization," WissensWerte, 2011, found on YouTube. A brief eight-minute animated primer on the causes and consequences of globalization by two German filmmakers who produce video clips dealing with contemporary political themes.

"Women in Wartime," found on the site www.iwm.org.uk. A website of the British Imperial War Museum illustrating the impact of war on the lives of British women in the twentieth century.

AP® SKILLS WORKSHOP

Continuity and Change Arguments

In this workshop, we will work with primary sources in order to develop a source-based continuity and change argument, in preparation for the Document-Based Question on the AP® exam.

UNDERSTANDING CONTINUITY AND CHANGE ARGUMENTS

Historians create a continuity and change argument when they want to evaluate how processes, events, or civilizations have changed or stayed the same. One historian might argue that there are more changes than continuities, for example, while another might conclude that there are more continuities than changes.

A continuity and change argument is not merely a listing of changes and continuities. It is, rather, analytical and evaluative. This means that it takes a position. For example, you might argue that trade has changed *more* than it has stayed the same over a one-hundred-year span. Or you could argue for what you think the most interesting or significant change was over that period. What you wouldn't argue is that trade changed over that period. That's obvious and doesn't need to be argued.

You would then find evidence and build your argument. But keep in mind that historians don't pick and choose only the evidence that supports their argument. They see what's out there and allow

the evidence to support, qualify, or even modify their argument. One way to do this is to bundle evidence into two categories: the main argument and the counterargument. Often, the counterargument is signaled in the thesis statement with words such as “although” and “however.”

CONTINUITY AND CHANGE ARGUMENTS ON THE AP® WORLD HISTORY EXAM

On the AP® exam, continuity and change over time is one of three reasoning skills that will be tested on the Document-Based Question and the Long-Essay Question. As you will remember from the workshop on building a historical argument (in [Chapter 11](#)), the difference between these two essay types is that the Document-Based Question requires you to use the primary source documents that are provided to weave together an argument (along with one outside piece of evidence, if you want to score that extra point), while the Long-Essay Question will require you to use the information you have learned in the world history course as evidence. These two essays make up 40 percent of the exam. Thus, knowing how to create a continuity and change argument is critical.

WRITING A CONTINUITY AND CHANGE ARGUMENT

As you will remember from the workshop on historical arguments, creating an argument (especially one for the AP® exam) involves several specific moves:

- contextualization in an intro paragraph

- thesis that addresses the prompt using a specific historical reasoning skill
- topic sentences at the beginning of each paragraph that tie back to the thesis
- evidence that supports the thesis
- analysis/reasoning that shows how the evidence supports the thesis

Structuring Your Continuity and Change Argument

Continuity and change arguments have the counterargument built right in: if you're arguing that there is more continuity, then the counterargument should address the changes, and vice versa. As a result, there are two common options for structuring a continuity and change argument:

- Option 1 is that you have one paragraph on continuities, and one paragraph on changes.
- Option 2 is having one paragraph showing continuity and change on a single topic, and the second paragraph showing continuity and change on a second topic.

As an example, let's say you're discussing the changes and continuities of Chinese culture as it transitioned from the Ming to the Qing dynasty. If you take Option 1, you would first discuss continuities in Chinese culture as the dynasties transitioned from Ming rule to Qing rule, and then discuss the changes in the next paragraph. Or, if you take Option 2, you might discuss the continuities and changes in political structures in the first paragraph and then continuities and changes in social structures in the second paragraph. Remember that Option 2 has to be by

topic. But, be careful! You are not comparing the Chinese under the Qing to the Chinese under the Ming. This is not a comparison. You are detailing how Chinese culture has continued and changed.

A Model of a Continuity and Change Argument

Let's look at an example of a continuity and change argument from this chapter:

Access to the stored energy of fossil fuels — coal, oil, and natural gas — has provided the foundation of the modern world economy, beginning with the Industrial Revolution in the nineteenth century. But it was the twentieth century that became the age of fossil fuels as their consumption skyrocketed. Coal production increased by some 700 percent during that century, and in its second half oil overtook coal as the dominant source of energy. Natural gas became a growing element in the energy equation in the latter decades of the century. And beyond fossil fuels, the energy contained within the nucleus of atoms, as well as that derived from wind, flowing water, and sunlight, added modestly to global energy consumption. Nonetheless, by 2000 fossil fuels still provided about 80 percent of the energy that powered the world economy.

Contextualization
Claim of change
Evidence of change
Counter-argument addressing continuity

Description

The text reads as follows:

Access to the stored energy of fossil fuels (hyphen) coal, oil, and natural gas (hyphen) has provided the foundation of the modern world economy, beginning with the Industrial Revolution in the nineteenth century. [A corresponding note reads Contextualization.] But it was the twentieth century that became the age of fossil fuels as their consumption skyrocketed. [This sentence is highlighted and a note referring to it reads Claim of change.] Coal production increased by some 700 percent during that century, and in its second half oil overtook coal as the dominant source of energy. Natural gas became a growing element in the energy equation in the latter decades of the century. And beyond fossil fuels, the energy contained within the

nucleus of atoms, as well as that derived from wind, flowing water, and sunlight, added modestly [A note referring to the rest of the paragraph reads Evidence of change.]

The text reads as follows: to global energy consumption. Nonetheless, by 2000 fossil fuels still provided about 80 percent of the energy that powered the world economy. [A corresponding note reads Counterargument addressing continuity.]

This paragraph is a continuity and change argument in miniature. The authors set up the context and put forth the claim that things have changed more than they've stayed the same with regard to energy production. Last, the authors address the counterargument in the form of a continuity. If you wish to expand upon this with more context, perhaps write a separate paragraph for changes with more evidence and discussion, and then make the continuity counterargument its own paragraph. Add a conclusion summarizing your findings, and you have a Long-Essay response that is fit for the AP® exam.

If you are working on the Document-Based Question, setting up your essay will be essentially the same as what we discussed above, with the difference being that your paragraphs have to speak to the evidence found in the documents in addition to addressing the prompt.

BUILDING AP® SKILLS

1. **Activity: Writing Continuity and Change Thesis**

Statements. Using the information in the section "[Harnessing](#)

[Energy: Transportation Breakthroughs](#)” as your evidence, write a thesis statement for the prompt that follows.

Remember that a good thesis needs to answer the prompt, be argumentative, provide a roadmap for the essay, and address the counterargument.

Prompt: Evaluate the extent to which transportation technology changed in the twentieth century.

2. **Activity: Building a Continuity and Change Argument**

Paragraph. Based on the thesis statement addressing the prompt that follows, create one body paragraph of a continuity and change argument essay. You will need to decide whether you want to create a paragraph of continuities, a paragraph of changes, or a paragraph centered on a topic that encompasses both continuities and changes. Begin by filling in the template below using the information in the section called “[Harnessing Energy: Communications and Information Breakthroughs](#)” for your evidence. Then write the paragraph, being sure to analyze every piece of evidence to show how it connects back to the thesis.

Prompt: Analyze the extent to which communication and information technology changed in the twentieth century.

Thesis: Although some forms of communication invented in the nineteenth century, such as the telephone and telegraph, continued to play an important role in global communication, innovations in the twentieth century have transformed communications and created an information age.

Topic sentence:

Evidence A:

Evidence B:

Evidence C:

Analysis:

3. Activity: Creating a Source-Based Continuity and Change Argument. Based on the prompt below, use the [Working with Evidence](#) section of this chapter to create a contextualizing intro, a thesis, and two topic sentences for paragraphs that include at least three points of evidence and an analysis that shows how the evidence supports the thesis. Then, select the evidence in the documents you would use to support your argument.

Prompt: Using the documents provided, evaluate the extent to which global feminism has resulted in widespread societal change.

Intro/Context:

Thesis:

Topic sentence 1:

Evidence A:

Evidence B:

Evidence C:

Analysis:

Topic sentence 2:

Evidence A:

Evidence B:

Evidence C:

Analysis:

Global Feminism

With its focus on equal rights and opportunities for women, modern feminism has challenged the most ancient and perhaps deeply rooted of human inequalities — that of patriarchy or the dominance of men over women. Beginning in Western Europe and the United States during the nineteenth century, it was born in the context of democratic gains for men from which women were excluded. Like science, industrialism, socialism, and electoral democracy, feminism was a Western cultural innovation that acquired a global reach during the most recent century.

In doing so, feminism has found expression in many voices, giving rise to much controversy and many questions within feminist circles. How relevant has mainstream Western feminism been to women of color in the West and in the developing countries? To what extent do all women share common interests? In what ways do differences of class, race, nation, religion, sexual orientation, and economic condition generate quite distinct feminist agendas? How important is sexual freedom to the feminist cause? What tactics are most effective in realizing the varying goals of feminists? The documents that follow provide a sample of the divergent voices in which global feminism has been articulated during the past century.

LOOKING AHEAD

DOING HISTORY

Consider the ways in which global feminists have championed broad changes in society.

SOURCE 14.1 Western Feminism in the Twenty-First Century

In the West, where modern feminism had begun, a new phase of that movement took shape during the 1960s and after. Moving well beyond the earlier focus on suffrage and property rights, “second-wave” feminists gave voice to a wide range of new issues: the value of housework, discrimination in the workplace, media portrayal of women, sexuality and the family, reproductive rights, lesbianism, violence against women, pornography, and prostitution.

At the opening of the twenty-first century, Western feminists continued to advance a broad agenda, as reflected in the two images that constitute [Source 14.1](#). [Source 14.1A](#) depicts a 2012 slutwalk in London protesting against rape culture. This march was one of many around the world, the first of which occurred in Canada in 2011 when a policeman told a group of students that in order to avoid being raped “women should avoid dressing like sluts.” [Source 14.1B](#) documents a 2017 protest in Toulouse, France, that advocated for women’s rights in the workplace, another major goal of modern Western feminism. The banner in the foreground reads, “Precarious, underpaid, harassed. It’s enough!”

SOURCE 14.1A *A Slutwalk Protest in London* | 2012



Patricia Phillips/Alamy

Questions to Consider

1. In what way is this slutwalk challenging social norms?
Why would feminists use tactics such as these?

SOURCE 14.1B *A Demonstration for Women Workers' Rights in Toulouse, France* | 2017



NurPhoto/Getty Images

Questions to Consider

1. What are the specific concerns of working women, as expressed in this protest?
2. What do the issues raised by participants and the types of protest depicted in these two images reveal about Western feminism in the first decades of the twenty-first century?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the tactics that twenty-first-century feminists use to challenge inequality.



SOURCE 14.2 Black American Feminism

Within North American feminism, a distinctive voice arose among women of color — especially blacks and Hispanics. Many among them resented the claims of white, middle-class feminists to speak for all women and objected to the exclusive prominence given to gender issues. Capitalism, race, class, and compulsory heterosexuality, they insisted, combined with patriarchy to generate an interlocking system of oppression that was unique to women of color. Such a perspective is reflected in the 1977 statement of the Combahee River Collective, a black feminist organization.

COMBAHEE RIVER COLLECTIVE | *A Black Feminist Statement* | 1977

Section 1

We are a collective of Black feminists who have been meeting together since 1974.... [W]e are actively committed to struggling against racial, sexual, heterosexual, and class oppression ... based upon the fact that the major systems of oppression are interlocking....

[W]e find our origins in the historical reality of Afro-American women's continuous life-and-death struggle for survival and liberation.... Black women have always embodied an adversary stance to white male rule.... Black feminist politics also have an obvious connection to movements for Black liberation, particularly those of the 1960s and 1970s.... It was our experience and disillusionment within these liberation movements, as well as experience on the periphery of the white male left, that led to the

need to develop a politics that was anti-racist, unlike those of white women, and anti-sexist, unlike those of Black and white men.... [A]s we developed politically we [also] addressed ourselves to heterosexism and economic oppression under capitalism....

Questions to Consider

1. Describe the context of this statement. How was black feminism a response to the various protest movements of the 1960s?
2. What issues divide black and white feminists in the United States, according to this section?

Section 2

Although we are feminists and Lesbians, we feel solidarity with progressive Black men and do not advocate the fractionalization that white women who are separatists demand.... We struggle together with Black men against racism, while we also struggle with Black men about sexism.... We are socialists because we believe that work must be organized for the collective benefit of those who do the work and create the products, and not for the profit of the bosses.... We need to articulate the real class situation of persons ... for whom racial and sexual oppression are significant determinants in their working/economic lives.... No one before has ever examined the multilayered texture of Black women's lives.... "Smart-ugly" crystallized the way in which most of us had been forced to develop our intellects at great cost to our "social" lives.... We have a great deal of criticism and loathing for

what men have been socialized to be in this society ... [b]ut we do not have the misguided notion that it is their maleness, per se — i.e., their biological maleness — that makes them what they are.

Questions to Consider

1. In what ways do the authors critique U.S. society and also other feminists?
2. How is socialism related to feminism according to this section?

Section 3

The major source of difficulty in our political work is that we are ... trying ... to address a whole range of oppressions.... We do not have racial, sexual, heterosexual, or class privilege to rely upon.... The psychological toll of being a Black woman and the difficulties this presents in reaching political consciousness and doing political work can never be underestimated.... As an early group member once said, “We are all damaged people merely by virtue of being Black women.” ... The material conditions of most Black women would hardly lead them to upset both economic and sexual arrangements that seem to represent some stability in their lives.... Accusations that Black feminism divides the Black struggle are powerful deterrents to the growth of an autonomous Black women’s movement.

Questions to Consider

1. Why do the authors believe that black women are “damaged people”?
2. What difficulties have black American feminists experienced in gaining support for their movement?

Section 4

The inclusiveness of our politics makes us concerned with any situation that impinges upon the lives of women, Third World and working people.... One issue that is of major concern to us and that we have begun to publicly address is racism in the white women’s movement.... Eliminating racism in the white women’s movement is by definition work for white women to do, but we will continue to speak to and demand accountability on this issue....

Source: Zillah R. Eisenstein, ed., *Capitalist Patriarchy and the Case for Socialist Feminism* (New York: Monthly Review Press, 1979), 362–72.

Questions to Consider

1. In what ways does this statement pose a challenge to white feminists?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the extent to which the authors advocated a distinct type of feminism.



SOURCE 14.3 Communist Feminism

Following the Russian Revolution of 1917, the communist Soviet Union was the site of a remarkable experiment in state-directed feminism. (See “The State and Personal Life” earlier in this chapter.) Early on women were granted full legal and political equality with men, divorce was legalized, and pregnancy leave was mandated for employed women. As part of a determined drive to industrialize the country, authorities also sought to liberate women from household responsibilities so that they could work outside the home. This poster from 1949 advertises the support available to Soviet women who chose to pursue careers in industry. The poster caption reads, “The broad development of a network of nursery schools, kindergartens, dining rooms and laundries will provide for the participation of women in socialist construction.”

Soviet Poster Advertising Support for Women Workers | 1949



Photo 12/Getty Images

Description

The poster shows a woman bathing several kids, a woman standing in front of a newspaper printing machine in a newspaper office, a woman teaching aerobics to kids, two women working in a kitchen, and a few women serving food in a restaurant. The top of the poster has a Russian script.

Questions to Consider

1. How would you describe the woman in the center of the poster? What do you think the artist wanted to convey about her?
2. How are the specific services promised to women in the poster text depicted in the images? How might state provision of these services alter the daily life and family dynamics of working women?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the Soviet state's purpose in producing this poster. Was it promoting women's liberation, or did it simply want more people involved in production?



SOURCE 14.4 Islamic Feminism

Beyond the Western world and the communist world, modern feminism has also found expression in the developing countries (see “Feminism and Personal Life” earlier in this chapter).

Nowhere has this provoked greater controversy than in the Islamic world. For a few women, exposure to Western gender norms and

liberal thought has occasioned the abandonment of Islam altogether. Far more common have been efforts to root gender equality in both personal and public life within the traditions of Islam. Such was the argument of Benazir Bhutto, several times the prime minister of Pakistan, in a speech delivered to a United Nations conference on women in 1995.

BENAZIR BHUTTO | *Politics and the Muslim Woman* | 1995

Section 1

I stand before you not only as a Prime Minister but as a woman and a mother proud of her cultural and religious heritage, a woman sensitive to the obstacles to justice and full participation that still stand before women in almost every society on earth. As the first woman ever elected to head an Islamic nation, I feel a special responsibility towards women's issues and towards all women. And as a Muslim woman, I feel a special responsibility to counter the propaganda of a handful that Islam gives women a second-class status. This is not true. Today the Muslim world boasts three women Prime Ministers, elected by male and female voters on our abilities as people, as persons, not as women. Our election has destroyed the myth built by social taboo that a woman's place is in the house, that it is shameful or dishonourable or socially unacceptable for a Muslim woman to work. Our election has given women all over the Muslim world moral strength to declare that it is socially correct for a woman to work and to follow in our footsteps as working women and working mothers. Muslim women have a special responsibility to help

distinguish between Islamic teachings and social taboos spun by the traditions of a patriarchal society....

Questions to Consider

1. What message does Bhutto feel that her election and the election of other female Muslim heads of state provide to Muslim women everywhere?
2. In what ways does Bhutto offer a feminist critique of Islamic teachings on gender?

Section 2

In distinguishing between Islamic teachings and social taboos, we must remember that Islam forbids injustice; injustice against people, against nations, against women. It shuns race, colour, and gender as a basis of distinction amongst fellow men. It enshrines piety as the sole criteria for judging humankind. It treats women as human beings in their own right, not as chattels. A woman can inherit, divorce, receive alimony and child custody. Women were intellectuals, poets, jurists and even took part in war. The Holy Book of the Muslims refers to the rule of a woman, the Queen of Sabah. The Holy Book alludes to her wisdom and to her country being a land of plenty. The Holy Prophet (peace be upon him) himself married a working woman. And the first convert to Islam was a woman, Bibi Khadija. Prophet Muhammad (peace be upon him) emphatically condemned and put an end to the practice of female infanticide in pre-Islamic Arabia. The Holy Quran reads:

When news is brought to one of them, of the birth of a female (child),

his face darkens and he is filled with inward grief what shame does he hide himself from his people because of the bad news he has had. Shall he retain it on sufferance and contempt, or bury it in the dust. Ah! what an evil choice they decide on (Surah Al-Nahl, Ayat 57, 58, 59)

Ladies and gentlemen! How true these words ring even today.

Questions to Consider

1. How does Bhutto account for the inequality of women in so many Muslim societies?

Section 3

How many women are still “retained” in their families “on sufferance and contempt” growing up with emotional scars and burdens. How tragic it is that the pre-Islamic practice of female infanticide still haunts a world we regard as modern and civilized. Girl children are often abandoned or aborted. Statistics show that men now increasingly outnumber women in more than 15 Asian nations. Boys are wanted. Boys are wanted because their worth is considered more than that of the girl. Boys are wanted to satisfy the ego: they carry on the father’s name in this world. Yet too often we forget that for Muslims on the Day of Judgement, each person will be called not by their father’s name but by the mother’s name.... And it [the aborting or killing of female babies] continues, not because of religion in the case of Pakistan, but because of social prejudice. The rights Islam gave Muslim women have too often been denied.

Source: United Nations, Fourth World Conference on Women, September 4, 1995, <http://www.un.org/esa/gopher-data/conf/fwcw/conf/gov/950904202603.txt>, made available by the United Nations.

Questions to Consider

1. How effective is Bhutto's use of scripture to defend feminist principles?
2. How might you compare Bhutto's case for feminism with those of Westerners and communists in the preceding documents?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which Bhutto both defended Islam and challenged Islamic societies.



SOURCE 14.5 Mexican Zapatista Feminists

Mexican feminists, like those in much of Latin America, have operated in societies shaped by widespread poverty, sharp class inequalities, racial and ethnic conflict, and frequently authoritarian or corrupt governments. Thus feminists have often sought to address the ways in which multiple sources of oppression, not only gender relations, affect both women and men. Such was the case in the Zapatista rebellion that erupted in 1994 among the Maya people in the Chiapas region of southern Mexico. It was a protest against a long history of injustice and impoverishment for indigenous peoples. Women activists within this largely peasant

movement had to confront the sexist attitudes of their male comrades as well as an oppressive Mexican government that marginalized its Maya citizens. Although they usually rejected the “feminist” label, these women articulated their demands in an Indigenous Women’s Petition ([Source 14.5A](#)) and succeeded in embedding their concerns in a Women’s Revolutionary Law ([Source 14.5B](#)).

SOURCE 14.5A *Indigenous Women’s Petition* | March 1, 1994

We, Indigenous campesino women, demand the immediate solution to our urgent needs, which the government has never resolved:

A: Childbirth clinics with gynecologists....

B: That child care facilities be built in the communities.

C: We ask the government to send sufficient food for the children in all rural communities including: milk, cornflour, rice, corn, soy, oil, beans, cheese, eggs, sugar, soup, oats, etc.

D: That kitchens and dining halls be built for the children in the communities....

E: We demand the construction of community corn dough mills and tortillerías based on the number of families in each community.

F: That they give us poultry, rabbit, sheep and pig farm projects, and also that we be provided with technical assistance and veterinarians.

G: We ask for bakery projects, which include the provision of ovens and ingredients.

H: We want artisan workshops to be built, equipped with machinery and raw materials.

I: Markets in which to sell our crafts at fair prices.

J: That schools be built where women can get technical training.

K: That there be preschools and maternal schools in rural communities, where children can play and grow in a morally and physically healthy way.

L: That as women we have sufficient transportation for the products we produce in our various projects.

Source: *Zapatistas! Documents of the New Mexican Revolution (December 31, 1993–June 12, 1994)* (New York: Autonomedia, 1994), 243, accessed January 9, 2018, http://lanic.utexas.edu/project/Zapatistas/Zapatistas_book.pdf.

Questions to Consider

1. How would you describe the issues that this document articulates? How does it reflect class, ethnic, and gender realities of Mexican life?

2. Should this document be regarded as feminist? Why or why not?
3. What similarities do you find between what the Zapatista movement demanded and what the Soviet government offered in [Source 14.3](#)?

SOURCE 14.5B *The Women's Revolutionary Law* | January 1, 1994

[T]aking into account the situation of the woman worker in Mexico, the revolution supports their just demands for equality and justice in the following Women's Revolutionary Law.

First: Women, regardless of their race, creed, color or political affiliation, have the right to participate in the revolutionary struggle in a way determined by their desire and capacity.

Second: Women have the right to work and receive a just salary.

Third: Women have the right to decide the number of children they will have and care for.

Fourth: Women have the right to participate in the affairs of the community and hold positions of authority if they are freely and democratically elected.

Fifth: Women and their children have the right to primary attention in matters of health and nutrition.

Sixth: Women have the right to an education.

Seventh: Women have the right to choose their partner, and are not to be forced into marriage.

Eighth: Women shall not be beaten or physically mistreated by their family members or by strangers. Rape and attempted rape will be severely punished.

Ninth: Women will be able to occupy positions of leadership in the organization and hold military ranks in the revolutionary armed forces.

Source: *Zapatistas! Documents of the New Mexican Revolution (December 31, 1993–June 12, 1994)* (New York: Autonomedia, 1994), 38-39, accessed January 9, 2018, http://lanic.utexas.edu/project/Zapatistas/Zapatistas_book.pdf.

Questions to Consider

1. Which of these demands might provoke the strongest male resistance? Why?
2. To what extent did the Zapatista agenda go beyond what Soviet and Chinese communists offered to women?

AP® ANALYZING HISTORICAL EVIDENCE

1. Why might Zapatista women have rejected the “feminist” label? Should they have accepted it?

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:**
Evaluate the extent to which modern feminism has

encouraged a broader transformation of societies.

2. **AP® Comparison:** What variations or conflicting feminist perspectives can you identify in these sources? What accounts for those differences?
3. **AP® Continuity and Change:** How do you think nineteenth-century Western feminists would have responded to each of these twentieth-century statements (see [“Feminist Beginnings” in Chapter 8](#))?
4. **AP® Argument Development:** What aspects of global feminism were most revolutionary, liberating, or threatening to established authorities and ways of living? To what extent do you think the goals of these varying feminist efforts have been realized?

AP® HISTORIANS' VOICES

Feminism: Tensions and Resistance

The globalization of the feminist movement after 1960 has transformed its scope and impact while also creating new tensions both within the movement and in the wider society. The two historians' voices that follow offer broad assessments of feminism. In [Voice 14.1](#) Merry Wiesner-Hanks examines the movement's globalization after 1960 and the tensions that emerged among feminists. In [Voice 14.2](#) Peter Stearns explores the different countercurrents that have resisted feminism since the 1960s.

VOICE 14.1

Merry Wiesner-Hanks on International Feminism | 2011

By the 1960s, women in many parts of the world were dissatisfied with the pace at which they were achieving political and legal equality, and a second-wave women's movement began, often termed the "women's liberation movement." Women's groups pressured for an end to sex discrimination in hiring practices, pay rates, inheritance rights, and the granting of credit, they opened shelters for battered women, day care centers, and rape crisis centers, and pushed for university courses on women, and laws against sexual harassment. In Western countries they pushed for abortion rights, and in India they mobilized against dowries and dowry-related deaths. By the early 1970s, advocates of rights for

homosexuals had also mobilized in many countries, sponsoring demonstrations, political action campaigns, and various types of self-help organizations. The United Nations declared 1975–1985 to be the International Decade for Women, and meetings discussing the status of women around the world were held under UN auspices in Mexico City (1975), Copenhagen (1980), Nairobi (1985), and Beijing (1995). These meetings were sometimes divisive, pointing out the great differences in women’s concerns around the world, with sexual orientation and female genital cutting often the most explosive issues. The official Platform for Action of the Beijing Conference sought to avoid some of these divisions by calling for a general “empowerment of women,” noting that this would mean different things in different areas of the world.

Source: Merry E. Wiesner-Hanks, *Gender in History: Global Perspectives*, 2nd ed. (Oxford: Wiley Blackwell, 2011), 157–58.

VOICE 14.2

Peter Stearns on Resistance to Global Feminism | 2015

Two related trends emerged. The first ... was the resurgence of religious and other conservatism, often directed explicitly against changes in gender relations.... Islamic, Hindu and many Christian fundamentalists all urged more traditional gender hierarchy and the importance of female modesty....

Equally interesting, if less important numerically, was the growing group of women's leaders who objected to international standards because they were too Western and too individualistic. These were people who wanted women to have an active voice in their lives and societies but who did not find the international formulas persuasive. An Indian women's magazine thus objected to global consumerism on the grounds that it tended to force women to waste time and effort on personal beauty in the hope of finding and keeping men. Far better, in terms of real women's interests, was the Indian custom of arranged marriages, which made the Western appearances game irrelevant....

Finally ... at the grass-roots level, many ordinary women sought to effect compromise, using new standards to a degree but combining them with older goals. Thus a grandmother in Kenya talks of the importance of education for women, so they can fend for themselves, and also accepts new levels of birth control. But beneath this interestingly cosmopolitan surface she hopes not for individual fulfillment for her granddaughters, but for a revived family cohesion in which different generations of women will take care of each other, regardless of what the men do. International influences have had some effect here, but more on the means by which goals were to be met than on the purposes themselves.

Source: Peter N. Stearns, *Gender in World History*, 3rd ed. (New York: Routledge, 2015), 194–95.

1. According to [Voice 14.1](#), what roles did the United Nations play in the modern feminist movement?
 2. What motivations for opposing some goals of international feminism does [Voice 14.2](#) identify?
 3. **Integrating Primary and Secondary Sources:** How might Wiesner-Hanks and Stearns use the sources in this feature to support their overviews of the modern global feminist movement?
-

14 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this passage.

The apparent truth, which speaks to the paradox at the core of this book, is that the tendencies of both Jihad and McWorld are at work, both visible sometimes in the same country at the very same instant. Iranian zealots keep one ear tuned to the mullahs urging holy war and the other cocked to Rupert Murdoch's Star television beaming in *Dynasty*, *Donahue* and *The Simpsons* from hovering satellites. Serbian assassins wear Adidas sneakers and listen to Madonna on Walkman headphones as they take aim through their gunsopes at scurrying Sarajevo civilians looking to fill family watercans.... Jihad not only revolts against but abets McWorld, while McWorld not only imperils but re-creates and reinforces Jihad. McWorld is a product of popular culture driven by expansionist commerce. Its template is American, its form style. Japan has, for example, become more culturally insistent on its own traditions in recent years even as its people seek an ever greater purchase on McWorld.

— Benjamin Barber, *Jihad vs. McWorld*, 1995

1. **According to the passage, which of the following is a consequence of globalization?**
 - a. The acceleration of the cold war
 - b. The promotion of nonviolence to bring about political change
 - c. The expansion of NATO

d. The increase in nationalism

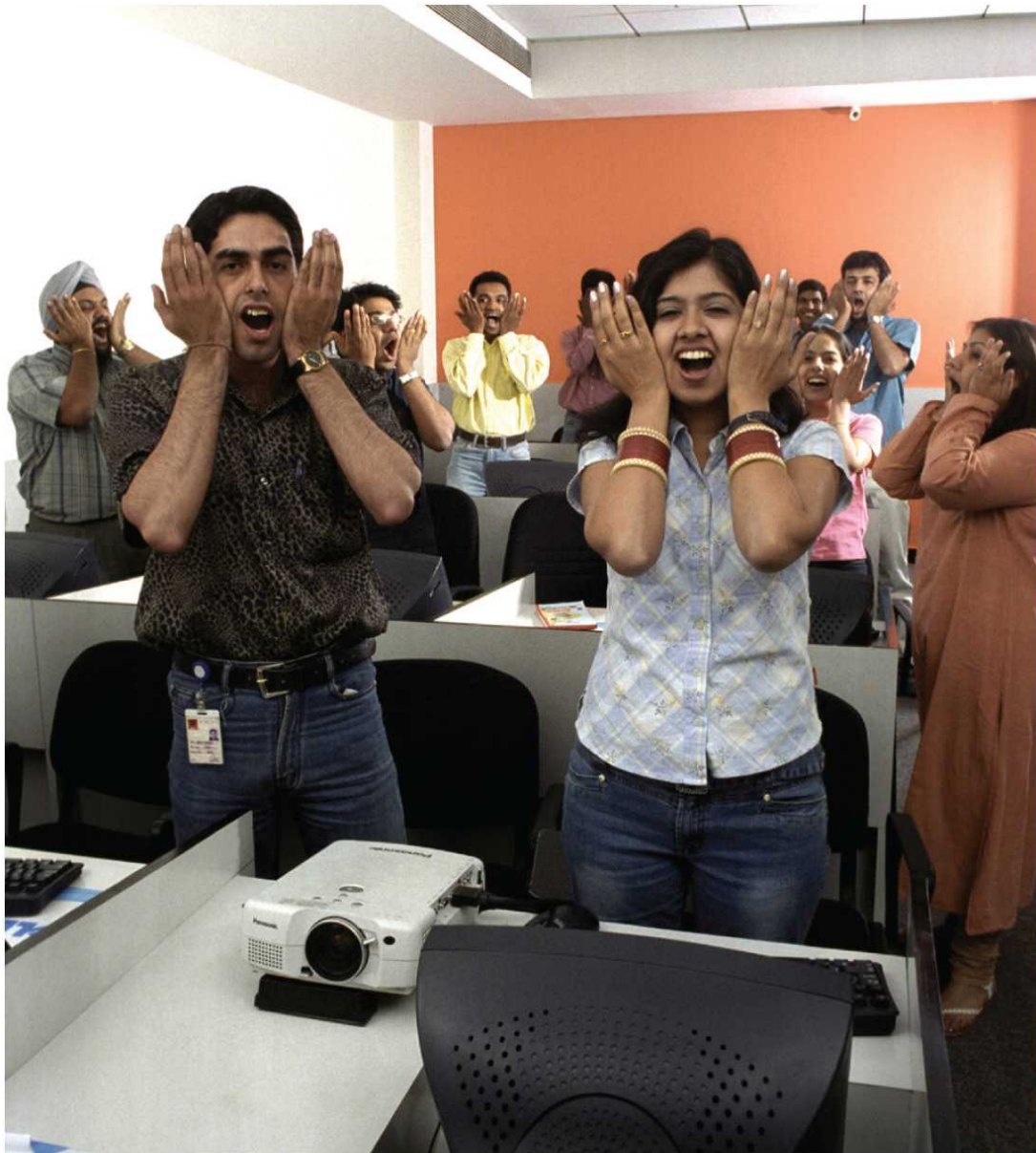
2. The ideas expressed in the passage occurred in the context of which of the following?

- a. Popular and consumer culture becoming more global in the second half of the twentieth century
- b. Military conflicts that occurred on an unprecedented global scale
- c. The rise and diffusion of Enlightenment thought
- d. The development of imperial societies using social Darwinism to justify imperialism

3. Which of the following led to the dichotomy presented in the passage?

- a. The onset of the Great Depression
- b. The support by many governments of free-market economic policies and economic liberalization
- c. The collapse of the older, land-based empires such as the Ottoman and Qing empires
- d. The Mexican Revolution and a desire to redistribute land

Questions 4–6 refer to this image.



Indiapicture/Alamy

Here employees in an Indian-based call center in Patna, a major city in northeastern India, undergo voice training in order to communicate more effectively with their English-speaking callers.

- 4. Which of the following best explains this image?**
- a. New modes of communication reducing the problem of geographic distance, allowing for international call centers
 - b. The desire of developing nations to increase their industrial strength by importing new technologies

- c. International organizations' encouragement of education and the increasing literacy rates around the world
- d. An increased desire to break down old cultural and social barriers in order to facilitate modernization

5. A historian would most likely see which of the following processes occurring in this image of an India-based call center?

- a. Industrialization
- b. Collectivization
- c. Religious syncretism
- d. Globalization

6. Following the end of the cold war, free-market economic theories became more widespread. The spread of these theories is best represented by an increase in which of these?

- a. Environmental protection organizations
- b. Multinational corporations
- c. Corporate monopolies
- d. International political organizations

Short-Answer Questions

Read each question carefully and write a short response.
Use complete sentences.

1. Use these passages and your knowledge of world history to answer all parts of the question that follows.

Never before in the history of the world has there been such a concentration and centralization of capital in so few nations and in the hands of so few people. Five hundred multinational corporations account for 80 percent of world trade and ... half of all multinational corporations are based in the United States. But worse was still to come. Something happened that to me seemed impossible at one time.... I have taken to wearing blue jeans and Nike shoes.... But in the third-world, films, TV, and other media have increased the percentage of smokers. I saw half-starved kids in a marketplace in Mali buying single imported Benson & Hedges cigarettes and smoking.

— Sherif Hetata, *Dollarization*, 1998

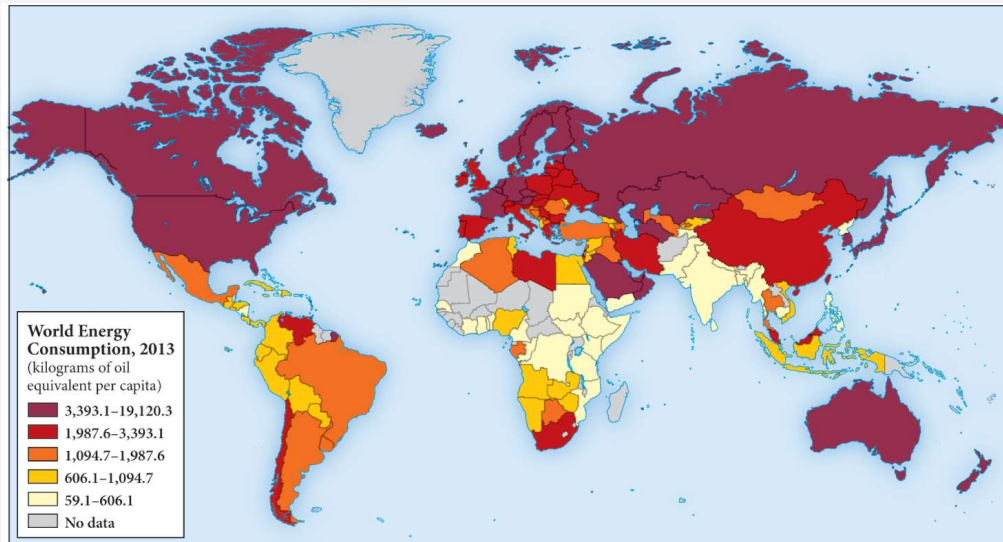
If critics of globalization were less obsessed with “Cocacolonization,” they might notice a rich feast of cultural mixing that belies fears about Americanized uniformity. Algerians in Paris practice Thai boxing; Asian rappers in London snack on Turkish pizza; Salman Rushdie delights readers everywhere with his Anglo-Indian tales. Although there can be downsides to cultural globalization, this cross-fertilization is overwhelmingly a force for good.

— Philippe Legrain, *Cultural Globalization Is Not Americanization*, 2003

- A. Identify ONE major difference between Hetata’s and Legrain’s historical interpretation of globalization.
- B. Explain how ONE specific historical event or development that is not explicitly mentioned in the excerpts could be used to support Hetata’s argument.

C. Explain how ONE specific historical event or development that is not explicitly mentioned in the excerpts could be used to support Legrain's argument.

2. Use this map and your knowledge of world history to answer all parts of the question that follows.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

World Energy Consumption per Capita, 2013

Description

The following countries have consumption between 3,393.1 and 19,120.3 kilograms of oil: North America, Canada, Russia, Kazakhstan, Malaysia, Indonesian Malaysia, Norway, Sweden, Finland, Estonia, France, Australia, New Zealand, Turkmenistan, Israel, Lebanon, Saudi Arabia, Kuwait, French Guiana, and Corsica. The following countries have consumption between 1,987.6 and 3,393.1 kilograms of oil: Venezuela, Chile, South Africa, Libya, Poland, Belarus, Latvia, Lithuania, United Kingdom, Ireland, Italy, Sardinia, Ukraine, Slovakia, Hungary, Yugoslavia, Greece, Iran, and China. The following countries have consumption between 1,094.7 and 1,987.6

kilograms of oil: Mexico, Brazil, Argentina, Uruguay, Algeria, Mongolia, Uzbekistan, Myanmar, Thailand, Turkey, Botswana, and Iraq. The following countries have consumption between 606.1 and 1,094.7 kilograms of oil: Paraguay, Bolivia, Peru, Ecuador, Colombia, Honduras, El Salvador, Guatemala, Costa Rica, Panama, Cuba Jamaica, Dominican Republic, Namibia, Angola, Zambia, Zimbabwe, Nigeria, Egypt, Tunisia, Syria, Jordan, Georgia, Armenia, Kyrgyzstan, Handi, Vietnam, Malaysia, and Indonesia. The following countries have consumption between 59.1 and 606.1 kilograms of oil: Nicaragua, Morocco, Yemen, Senegal, Ivory Coast, Ghana, Togo, Benin, Cameroun, Sudan, South Sudan, Ethiopia, Somalia, Kenya, Tanzania, Mozambique, Democratic Republic of Congo, India, Sri Lanka, Pakistan, Tajikistan, Nepal, Bangladesh, Burma, and Cambodia. For the following countries, no data is given: Guyana, Djibouti, Bhutan, Suriname, Afghanistan, Western Sahara, Mauritania, Mali, Niger, Chad, Central African Republic, Guinea-Bissau, Sierra Leone, Liberia, Burkina Faso, Uganda, Madagascar, Greenland, Papua New Guniea, and the Solomon Islands.

- A. Explain ONE development from 1945 to the present that contributed to the world energy consumption depicted in the map.
- B. Explain ANOTHER development from 1945 to the present that contributed to the world energy consumption depicted in the map.
- C. Explain a consequence of the world energy consumption depicted in the map.

3. Use your knowledge of world history to answer all parts of the question that follows.

- A. Identify ONE specific historical difference between the impact of feminism and globalization on women in the Global North and their impact on women in the Global South.
- B. Identify ONE specific historical similarity between the impact of feminism and globalization on women in the Global North and their impact on women in the Global South.
- C. Explain ONE reason for either the difference or similarity between the impact of feminism and globalization on women in the Global North and their impact on women in the Global South.



CHAPTER 15 Global Processes Demography, Culture, and the Environment 1900–present

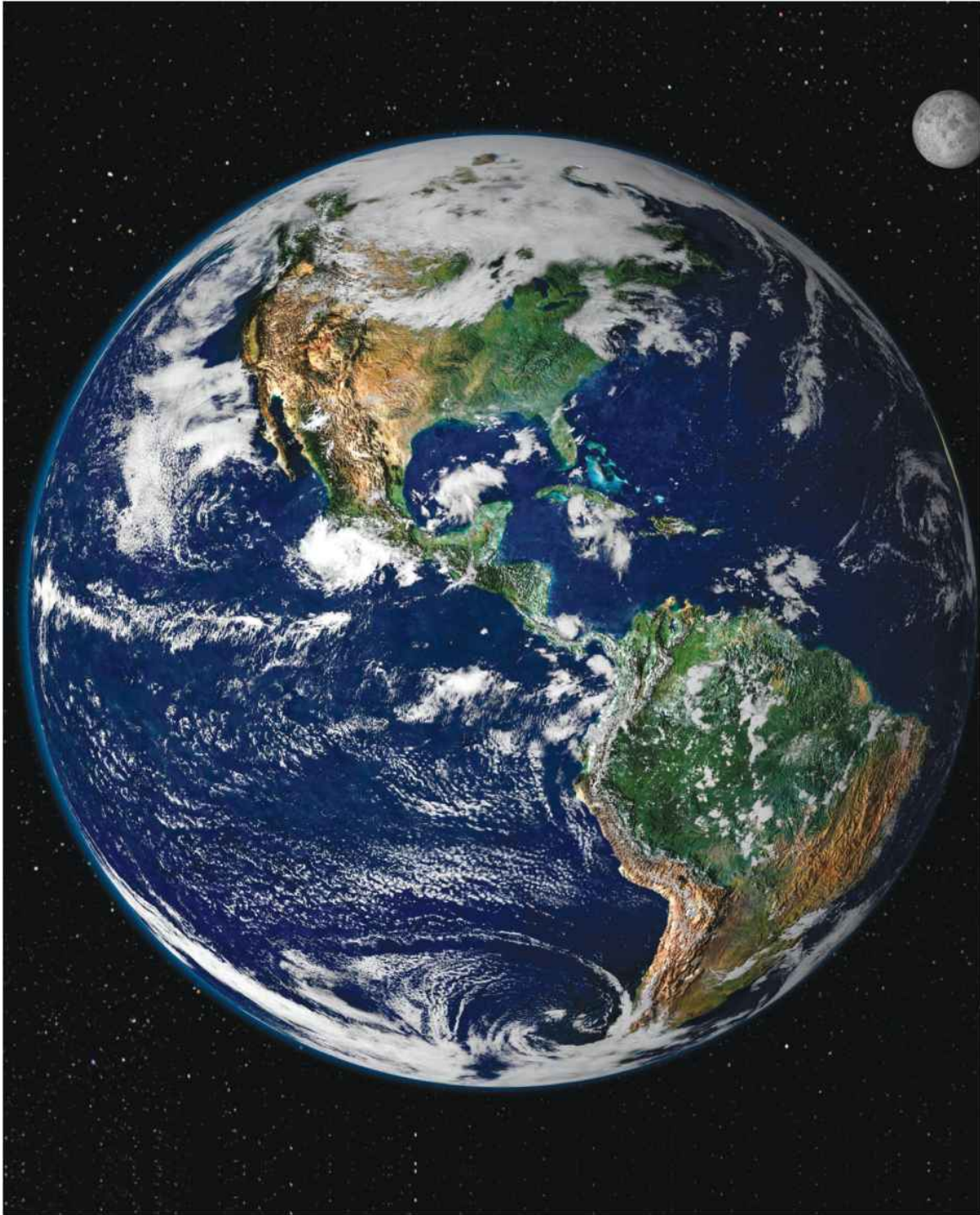


Image created by Reto Stockli, Nazmi El Saleous, and Marit Jentoft-Nilsen, NASA GSFC

One World

This composite NASA photograph, showing both the earth and the moon, reveals none of the national, ethnic, religious, or linguistic boundaries that have long divided humankind. Such pictures have both reflected and helped create a new planetary consciousness among growing numbers of people.

AP* Argument Development

Explain how images like this could be used to support environmental and international peace movements.

More People: Quadrupling Human Numbers

People in Motion: Patterns of Migration

To the Cities: Global Urbanization

Moving Abroad: Long-Distance Migration

Microbes in Motion: Disease and Recent History

Cultural Identity in an Entangled World

Race, Nation, and Ethnicity

Popular Culture on the Move

Religion and Global Modernity

Humankind and the Environment: Entering the Anthropocene Era


The Global Environment Transformed

Changing the Climate

Protecting the Planet: The Rise of Environmentalism

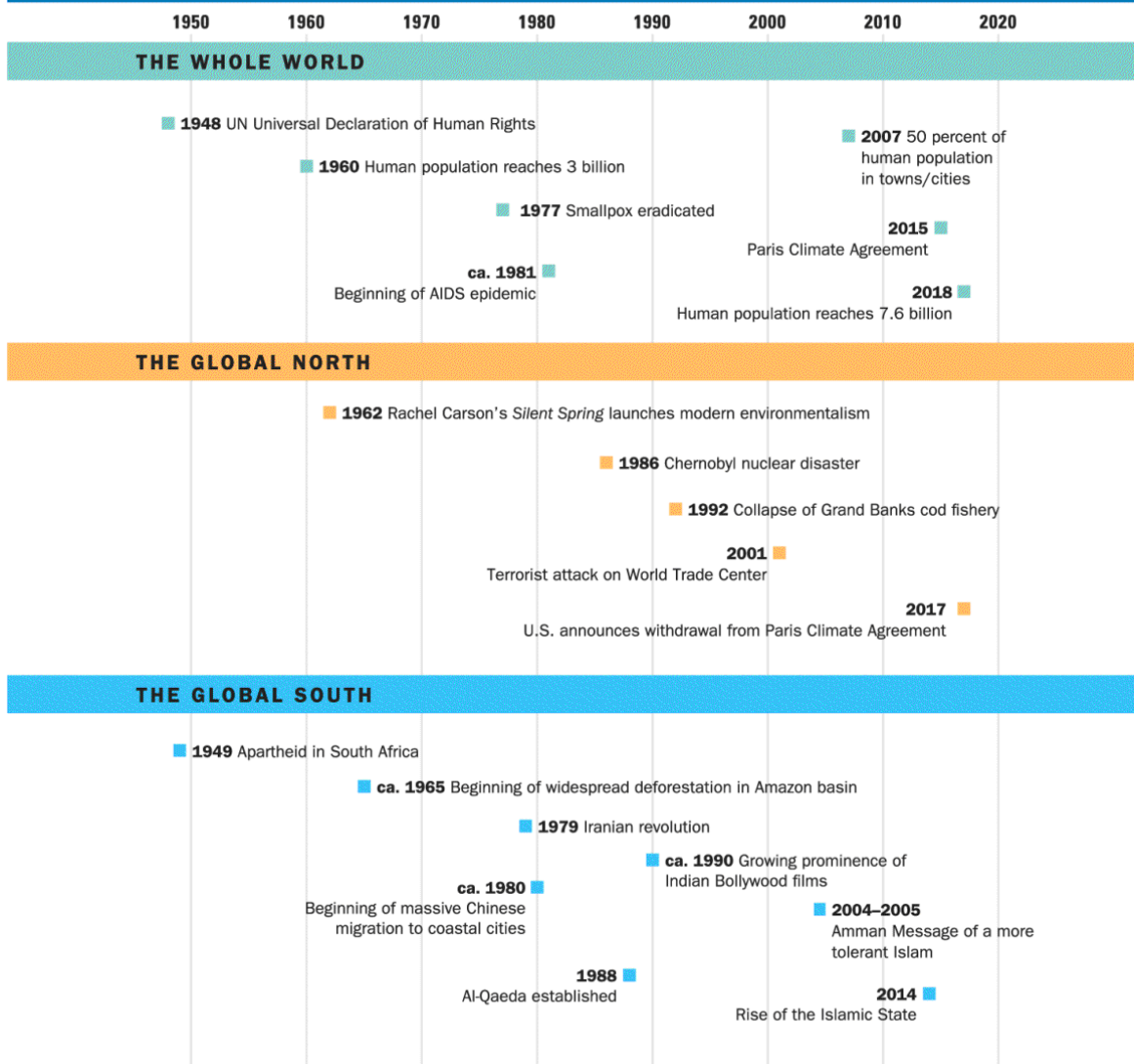
Reflections: World History and the Making of Meaning

In the early twenty-first century, a forty-five-year-old vegetable grower named Omar Imma Assayar moved with his wife and ten children from their rural village in the West African country of Chad

to the capital city of N'Djamena. While living in the village, he had to get up early and carry his produce to the market in the city by bicycle. "My life is easier now," he explained. "I live right next to the market. I have more time to be with my family, and I can get a better price for my vegetables as well.... My one big wish is for my children to go to school."¹ 

Omar and his family have both witnessed and participated in some of the major drivers of world history during the past century. His ten children have contributed to the enormous increase in human numbers. In moving to the capital of Chad, Omar joined millions of others in Africa, Asia, and Latin America who are seeking a better life in the city. In his desire to educate his children, he has also taken part in the vast expansion of literacy that has swept the planet during the past century. Not far from his new home is Lake Chad, which has shrunk drastically in response to climate change and overuse, linking his country to global patterns of environmental degradation. The life of this single individual then is connected to the global processes that conclude this account of the human journey during the twentieth century and beyond — massive population growth, widespread movement of people, changing patterns of cultural identity, and unprecedented human impact on the environment that sustains us all.

Landmarks for Chapter 15



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

The data are as follows.

The whole world: 1948, UN Universal Declaration of Human Rights; 1960, Human population reaches 3 billion; 1977, Smallpox eradicated; ca. 1981, Beginning of AIDS epidemic; 2007, 50 percent of human population in towns/cities; 2015, Paris Climate Agreement; and 2017, Human population reaches 7.5 billion.

The global north: 1962, Rachel Carson's *Silent Spring* launches modern environmentalism; 1986, Chernobyl nuclear disaster; 1992, Collapse of Grand Banks cod fishery; 2001, Terrorist attack on World

Trade Center; and 2017, U.S. announces withdrawal from Paris Climate Agreement.

The global south: 1949, Apartheid in South Africa; ca. 1965, Beginning of widespread deforestation in Amazon basin; 1979, Iranian revolution; ca. 1980, Beginning of massive Chinese migration to coastal cities; ca. 1990, Growing prominence of Indian Bollywood films; 1988, Al-Qaeda established; 2004 to 2005, Amman Message of a more tolerant Islam; and 2014, Rise of the Islamic State.

More People: Quadrupling Human Numbers

AP[®] Causation

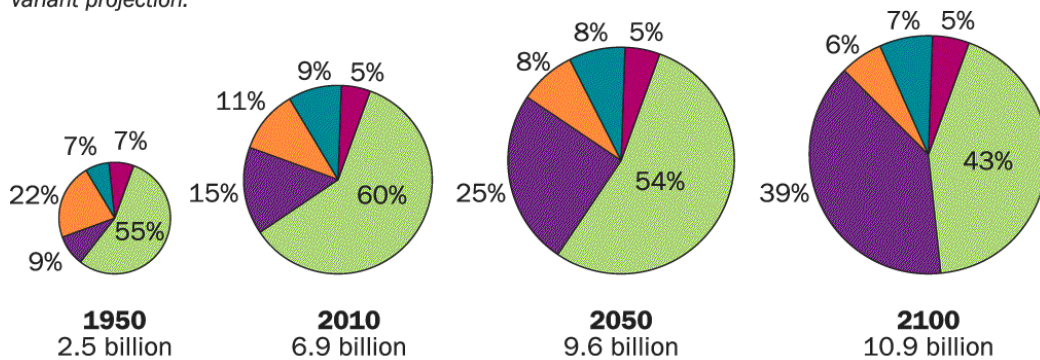
How has technology shaped the demographic, cultural, and environmental changes of the past century?

From about 1.65 billion people in 1900, world population soared to approximately 7.6 billion in 2018. In little more than a century, the human species had more than quadrupled its numbers. It had taken humankind several hundred thousand years to reach 1 billion people in the early nineteenth century. That number then reached 2 billion in roughly 1930, 3 billion in 1960, 4 billion in 1975, 5 billion in 1987, 6 billion in 1999, and 7 billion by 2012. The speed and extent of this twentieth-century [population explosion](#) have no parallel in the human past or in the history of primate life on the planet.² Equally striking is the distribution of this massive growth, as some 90 percent of it occurred in the developing countries of Asia, Africa, the Middle East, and Latin America. (See [Snapshot: World Population Growth, 1950–2100](#).) A striking shift in the demographic weight of the world’s various peoples was clearly under way, with more to come in the twenty-first century.

SNAPSHOT World Population Growth, 1950–2100 (projected)



Shares according to UN medium fertility variant projection.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Description

In 1950, the world population was 2.5 billion. The data are as follows. Asia, 55 percent; Africa, 9 percent; Europe, 22 percent; Latin America and the Caribbean, 7 percent; and North America, 7 percent.

In 2010, the world population was 6.9 billion. The data are as follows. Asia, 60 percent; Africa, 15 percent; Europe, 11 percent; Latin America and the Caribbean, 9 percent; and North America, 5 percent.

The world population has been estimated to reach 9.6 billion in 2050. The data are as follows. Asia, 54 percent; Africa, 25 percent; Europe, 8 percent; Latin America and the Caribbean, 8 percent; and North America, 5 percent.

The world population has been estimated to reach 10.9 billion. The data are as follows. Asia, 43 percent; Africa, 39 percent; Europe, 6 percent; Latin America and the Caribbean, 7 percent; and North America, 5 percent.

What scientific and medical developments in the twentieth century help explain the trends seen in the chart?

AP[®] Causation

What specific factors allowed the human population to grow rapidly over the last century?

The explanation for this massive demographic change lies in lower death rates. In 1945 roughly 20 people died each year for every 1,000 people in the world's population. By 2014 that figure was 8.³ Infant mortality has dropped even more quickly, especially since the 1960s. New medical technologies such as antibiotics, disinfectants, vaccines, and x-rays played a major role in this unprecedented change. Many governments, including colonial regimes, as well as international agencies such as the United Nations, established public health programs to push improved sanitation and clean drinking water, while widening access to medical services. Various mosquito control measures sharply reduced death from malaria and yellow fever, while extensive vaccination campaigns eradicated smallpox by 1977.

AP[®] EXAM TIP

You should be able to explain a variety of effects of the Green Revolution.

As populations grew, innovations in agriculture enabled food production globally to keep up with, and even exceed, growing

human numbers. A new “Green Revolution” greatly increased agricultural output through the use of tractors and mechanical harvesters; the massive application of chemical fertilizers, pesticides, and herbicides; and the development of high-yielding varieties of wheat and rice. All of this sustained the enormous population growth in developing countries.

AP* Causation

What factors led to the slowing rate of global population growth toward the end of the twentieth century?

By the end of the twentieth century, the rate of global population growth had begun to slow, as birth rates dropped all around the world. This transition to fewer births had occurred first in the more industrialized countries, where birth control measures were widely available, women were educated and pursuing careers, and large families were economically burdensome. By 1983, in a dozen or more countries in Europe, population growth had stopped altogether and then began to decline in a number of places. More recently, this pattern began to take hold in developing countries as well, associated with urbanization, with growing educational opportunities for girls, and with vigorous family-planning programs in many places. China’s famous one-child family policy, introduced in 1980, was the most dramatic of these efforts. Nonetheless, the world’s population has continued to rise and according to UN projections is expected to reach 9.7 billion in 2050 and 11.2 billion in 2100.

People in Motion: Patterns of Migration

AP® EXAM TIP

It is important to know the new transportation and communication technologies that facilitated twentieth-century migration.

Growing numbers meant more people on the move.

Transportation technology — steamships, trains, buses, cars, trucks, airplanes — has facilitated this vast circulation of people as well as goods. So has war, famine, climate change, poverty, industrialization, and urban growth. For millions of individuals, those decisions to move led to wrenching separations, exhilarating possibilities, immense disappointments, social conflicts, and new identities.

To the Cities: Global Urbanization

In the early twenty-first century, humankind reached a remarkable, though largely unnoticed, milestone. For the first time more people around the world lived in towns and cities than in the countryside.

Although urban populations had been slowly increasing for centuries, it was massive [global urbanization](#), the explosive growth of cities after 1900, that made the world an “urban place.”⁴ City-dwellers made up 15 percent of the world’s population in

1900 and about 25 percent in 1950 before doubling again to 50 percent by 2007.

AP* Causation

What is the relationship between human population growth and human migration during the past century (think about causes and effects)? How have technological and scientific advancements contributed to this relationship?

Mechanized farming and the Green Revolution had reduced the need for rural labor even as population was growing rapidly, pushing many to migrate to cities. Opportunities for employment in manufacturing, commerce, government, and the service industry drew such people to urban centers, where life expectancies were rising because of improving infrastructure and health care. “These shifts in population,” wrote historian Michael Hunt, “stripped villages of healthy young men and young, unmarried women. Their departure tore the social fabric of villages, leaving wives, young children, and the elderly behind to struggle to preserve the tattered threads of economic and social life amidst a diminished circle of kin and compatriots.”⁵

The timing of this movement to the cities varied. Europe and North America led the way, with about half their populations urbanized by 1950. Latin America, Africa, and Asia followed this general pattern in subsequent decades. And many of the urban centers to which they moved were unprecedentedly large **megacities** with populations of over 10 million. In 1950, only New York and Tokyo

had reached megacity status, but by 2017 the world counted thirty-seven such cities on five continents.

AP* Comparison

Explain the different patterns of urbanization that appeared during the past century.

This general trend of global urbanization hid a number of variations. The world wars and the Depression in the first half of the century slowed the growth of cities, especially in the industrialized world. World War II in particular damaged or destroyed innumerable cities in Western Europe, the Soviet Union, and East Asia. But some areas well away from conflict zones, such as Latin America, witnessed rapid urban growth. After 1945, the postwar economic boom led to the revival and growth of cities in Western Europe, parts of Asia, and North America. But in the communist world, where centralized command economies prevailed, migration to cities was sharply restricted. Passports and residency permits regulated migration in the Soviet Union, while in China the government created a household registration system in 1958 to limit movement of rural workers to cities. Communist governments, however, still embraced urban living, with over 1,000 new planned cities built in Eastern Europe and the Soviet Union in the aftermath of World War II.

AP* Causation

What impact did urbanization in the past century have on the environment?

From the 1970s, the decline in manufacturing in some regions of the developed world prompted many industrial cities to reinvent themselves as hubs for education, health care, logistics, information technology, and other services. And as industrialization took hold in the Global South after 1950, cities grew at around twice the rate of already industrialized regions. In the 1980s, the Chinese government loosened residency restrictions that had kept much of the population in the countryside, unleashing an unprecedented wave of urban migrants, so that by 2015, 56 percent of China's population lived in cities, dramatically up from 26 percent in 1990. Everywhere, cities attracted primarily young people from the countryside looking for better job prospects and educational, social, and cultural opportunities.

Even the most modern, well-managed cities had profound impacts on the environment, as large concentrations of people consumed huge amounts of food, energy, and water and in turn emitted enormous amounts of sewage, garbage, carbon dioxide, and toxic substances. Certainly, the poorly serviced slums and loosely regulated manufacturing enterprises of many cities across the planet created ecological disasters that destroyed the environment and damaged the health of residents, while elite neighborhoods boasted safe water, sewage systems, electricity, and fire and police services. On a per person basis, however, city living sometimes reduced electricity consumption and carbon emissions because public transportation, energy-efficient

residences, and smaller families lessened the impact of humans on the environment.



Florian Kopp/imageBROKER/AGE Fotostock

Slums and Skyscrapers

The enormous disparities that have accompanied urbanization in Latin America and elsewhere are illustrated in this photograph from São Paulo, Brazil.

AP* Analyzing Evidence

How does this image reflect the social disparities caused by urbanization?

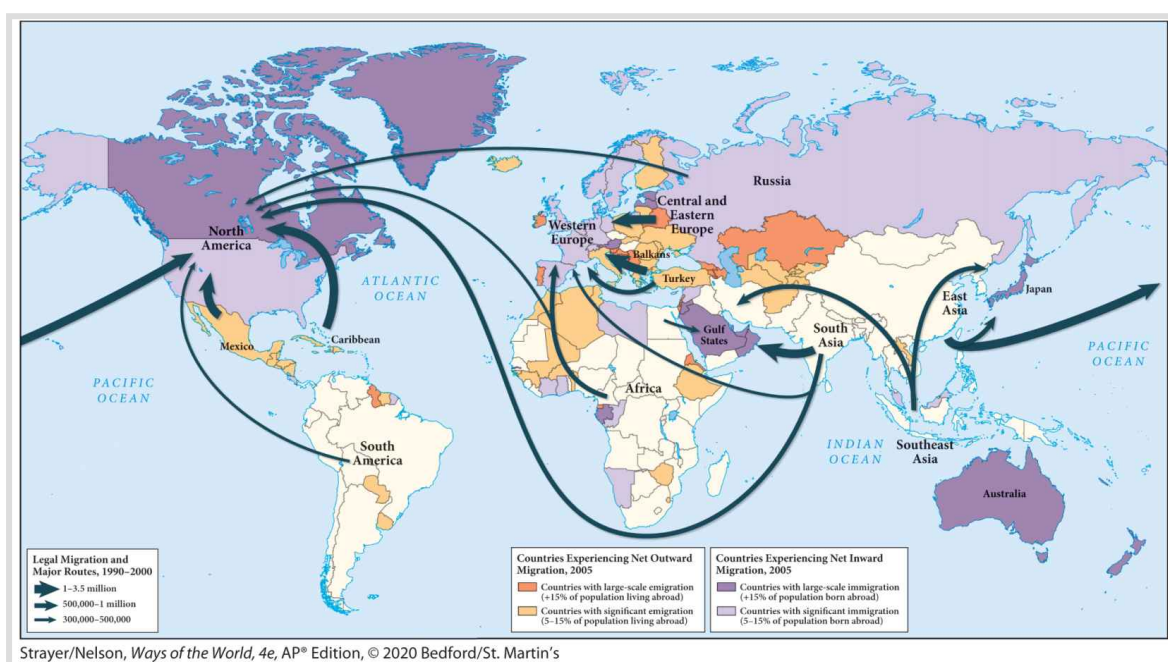
Everywhere, wealth was concentrated in cities, but inequality was all the more apparent because the rich and poor often lived in close proximity, with luxury apartment buildings, office blocks, and malls overlooking slums and shantytowns. Improvements in public and private transport in the twentieth century allowed cities to spread out as never before. In the early twentieth century some cities, like Munich, Chicago, Sydney, and Cape Town, had large middle-class suburban communities composed of single-family houses, and after midcentury similar communities developed in cities across the globe where incomes and transportation networks allowed. In other cities, like Jakarta, Rio de Janeiro, Nairobi, and Lagos, rapid urban sprawl was driven primarily by recent arrivals who settled in slums on empty pieces of land with few public services, often at the edges of cities or in marginal spaces like steep hillsides or areas prone to flooding. In 2006, a visitor described the Kibera slum in Nairobi as “a squeezed square mile ... home to nearly one million people.... Most of them live in one-room mud or wattle huts or in wooden or basic stone houses often windowless.... The Kenyan state provides the huge, illegal sprawl with nothing — no sanitation, no roads, no hospitals. It is a massive ditch of mud and filth, with a brown dribble of a stream running through it.”⁶ Clearly population growth and the rise of cities did not solve, and probably exacerbated in many places, the problem of urban poverty.

Moving Abroad: Long-Distance Migration

AP® EXAM TIP

You should be able to compare the long-distance migrations of the nineteenth century ([Chs. 9](#) and [10](#)) and twentieth century.

While most “people in motion” traveled to nearby cities, a growing number moved abroad. (See [Map 15.1](#).) Older patterns of migration, from Europe to the Americas, for example, continued and even accelerated in the early twentieth century, but migration patterns changed as the century progressed. (For earlier patterns of migration, see [“Europeans in Motion” in Chapter 9](#) and [“Economies of Wage Labor: Migration for Work” in Chapter 10](#).) The number of migrants from Africa and Latin America grew significantly, while Europe, earlier a leading source of long-distance emigrants, instead became an important destination for immigrants. From the 1920s on, the percentage of female migrants steadily grew, and in 2016 women constituted nearly half of all international migrants.



MAPPING HISTORY

Map 15.1 Global Migration Patterns, 1990–2005

The late twentieth and early twenty-first centuries witnessed a large-scale movement of people, primarily from the Global South to the Global North.

(Data from United Nations, World Bank, 2005; OEDC, 2001)

READING THE MAP: Which regions produced the most emigrants? Which regions received the most immigrants?

MAKING CONNECTIONS: Does this map offer any evidence to support the idea that migration patterns at the end of the twentieth century were still influenced by older links between Europe and its overseas empires?

Description

The data are as follows:

Country with large-scale emigration (plus 15 percent of population living abroad): Guyana.

Countries with significant emigration (5 to 15 percent of population living abroad): Mexico, Uruguay, Paraguay, Suriname, and the Caribbean Islands.

Countries with large-scale immigration (plus 15 percent of population born abroad): Gabon, Canada, and Greenland.

Countries with significant immigration (5 to 15 percent of population born abroad): United States of America, French Guiana, and Namibia.

Seven legal migration routes lead to North America.

The first route: Around 300,000 to 500,000 people migrated from South America to North America.

The second route: About 1 to 3.5 million people migrated from Mexico to North America.

The third route: About 1 to 3.5 million people migrated from Caribbean to North America.

The fourth route: About 1 to 3.5 million people from East Asia migrated to North America.

The fifth route: Around 300,000 to 500,000 people from Africa migrated to North America. The sixth route: Around 300,000 to 500,000 people migrated from Russia to North America. The seventh route: Around 500,000 to 1 million people migrated from South Asia to North America.

The data are as follows:

Countries with large-scale emigration (plus 15 percent of population living abroad): Kazakhstan, Georgia, Armenia, Azerbaijan, Eritrea, Belarus, Portugal, Ireland, Gabon, Austria, Slovenia, and Croatia.

Countries with significant emigration (5 to 15 percent of population living abroad): Turkey, Laos, Uzbekistan, Turkmenistan, Afghanistan, Kyrgyzstan, Tajikistan, Ethiopia, Zimbabwe, Italy, Ukraine, Rome, Poland, Slovenia, Moldova, Romania, Bulgaria, Mali, Burkina Faso, Togo, Guinea-Bissau, Algeria, Morocco, and Iceland.

Countries with large-scale immigration (plus 15 percent of population born abroad): Australia, Japan, Gulf States, New Zealand, Oman, Estonia, and Latvia.

Countries with significant immigration (5 to 15 percent of population born abroad): Russia, Malaysia, Norway, Sweden, Spain, France, Germany, United Kingdom, and Svalbard.

Five legal migration routes lead to Western Europe. The first route: About 1 to 3.5 million people from Central and Eastern Europe migrated to Western Europe.

The second route: About 1 to 3.5 million people from Central Balkans migrated to Western Europe.

The third route: Around 500,000 to 1 million people from Turkey migrated to Western Europe.

The fourth route: Around 300,000 to 500,000 people from South Asia migrated to Western Europe.

The fifth route: Around 500,000 to 1 million people from Africa migrated to Western Europe.

Two legal migration routes lead to Gulf States.

The first route: About 1 to 3.5 million people from South Asia migrated to Gulf States.

The second route: Around 300,000 to 500,000 people from Libya migrated to Gulf States.

Other legal migration routes:

The first route: Around 500,000 to 1 million people from South East Asia migrated to Iran.

The second route: Around 500,000 to 1 million people from South East Asia migrated to China.

The third route: Around 500,000 to 1 million people from East Asia migrated to Japan.

AP* Contextualization

What major historical events in the twentieth century might have influenced the migration patterns seen in the map?

AP* Causation

What changes in patterns of international migration took shape during the past century? What were the results of these changes?

During the twentieth century states increasingly sought to control the flow of migrants across their borders, requiring travelers to possess passports and creating numerous administrative categories to describe migrants — asylum seekers, guest workers, refugees, tourists, students, climate refugees, illegals, and undocumented persons. Since World War II, these efforts to regulate borders have helped create enormous increases in refugees as desperate individuals find routes for flight shut off, leaving many millions living in refugee camps, often for generations. The situation of Abdallah Hajji, a Somalian refugee in Kenya in 2016, was typical of displaced people around the world: “I arrived ... in 1994, since then I never moved out of here. I can’t return because it’s not safe now.”⁷

AP® EXAM TIP

How the end of colonial empires in the twentieth century impacted migration is an important concept in the AP® course.

AP® EXAM TIP

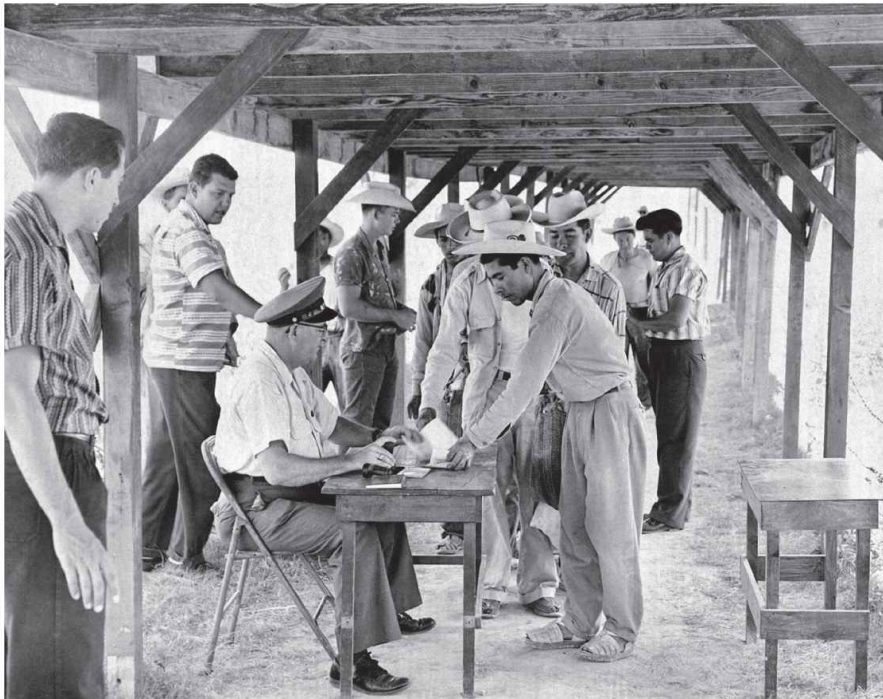
You should know about the demographic consequences of major political changes in the 1900s.

The twentieth century also witnessed new patterns of human migration driven by war, revolution, the end of empire, and the emergence of new nation-states — many of which proved less tolerant of ethnic minorities than the empires that they replaced.

The collapse of the Ottoman Empire following World War I prompted a large-scale exchange of populations as over a million Greek Orthodox Christians from Turkey relocated to Greece, while some 400,000 Turkish-speaking Muslims living in Greece moved in the other direction. Fleeing anti-Semitism, fascism, and the Holocaust, Jews immigrated to what is now Israel in large numbers, generating in the process a flow of Palestinian refugees to settlements in neighboring countries. Indian independence from Britain in 1947 resulted in the partition of the region along sectarian lines, forcing millions to migrate. In Rwanda, massacres by Hutus in July 1994 required over a million Tutsis to flee their homes, while the ultimate victory of the Tutsis sparked an even larger exodus of Hutus. Still other peoples moved as refugees fleeing violence or political oppression in places such as Vietnam, Cambodia, Sudan, Uganda, Cuba, Haiti, Iraq, Afghanistan, and Syria.

Perhaps the most significant pattern of global migration since the 1960s has featured a vast movement of people from the developing countries of Asia, Africa, and Latin America to the industrialized world of Europe and North America, with smaller flows to Australia and the oil-rich states of the Persian Gulf. Pakistanis, Indians, and West Indians moved to Great Britain; Algerians and West Africans to France; Turks and Kurds to Germany; Filipinos, Koreans, Cubans, Mexicans, and Haitians to the United States; and Egyptians, Pakistanis, Bangladeshis, and smaller numbers of highly skilled Westerners to the Persian Gulf states.

Much of this involved [labor migration](#), as people moved, often illegally and with few skills, to escape poverty in their own lands, drawn by a belief that employment opportunities and a better future awaited them in the developed countries. Often their journeys have been dangerous, as migrants have confronted long treks through burning deserts in the American Southwest or braved dangerous crossings of the Mediterranean Sea to Europe in rickety and overcrowded vessels. Many depended on expensive and sometimes unreliable human smugglers. Smaller numbers of highly skilled and university-trained people, such as doctors and computer scientists, came in search of professional opportunities less available in their own countries.



AP/REX/Shutterstock

Mexican Migrant Workers

Since the early twentieth century, U.S. growers had employed migrant Mexican workers. But the acute labor shortage associated with World War II prompted a formal agreement between the governments of the two countries. Known as the Bracero (migrant labor) program, it brought some 4.5 million agricultural workers to

the United States between 1942 and 1964. This image shows some of these workers being processed at a labor center in Hidalgo, Texas, in 1959.

AP* Analyzing Evidence

How can a historian use the photo and its description to explain motivations for migration in the twentieth century?

AP® EXAM TIP

Take notes on this discussion of the reactions to migrants in different countries throughout the past century.

Everywhere migrants have struggled to find a place in their adopted communities. In some regions immigrant groups have for centuries assimilated into local societies without fully losing their distinct identities, a pattern that persisted into the twentieth century. Indians in East Africa, Chinese in Southeast Asia, and Japanese in Peru took advantage of their outsider status to become middlemen, forging links between existing groups in society as merchants, traders, or financiers. However, with the emergence or strengthening of national identities during the twentieth century, some of these minorities faced persecution. In Indonesia, huge numbers of ethnic Chinese who had lived in the region for generations were killed or driven from the country in 1965 by authorities suspicious that they held communist sympathies.

The most important countries of arrival for twentieth-century migrants — the United States, Canada, Australia, and, since the 1960s, Western Europe — all expected that immigrants would assimilate into their societies by adopting the language, political values, and cultural norms of the host society. Many migrants agreed, viewing assimilation as a pathway to better economic opportunities and social status even if it often took several generations for a migrant family to fully integrate into the host society. Despite this pressure toward assimilation, migrants also maintained aspects of their homelands' cultures, some of which were embraced by their new communities. Immigrants often opened eateries featuring dishes from their countries of origin, such as a Mexican tamale food truck in Los Angeles, an Indian curry house in London, or a Chinese noodle café in Sydney.

AP[®] Comparison

How do reactions to migration in the twentieth century compare to reactions to nineteenth-century migration, as seen in [Chapter 10?](#)

AP[®] EXAM TIP

Along with knowing examples of new epidemic diseases, it is important for you to know examples of diseases associated with poverty (e.g., malaria) and diseases associated with humans' longevity and changing lifestyles (e.g., heart disease).

The expectation of migrant assimilation in the West also brought tensions and conflict, particularly over cultural integration. In France, for instance, the immigration of Muslims, mostly from

North Africa, has sparked controversy over women's clothing. A French law in 2004 forbade the practice of wearing headscarves in public schools on the grounds that it compromised the secularism of French education and represented the repression of women. But many Muslim women strongly objected to the law, arguing that it undermined their freedom of religion and violated their cultural traditions. As one woman put it, "France is supposed to be a free country. Nowadays women have the right to take their clothes off but not put them on."⁸ In the United States large-scale migration in recent decades from Latin America has led some to demand that English be designated the official language of the country. More recently, fears that immigrants openly hostile to Western values might bring terrorism to host societies have led to calls to limit or refuse admission to refugees from some Islamic countries. At the same time, other voices have advocated the benefits of multiculturalism for the globalized and knowledge-based societies and economies of the twenty-first century.

A final category of long-distance migrants has encompassed those engaged in short-term travel. International tourist arrivals grew from 25 million in 1950 to 988 million in 2011.

Businesspeople in search of profits and students in search of education have crisscrossed the world in large numbers. These travelers have participated in "an unprecedented new era of transnational ties and mobility" that is only a few decades old.⁹

Microbes in Motion: Disease and Recent History

How have global responses to diseases and pandemics changed over the past century?

People in motion have carried not only their cultures but also their microbes. Everywhere growing populations, urban living, and unprecedented mobility created more efficient pathways for deadly diseases to mutate and spread across the globe. Even before the emergence of commercial air travel, the early twentieth century witnessed the worst pandemic in human history when three waves of an [influenza pandemic](#) swept across the globe in 1918 and 1919, carried by demobilized soldiers, refugees, and other dislocated people returning home from World War I. One American army doctor at a base just outside of Boston reported: “We used to go down to the morgue and look at the boys laid out in long rows. It beats any sight they ever had in France after a battle.”¹⁰ Between 50 and 100 million people died in the pandemic — five to ten times more than perished on the battlefields of World War I.

Another new pathogen, human immunodeficiency virus (HIV), which causes acquired immune deficiency syndrome (AIDS), sparked a second global pandemic beginning in the 1980s. Unlike the influenza virus of 1918, [HIV/AIDS](#) spread primarily through sexual contact, contaminated blood products, or the sharing of needles by intravenous drug users. Nonetheless, the disease has spread rapidly across the globe. In 2016 nearly 37 million people lived with HIV, while tens of millions have died since the 1980s of

AIDS or its complications. In sub-Saharan Africa, where the disease first emerged — and where nearly 70 percent of those currently infected reside — the disease was spread in part by long-distance truck drivers and the commercial sex workers they frequented on their travels. However, the connected world that facilitated its spread also produced treatments, which have transformed this disease from a major killer into a serious but chronic and manageable disease for those with access to the latest medicines.



Ahmed Divyakant Solanki/EPA/REX/Shutterstock

HIV/AIDS: A Global Pandemic

From its place of origin in West Central Africa in the early twentieth century, HIV/AIDS has spread widely since the 1980s to become a global pandemic. This billboard from Mumbai, India, in 2015 illustrates the global presence of that disease and global efforts to contain it.

Description

The AIDS symbol is shown above the image of the man and the woman. Silhouettes of them are shown behind. Text below the image reads, HIV AIDS DOES NOT DISCRIMINATE! NO MATTER YOUR PREFERENCE, PRACTISE SAFE SEX.

AP* Analyzing Evidence

How does this image help explain global responses to epidemic and pandemic diseases?

Modern communication meant that in the twentieth century reports of new diseases spread faster than ever before. Concerned communities and their governments took action to try to keep diseases out or limit their spread by ordering measures like border checks and quarantines. Recognizing the potentially destabilizing economic, social, and political effects of pandemics, governments created both national and international institutions, like the World Health Organization, to help coordinate efforts to combat disease within national borders and beyond. In the early twenty-first century, new threats — severe acute respiratory syndrome (SARS), the Ebola virus, and the Zika virus, among others — prompted large-scale international efforts to identify, track, and stop their spread. Thus, while the twentieth century saw humankind mobilize its resources as never before to combat deadly pandemics, the more connected and urbanized world of recent times has left us more vulnerable to such outbreaks than in the past.

Cultural Identity in an Entangled World

AP® DIGGING DEEPER

Not only have new diseases such as AIDS and Ebola emerged, but older diseases such as polio and malaria also still exist in parts of the world with higher levels of poverty. While polio has been virtually eradicated in the United States and other Western nations, in certain parts of the world children are still at risk for contracting the polio virus, despite the creation of a polio vaccine in the 1950s. Pakistan, Afghanistan, and Nigeria have never stopped transmission of the virus because of distrust of vaccination efforts. Malaria is another disease that has not been completely eradicated despite global efforts to stop its spread. According to the World Health Organization (WHO), nearly one-half of the world's population is at risk of malaria.

Large and impersonal global processes (industrialization, migration, and urbanization, for example) have had a profound and personal impact at the level of individual identity — how people define the communities to which they belong, the religions with which they affiliate, and even the food they eat, the clothes they wear, and the music they enjoy. Certainly older patterns of cultural identity have been challenged as individuals have come up against people and cultures quite different from their own. Secular ideas and values were often at odds with traditional religious outlooks; feminist ideas confronted patriarchal assumptions; socialist or communist thinking undermined the

legitimacy of deeply rooted social hierarchies. Among the identities in question during the past century, those of political and religious loyalty loomed large.

Race, Nation, and Ethnicity

Nineteenth-century Europe gave rise to an elaborate ideology of “race” as a fundamental distinction among human communities based on allegedly permanent biological characteristics. (See [“Industry and Empire” in Chapter 10.](#)) But it was in the twentieth century that such ideas achieved their greatest prominence, shaping individual behavior, institutional practices, and government policies alike. Three societies in particular stand out as openly racist regimes: Nazi Germany, the southern United States from the 1890s to the 1950s, and apartheid-era South Africa. All of them officially sanctioned explicitly racist ideologies, prohibited marriage across racial lines, legislated extreme forms of social segregation, denied all political rights to Jews or blacks, and deliberately kept Jews or blacks in poverty.

AP® EXAM TIP

Pay close attention to the different ideologies used to unite groups of people throughout the twentieth century.

In many other places, race was a pervasive reality, though perhaps racist thinking was less officially endorsed. Racial distinctions and white supremacy were prominent in European thinking and central features within all of the European colonies in Africa and Asia, generating in turn a new racial awareness among

many colonized people. Aime Cesaire, a poet from the French island of Martinique in the Caribbean region, coined the term “negritude,” which he defined in 1939 as “the simple recognition of the fact that one is black.”¹¹ Black, Indian, and mixed-race people in Latin America clearly experienced discrimination and disadvantage in relationship to whites or Europeans, even in the absence of legal constraints.

AP® Continuity and Change

In what differing ways have racial, national, and ethnic identities found expression during the past century?

AP® EXAM TIP

How transnational movements like pan-Africanism and pan-Arabism have united groups is an important concept in the AP® course.

During the second half of the twentieth century, race lost much of its public legitimacy as a social distinction, discredited in part by the horrors of the Nazi regime. As the American author Barbara Ehrenreich put it: “Hitler gave race a bad name.” Furthermore, scholars thoroughly debunked the connection between biology and culture or behavior, which was so central to racial thinking. But perhaps most importantly, the sharp critique of white bigotry and discrimination that accompanied the surging independence movements across Asia and Africa made overt racism globally illegitimate. The 1948 UN Declaration of Human Rights inscribed

this rejection of racism as a new global moral standard, even as it persisted in practice in many places.

AP® EXAM TIP

You should be able to explain how international organizations that formed during the past century have helped promote international cooperation.

AP® DIGGING DEEPER

“Transnationalism” is a term that emerged in the early twentieth century to explain a new way of thinking about relationships between cultures due to the dissolution of empires and the restructuring of states, particularly in Africa and the Middle East. Two examples of transnational movements are pan-Arabism, which called for military and economic cooperation between North Africa and the Middle East during the 1950s and 60s; and pan-Africanism, which ties together the historical, spiritual, artistic, and philosophical legacies of Africans (and those of African descent) from the past to the present.

Even more pervasive than race as a form of individual identity and political loyalty has been that of nationalism, and the two have sometimes overlapped. Loyalty to national states and their presumed interests drove the world wars of the past century and undermined empires around the globe. But if nation-states and national loyalties largely triumphed during the past century, they also faced challenges. Pan-African and pan-Arab aspirations beckoned to those seeking a larger identity and loyalty, though they never achieved an effective political expression. The European Union did give concrete political meaning to a broader

European identity in the aftermath of two disastrous wars, though by the early twenty-first century the Union appeared shaky in the face of rising nationalist sentiments and the British decision to withdraw. Globalization too challenged national loyalties as visions of a world without borders and destructive national rivalries appealed to many. The League of Nations and the United Nations gave expression to such visions. The growth of international economic linkages as well as an increasing global awareness of problems common to all of humankind generated for some a sense of global citizenship, a cosmopolitan feeling of being at home in the world as a whole. Pictures of the earth viewed from the moon or outer space — a beautiful but solitary planet in an immense cosmos — came to symbolize this one-world sensibility. Any number of transnational organizations — the Red Cross, Amnesty International, sister-city projects, a vast array of international professional, charitable, and scientific groups — have also articulated a distinctly international outlook.

If globalization represented an external challenge to national loyalties and existing nation-states, a serious internal challenge took shape as ethnically based separatist movements. Most of the world's states, after all, contained several, and sometimes many, culturally distinct peoples. Such peoples readily adopted the rhetoric and logic of nationalism, arguing that they too deserved some separate political status such as greater autonomy or full independence. Under the pressure of such movements, a number of states have in fact disintegrated. British India dissolved immediately upon independence into a Muslim Pakistan and largely Hindu India. In the early 1990s, Czechoslovakia and

Yugoslavia fragmented, the former peacefully and the latter amid great violence. In northeastern Africa, Eritrea seceded from Ethiopia in 1993, and in 2011 South Sudan claimed independence from the Republic of Sudan, both of them following decades of civil war. Even where a separate state was not achieved, ethnic separatist movements have threatened the integrity of existing nation-states. Scotland has sought to exit from the United Kingdom, Quebec from Canada, Tibet from China, the Basques from Spain, Igbo-speaking peoples from Nigeria, and the Moro people from the Philippines. Many Russians living in eastern Ukraine would prefer annexation by Russia, and many Kurds living in Iraq, Iran, Syria, and Turkey aspire to an independent Kurdistan.



© Ron Haviv/VII/Redux

Ethnic Cleansing in Vukovar, Croatia

The disintegration of the multiethnic state of Yugoslavia in southeastern Europe during the 1990s gave rise to numerous violent conflicts among its various ethnic groups. This photograph shows Croatians making their way through the rubble of the city of Vukovar, from which some 20,000 of them had been expelled by Serbian troops. The city was almost completely destroyed and largely “cleansed” of its non-Serb population.

AP* Contextualization

Explain how nationalism and nationalist ideologies contributed to the event depicted in the image.

AP* Continuity and Change

In what ways were traditional ideas on nationalism challenged throughout the twentieth century?

These various cultural identities — racial, national, ethnic, and global — have become politically and personally meaningful for much of the world’s population even as they have mixed and mingled in many ways. German nationalism in the Nazi era found expression in racial terms. Some people found it possible to embrace both an ethnic heritage and loyalty to a larger nation with little contradiction, as many Irish, Italians, Hispanics, and African Americans have done in the United States. A sense of global citizenship, in the struggle against climate change, for example, remains compatible with loyalty to a particular country.

Popular Culture on the Move

Related to these cultural and political identities have been the many elements of popular culture that have increasingly permeated social life during the past century. They too have been on the move around the world in a process widely known as cultural globalization. It has been a many-sided phenomenon, with the heaviest currents moving from the West to the rest of the world. From the 1920s on, Hollywood films have been a major cultural export of the United States. Western music, including classical, jazz, rock and roll, and rap, has gained large audiences across the planet. By the late twentieth century, the United States accounted for roughly 75 percent of world TV programming exports. All of this has shaped patterns of taste globally. When American TV was introduced into Fiji in the 1990s, bulimia and anorexia among teenage girls soon increased substantially, as girls sought to acquire the slender body style of their TV favorites.

AP* Continuity and Change

What elements of popular culture have spread globally during the past century?

Beyond film, TV, and music, other elements of Western culture have gained widespread acceptance around the world. English has become a world language, with a billion or more people able to use it at some level, particularly within educated and elite circles. Western sports such as soccer, cricket, basketball, and baseball have an international presence. In 2015, more than 36,000 McDonald's restaurants in over 100 countries served 69 million people daily. And Western fashions — jeans, suits and ties,

miniskirts, white wedding dresses — have become common in many places, sometimes losing their direct association with the West.

AP® EXAM TIP

Keep in mind examples of how popular culture and consumer culture have become more global during the past century.

All of this has been driven by the dominance of the West in world affairs over the past several centuries and the impulse of many to imitate the ways of the powerful. But the assimilation of Western cultural forms has also come to symbolize modernity, inclusion in an emerging global culture, and sometimes liberation or rebellion, especially among the young. Such a sensibility informed Kemal Atatürk's desire for "civilized, international dress" for Turkish men when he sought to impose Western-style clothing on them during the 1920s and 1930s. The outlook was similar for liberated young women in Japan who imitated the dress style of Western "flappers" during the same time. They were *moga* or "modern girls" whose country was becoming a "province of the world."

AP® Causation

What conflicts have emerged because of cultural globalization?

The global spread of Western culture has raised fears in many places about cultural homogenization or cultural imperialism threatening local or national cultures, values, and traditions. Like

other forms of globalization, the cultural variant of this larger process has witnessed not only enthusiastic embrace but also pushback, much of which has targeted the outsized American influence in the world. Communist Party officials in the Soviet Union, for example, were suspicious of the growing popularity of American jazz and later rock and roll. Associating these musical forms with Western individualistic values of spontaneity, open sexuality, and opposition to authority, they tried periodically to suppress them, though without much success.

In the Islamic world, pushback against cultural “contamination” from the West has been particularly prominent, especially in religiously fundamentalist circles. The Ayatollah Khomeini, architect of Iran’s Islamic revolution, strongly expressed this outlook:

AP® EXAM TIP

You should be able to explain how the globalization of culture was also influenced by non-Western cultures.

Just what is the social life we are talking about? Is it those hotbeds of immorality called theatres, cinemas, dancing, and music? Is it the promiscuous presence in the streets of lusting young men and women with arms, chests, and thighs bared? Is it the ludicrous wearing of a hat like the Europeans or the imitation of their habit of wine drinking ... [or] the disrobed women to be seen on the thoroughfares and in swimming pools? ...¹²

Efforts to protect national languages have also prompted resistance to cultural globalization. The French Academy, for example, has long been on the lookout for English terms that have crept into general usage while urging their replacement by French equivalents. Chinese authorities have sought to require foreign firms to use Chinese terms for their products, and in 2012 over 100 Chinese scholars urged the removal of English words from a prominent Chinese dictionary.



Brazil Photo Press/Alamy

Yoga in the United States

The cultural dimension of globalization is illustrated in the spread of yoga, a mind-body practice from India that has become a part of global culture. This photo shows an outdoor yoga class held in New York's Time's Square to celebrate the summer solstice in 2017.

AP* Argument Development

Use the image to develop an argument that evaluates how cultural globalization does not only spread from Western culture.

What continuities and changes can be seen within religions during the past century?

But the cultural flows of the past century have moved in many directions, not simply outward from the United States and Europe. In exchange for Big Macs, Americans and Europeans received Chinese, Indian, Thai, Mexican, and Ethiopian cuisine. Yoga, originally a mind-body practice of Indian origin, took hold widely in the West and elsewhere, losing much of its earlier association with spiritual practice and becoming a form of exercise or relaxation. India's huge film industry, known as Bollywood, had a major cultural impact in the Soviet Union, Western Europe, the United States, and Latin America. India-based Ayurvedic medicine and traditional Chinese medicine, including acupuncture, have become widely used "alternative" medical treatment in Europe and North America. Japanese and Chinese martial arts have attracted numerous participants in the West and have been featured in many highly popular films. Latin American telenovelas or "soap operas" have enthralled audiences around the world. Korean popular culture, including TV dramas, movies, and music, has taken hold widely in East and Southeast Asia. Congolese music, sometimes blended with Latin American dance rhythms, spread widely throughout Africa and by the 1980s attracted eager audiences in Europe as well. Jamaican-based reggae music has extended around the world, while its superstar Bob Marley became an international icon. In short, cultural traffic in the entangled world of the past century has moved in many directions.

Religion and Global Modernity

Among the various expressions of cultural identity during the past century, religion has often provoked perhaps the deepest personal response among individuals and has provided a potent source of identity in social and political life. Some of these responses were highly critical of religion, while others affirmed and sought to renew or revitalize religious belief and practice.

On the critical side, many of the most “advanced” thinkers of the past several hundred years — Enlightenment writers in the eighteenth century, Karl Marx in the nineteenth, and many academics and secular-minded intellectuals in the twentieth — believed that religion was headed for extinction in the face of modernity, science, communism, or globalization. In some respects, that prediction seemed to come true during the twentieth century and beyond. Soviet authorities, viewing religion as a backward-looking bulwark of an exploiting feudal or capitalist class, closed many churches and seminaries, promoted atheism in public education, prohibited any display of religion in public or the media, and denied believers access to better jobs and official positions. In several modernizing Islamic countries, the role of religion in public life was sharply restricted. Kemal Atatürk in Turkey sought to relegate Islam to the personal and private realm, arguing that “Islam will be elevated, if it will cease to be a political instrument.” (See [Working with Evidence, Source 15.1.](#))



Postcard by Boris Grigorievich Klinch [also Garri Petrushanskii] [1892–1946]/Private Collection/Photo © Tobie Mathew Collection/Bridgeman Images

Religion and Soviet Communism

This postcard from the 1930s illustrates Soviet hostility to religion as it depicts a Soviet worker against the background of modern industrial life smashing the symbols of Muslim, Christian, and Jewish religion.

AP[®] Analyzing Evidence

What was the Soviet government's motivation in creating and distributing this postcard?

Even without such state action, religious belief and practice during the past century declined sharply in the major European countries such as Britain, France, Italy, and the Netherlands. A recent poll found that in 2014 almost 23 percent of Americans defined themselves as religiously unaffiliated, while only 36 percent claimed to attend religious services every week.¹³ Moreover, the spread of a scientific culture around the world persuaded small minorities everywhere, often among the most highly educated, that the only realities worth considering were those that could be measured with the techniques of science. To such people, all else was superstition, born of ignorance.

AP® EXAM TIP

Pay attention to the philosophical disagreements among Islamic leaders in the twentieth century.

Nevertheless, the far more prominent trends of the last century have involved the further spread of major world religions, their resurgence in new forms, their opposition to elements of a secular and global modernity, and their political role as a source of community identity and conflict. Contrary to earlier expectations, religion has played an unexpectedly powerful role in this most recent century.

AP® EXAM TIP

Understand how religious movements affected the relationship between people and their governments.

Buddhism, Christianity, and Islam had long functioned as transregional cultures and continued to do so in the twentieth century. Buddhist ideas and practices such as meditation found a warm reception in the West, and Buddhism has been reviving in China since the 1970s. Christianity of various kinds spread widely in non-Muslim Africa and South Korea, less extensively in parts of India, and after 1975 was growing even in China. By 2016 Christianity was no longer a primarily European or North American religion, as some 62 percent of its adherents lived in Asia, Africa, Oceania, and Latin America. Islam too continued its centuries-long spread in Asia and Africa, while migrants from the Islamic world have planted their religion solidly in the West, constructing over 2,000 mosques in the United States by 2010. Sufi mystical practices have attracted the attention of many in the West who have grown disillusioned with conventional religion.

AP* Comparison

What do the various “fundamentalist” movements from around the world have in common?

Religious vitality in the twentieth century was expressed also in the vigorous response of those traditions to the modernizing and globalizing world. One such response has been widely called **religious fundamentalism** — a militant piety hostile to secularism and religious pluralism — that took shape to some extent in every major religious tradition. Many features of the modern world, after all, appeared threatening to established religion. The scientific and secular focus of global modernity

challenged the core beliefs of religion, with its focus on an unseen realm of reality. Furthermore, the social upheavals connected with capitalism, industrialization, imperialism, and globalization thoroughly upset customary class, family, and gender relationships that had long been sanctified by religious tradition.

To such threats deriving from a globalized modern culture, fundamentalism represented a religious response, characterized by one scholar as “embattled forms of spirituality ... experienced as a cosmic war between the forces of good and evil.”¹⁴ The term “fundamentalism” came from the United States, where religious conservatives in the early twentieth century were outraged and threatened by many recent developments: the growth of secularism; critical and “scientific” approaches to the Bible; Darwin’s concept of evolution; liberal versions of Christianity that emphasized ethical behavior rather than personal salvation; the triumph of communism in the Soviet Union, which adopted atheism as its official doctrine; and postwar labor strikes that carried echoes of the Russian Revolution to many conservatives.

Feeling that Christianity itself was at stake, they called for a return to the “fundamentals” of the faith, which included a belief in the literal truthfulness of the scriptures, in the virgin birth and physical resurrection of Jesus, and in miracles. After World War II, American Protestant fundamentalists came to oppose political liberalism and “big government,” the sexual revolution of the 1960s, homosexuality and abortion rights, and secular humanism generally. From the 1970s on, they entered the political arena as

the “religious right,” determined to return America to a “godly path.”

AP* Contextualization

Explain the relationship between “religious fundamentalist” groups and politics.

In the very different setting of independent India, another fundamentalist movement — known as [Hindutva](#) (Hindu nationalism) — took shape during the 1980s. Like American fundamentalism, it represented a politicization of religion within a democratic context. To its advocates, India was, and always had been, an essentially Hindu land, even though it had been overwhelmed in recent centuries by Muslim invaders, then by the Christian British, and most recently by the secular state of the post-independence decades. The leaders of modern India, they argued, and particularly its first prime minister, Jawaharlal Nehru, were “the self-proclaimed secularists who ... seek to remake India in the Western image,” while repudiating its basically Hindu religious character. The Hindutva movement took political shape in an increasingly popular party called the Bharatiya Janata Party (BJP), promoting a distinctly Hindu identity in education, culture, and religion. Muslims in particular were sometimes defined as outsiders, potentially more loyal to a Muslim Pakistan than to India. The BJP’s sweeping victory in national elections in 2014 raised questions about how its Hindu nationalism would fare in twenty-first-century India.

What factors help to explain the rise of Islamic fundamentalism? In what different ways has it been expressed?

Nowhere were fundamentalist religious responses to political, social, and cultural change more intense or varied than within the Muslim world. Conquest and colonial rule; awareness of the huge technological and economic gap between Islamic and European civilizations; the disappearance of the Ottoman Empire, long the chief Islamic state; elite enchantment with Western culture; the retreat of Islam for many to the realm of private life — all of this had sapped the cultural self-confidence of many Muslims by the mid-twentieth century. Political independence for former colonies certainly represented a victory for Islamic societies, but it had given rise to major states — Egypt, Pakistan, Indonesia, Iraq, Algeria, and others — that pursued essentially Western and secular policies of nationalism, socialism, and economic development, often with only lip service to an Islamic identity.

Even worse, these policies were not very successful. Vastly overcrowded cities with few services, widespread unemployment, pervasive corruption, slow economic growth, a mounting gap between the rich and poor — all of this flew in the face of the great expectations that had accompanied the struggle against European domination. Despite formal independence, foreign intrusion still persisted. Israel, widely regarded as an outpost of the West, had been reestablished as a Jewish state in the very center of the Islamic world in 1948. In 1967, Israel inflicted a devastating defeat

on Arab forces in the Six-Day War and seized various Arab territories, including the holy city of Jerusalem. Furthermore, broader signs of Western cultural penetration persisted — secular schools, alcohol, Barbie dolls, European and American movies, miniskirts, and more. (See [Zooming In: Barbie and Her Competitors in the Muslim World](#).) Yet another example of Western-style modernity derived from the largely secular leader of independent Tunisia, Habib Bourguiba (president 1959–1987), who argued against the veil for women and polygamy for men and even discouraged his people from fasting during Ramadan.

To all of these failed policies and Western intrusions, many Muslims objected strongly. An emerging fundamentalist movement argued that it was the departure from Islamic principles that had led the Islamic world into its sorry state, and only a return to the “straight path of Islam” would ensure a revival of Muslim societies. To politically militant Islamists, this meant the overthrow of those Muslim governments that had allowed these tragedies and their replacement by regimes that would purify Islamic practice while enforcing Islamic law and piety in public life. One of the leaders of an Egyptian Islamist group put the matter succinctly:

We have to establish the Rule of God’s Religion in our own country first, and to make the Word of God supreme.... There is no doubt that the first battlefield for jihad is the extermination of these infidel leaders and to replace them by a complete Islamic Order.¹⁵

Islamic fundamentalists won a significant victory in 1979 when the Iranian revolution chased out the country’s long-reigning monarch, the shah of Iran. The leader of the revolution, the Ayatollah

Khomeini, believed that the purpose of government was to apply the law of Allah as expressed in the *sharia*. Thus all judges now had to be competent in Islamic law, and those lacking that qualification were dismissed. The secular law codes under which the shah's government had operated were discarded in favor of those based solely on Islamic precedents. The new government soon closed some 200 universities and colleges for two years while textbooks, curricula, and faculty were "purified" of un-Islamic influences. Elementary and secondary schools, largely secular under the shah, now gave priority to religious instruction and the teaching of Arabic, even as about 40,000 teachers lost their jobs for lack of sufficient Islamic piety. Pre-Islamic Persian literature and history were now out of favor, while the history of Islam and Iran's revolution predominated in schools and the mass media. Sharp restriction of the lives of women represented a major element of this religious revolution. (See [Historians' Voices: Perspectives on the Iranian Revolution](#).)

A further expression of [Islamic radicalism](#) lay in violent attacks, largely against civilian targets, undertaken by radical groups such as al-Qaeda, the Taliban, Boko Haram, and the Islamic State. The most widely known of these attacks occurred on September 11, 2001, when the World Trade Center in New York and other targets were attacked. Subsequent assaults targeted various European and Russian cities, but this kind of terrorist violence was directed far more often and with far greater casualties against targets in the Islamic world itself, including Iraq, Pakistan, Afghanistan, Saudi Arabia, India, Indonesia, Yemen, Somalia, and Nigeria.



Xinhua/Alamy

Confronting Islamic Radicalism

The Nigerian Islamic radical group Boko Haram (“Western influence is a sacrilege”) has waged a violent campaign of terror in support of a highly restrictive version of sharia law, killing thousands and displacing millions in northeastern Nigeria. In 2014 the group abducted over 200 schoolgirls, prompting this demonstration in Lagos to “bring back our girls.”

AP[®] Analyzing Evidence

How could a historian use this picture to explain the response to Islamic radicalism?

AP[®] EXAM TIP

You should know the different ways that religious groups have reacted to global modernity.

Violence, however, was not the only response of Islamic fundamentalists or radicals. All over the Muslim world, from North

Africa to Indonesia, Islamic renewal movements spawned organizations that operated legally to provide social services — schools, clinics, youth centers, legal-aid societies, financial institutions, publishing houses — that the state offered inadequately or not at all. Islamic activists took leadership roles in unions and professional organizations of teachers, journalists, engineers, doctors, and lawyers. Such people embraced modern science and technology but sought to embed these elements of modernity within a more distinctly Islamic culture. Some served in official government positions or entered political life and contested elections where it was possible to do so. The Algerian Islamic Salvation Front was poised to win elections in 1992, when a frightened military government intervened to cancel them, an action that plunged the country into a decade of bitter civil war. Egypt's Muslim Brotherhood did come to power peacefully in 2012, but it was removed by the military a year later amid widespread protests against its policies.

Militant fundamentalism has certainly not been the only religious response to modernity and globalization within the Islamic world. (See [Working with Evidence: Contending for Islam](#).) Considerable debate among Muslims has raised questions about the proper role of the state; the difference between the eternal law of God (sharia) and the human interpretations of it; the rights of women; the possibility of democracy; and many other issues. In 1996, Anwar Ibrahim, a major political and intellectual figure in Malaysia, insisted:

Southeast Asian Muslims ... would rather strive to improve the welfare of the women and children in their midst than spend their days elaborately defining the nature and institutions of the ideal Islamic state. They do not believe it makes one less of a Muslim to promote economic growth, to master the information revolution, and to demand justice for women.¹⁸

In 2004 and 2005 scholars from all major schools of Islamic thought gathered in Amman, the capital of Jordan. They issued the “Amman Message,” which called for Islamic unity, condemned terrorism, forbade Muslims from declaring one another as “apostate” or nonbelievers, and emphasized the commonalities shared by Muslims, Christians, and Jews.

Within other religious traditions as well, believers found various ways of responding to global modernity. A number of liberal and mainstream Christian groups spoke to the ethical issues arising from economic globalization and climate change. Many Christian organizations, for example, were active in agitating for debt relief for poor countries and the rights of immigrants. Adherents of “liberation theology,” particularly in Latin America, sought a Christian basis for action in the areas of social justice, poverty, and human rights, while viewing Jesus as liberator as well as savior. In Asia, a growing movement known as socially engaged Buddhism addressed the needs of the poor through social reform, educational programs, health services, and peacemaking action during times of conflict and war. In short, religious responses to global modernity were articulated in many voices.

Barbie and Her Competitors in the Muslim World



photo: Khaled al-Hariri/Reuters/Newscom

A Syrian girl examining Fulla dolls at a toy store in Damascus in 2005.

“I think every Barbie doll is more harmful than an American missile,” declared Iranian toy seller Masoumeh Rahimi in 2002. To Rahimi, Barbie’s revealing clothing, her shapely appearance, and her close association with Ken, her longtime unmarried companion, were “foreign to Iran’s culture.”¹⁶ Thus Rahimi warmly welcomed the arrival in 2002 of Sara and Dara, Iranian Muslim dolls meant to counteract the negative influence of Barbie, who had long dominated Iran’s toy market. Created by the Iranian government, Sara and her brother, Dara, represented eight-year-old twins and were intended to replace Barbie and Ken, the sale of which the authorities had officially banned in the mid-1990s because they represented a “Trojan horse” for Western values. Sara came complete with a headscarf to cover her hair in modest Muslim fashion and a full-length white chador enveloping her from head to toe. She and her brother were described as helping each other solve problems, while looking to their loving parents for guidance, hardly the message that Barbie and Ken conveyed.

In 2003, a toy company based in Syria introduced Fulla, a doll depicting a young Muslim woman about the same age as Barbie, perhaps a grown-up version of Sara. Dressed modestly in a manner that reflected the norms of each national market, Fulla was described by her creator as representing “Muslim values.” Unlike Barbie, with her boyfriend and a remarkable range of careers, including astronaut and president of the United States, Fulla was modeled on the ideal traditional Arab woman. She interacted with male family members rather than a boyfriend and was depicted only as a teacher or a doctor, both respected professions for women in the Islamic world. But she did share an eye for fashion with Barbie. Underneath her modest outer dress, Fulla wore stylish clothing, although it was less revealing than that of her American counterpart, and, like Barbie, she chose from an extensive wardrobe, sold separately of course. “This isn’t just about putting the hijab [a headscarf covering a woman’s hair and chest] on a Barbie doll,” Fawaz Abidin, the Fulla brand manager, noted. “You have to create a character that parents and children want to relate to.”¹⁷

Fulla proved far more popular than Sara among Muslim girls, becoming one of the best-selling dolls in the Islamic world. In part, the adoption by Fulla’s creators of Western marketing techniques, similar to those that had been used to promote Barbie for decades, lay behind the doll’s remarkable success. Fulla-themed magazines appeared on newsstands, and commercials advertising Fulla dolls and their accessories permeated children’s television stations in the Muslim world. “When you take Fulla out of the house, don’t forget her new spring abaya [a long, robe-like full-body covering]!” admonished one advertisement. Fulla’s image was used to market an endless number of other licensed products, including branded stationery, backpacks, prayer rugs, bikes, and breakfast cereals, all in trademark “Fulla pink.” In this respect, Fulla and Barbie shared a great deal. Despite Fulla’s success, Barbie has continued to enjoy a loyal following in the region, in part because of her exotic qualities. “All my friends have Fulla now, but I still like Barbie the best,” one ten-year-old Saudi girl stated. “She has blonde hair and cool clothes. Every single girl in Saudi looks like Fulla.... What’s so special about that?”

The widespread availability of Barbie in the Muslim world provides one small example of the power of global commerce in the world of the early twenty-first century. But Sara and Fulla illustrate resistance to the cultural values associated with this American product. Still, Sara, Fulla, and Barbie had something in common: nearly all were manufactured in East Asian factories. Indeed, the same factories frequently manufactured the rival dolls. This triangular relationship of the United States, the Muslim world, and East Asia symbolized the growing integration of world economies and cultures as well as the divergences and conflicts that this process has generated. These linked but contrasting patterns involve much more than dolls in the early twenty-first century, for they define major features of the world we all share.

QUESTIONS

What can Barbie, Sara, and Fulla tell us about the globalized world of the twenty-first century? How do these dolls reflect the different values and sensibilities of their societies?

Humankind and the Environment: Entering the Anthropocene Era

AP® EXAM TIP

How humans changed their interactions with the environment throughout the twentieth century is a major concept in the AP® course.

The fossil fuel revolution and rapid technological innovation; industrialization and economic growth; urbanization and consumerism; population growth and migration; nationalism and global citizenship — all of these accelerating global processes of the past century connect with what is surely the most distinctive feature of that century: the human impact on the environment. As environmental historian J. R. McNeil put it: “This is the first time in human history that we have altered ecosystems with such intensity, on such a scale, and with such speed.... The human race, without intending anything of the sort, has undertaken a gigantic uncontrolled experiment on the earth.”¹⁹

The Global Environment Transformed

By the early twenty-first century, that “experiment” had acquired a name: the [Anthropocene era](#) or the age of man. Many scientists and environmental historians now use this term to designate the

contemporary era since the advent of the Industrial Revolution and more dramatically since 1950. It emphatically calls attention to the enduring impact of recent human activity on the planet. Species extinctions; mounting carbon dioxide emissions and climate change; the depletion of groundwater reserves; accumulating radioactive isotopes in the earth's surface; the enlargement of deserts; dead zones in the oceans; the prevalence of concrete and plastics — these and other environmental changes, all of them generated by human actions, will be apparent to archeologists many thousands of years in the future, should they be around to reflect on them. A prominent geologist recently declared: “We are the dominant geologic force shaping the planet. It’s not so much river or ice or wind anymore. It’s humans.”²⁰

AP* Argument Development

What evidence might support the notion that the earth has moved into the Anthropocene era?

As geologists reckon time, humankind has been living for the past 12,000 years in the **Holocene era**, a warmer and often a wetter period that began following the end of the last ice age. During this Holocene era, environmental conditions were uniquely favorable for human thriving. It was, according to prominent earth scientist Johan Rockstrom, a “Garden of Eden” era, providing “a stable equilibrium of forests, savannahs, coral reefs, grasslands, fish, mammals, bacteria, air quality, ice cover, temperatures, fresh water availability, and productive soils.”²¹ These conditions

enabled the development of agriculture, significant population growth, and the creation of complex civilizations. Human activity during the Holocene era certainly transformed the environment in many ways, as plants and animals were domesticated, as native vegetation and forests gave way to agricultural fields and grazing land, as soils were eroded or became salty, as cities grew, and in many other ways. However, these environmental impacts were limited, local, and sometimes temporary.

That began to change as industrialization and population growth took hold first in Europe, North America, and Japan during the nineteenth century, in the Soviet Union during the 1930s, and then after 1950 in many other parts of the world. Everywhere, the idea of economic growth or “development” as something possible and desirable took hold, in capitalist, communist, and developing countries alike. Unlike in earlier times, human impact on the environment has become pervasive, global, and permanent, eroding the “Garden of Eden” conditions of the Holocene era.

Among the chief indicators of the emerging “age of man” were multiple transformations of the landscape.²² The growing numbers of the poor and the growing consumption of the rich led to the doubling of cropland and pasturelands during the twentieth century. By 2015, some 40 percent of the world’s land area was used to produce food for humans and their domesticated animals, whereas in 1750 that figure was only 4 percent.

What impact has the Anthropocene era had on the environment?

As grasslands and swampland contracted, so too did the world's forests. Since the mid-1960s, about 20 percent of the Amazon rainforest has been cut down to make way for timbering and farming, more than had been lost since the beginning of European colonization over four centuries ago. The most dramatic deforestation took place in tropical regions of Latin America, Africa, and Southeast Asia, even as some reforestation took hold in Europe, North America, and Japan. Furthermore, huge urban complexes have transformed the landscape in many places into wholly artificial environments of concrete, asphalt, steel, and glass. China alone lost some 6.7 million hectares of farmland, over 5 percent of its available agricultural land, to urban growth between 1996 and 2003.²³

These human incursions reduced the habitat available to wild plants and animals, leading to the extinction of numerous species and declining biodiversity. Extinction is of course a natural phenomenon, but by the early twenty-first century the pace of species extinction had spiked far beyond the natural or "background rate" because of human interventions in the form of agriculture, lumbering, and urban growth. Tropical rain forest habitats, home to a far richer diversity of species than more temperate environments, were particularly susceptible to human intrusion.

This loss of biodiversity extended to the seas of the world as well. Fishing with industrial-style equipment has led to the collapse or near collapse of fisheries around the world. The 1992 breakdown of the Grand Banks cod fishery off the coast of Newfoundland persuaded the Canadian government to place a moratorium on further fishing in that area. By the early 1960s, most whale species were on the verge of extinction, though many have begun to recover as restrictions on whaling have been put in place. “For the first time since the demise of the dinosaurs 65 million years ago,” wrote the director of the World Wildlife Federation, “we face a global mass extinction of wildlife.”²⁴

AP® EXAM TIP

Pay attention to how human activity has led to deforestation, desertification, and air and water pollution.

The global spread of modern industry, heavily dependent on fossil fuels, generated dramatic changes in the air, water, soil, and atmosphere, with profound impacts on human life. China’s spectacular economic growth since the 1980s, fueled largely by coal, resulted in an equally spectacular pall of air pollution in its major cities. In 2004, the World Bank reported that 12 of the world’s 20 most polluted cities were in China. Degradation of the world’s rivers, seas, and oceans has also mounted, as pesticides, herbicides, chemical fertilizers, detergents, oil, sewage, industrial waste, and plastics have made their way from land to water. By the 1960s, Lake Erie in the United States was widely reported as “dead.” The Great Pacific Garbage Patch, an area of about 7

million square miles in the North Pacific, has trapped an enormous quantity of debris, mostly plastics, endangering oceanic food webs and proving deadly to creatures of the sea, which ingest or become entangled in this human garbage. Industrial pollution in the Soviet Union rendered about half of the country's rivers severely polluted by the late 1980s, while fully 20 percent of its population lived in regions defined as "ecological disasters." The release of chemicals known as chlorofluorocarbons thinned the ozone layer, which protects the earth from excessive ultraviolet radiation, before an international agreement put an end to the practice.



Rolex Dela Pana/EPA/REX/Shutterstock

Urban Pollution in Beijing

Deriving from auto exhausts, coal burning, and dust storms, the air pollution in China's capital city of Beijing has long been horrendous. In this photograph from early 2014, teenagers wear face masks to protect themselves from inhaling the noxious particles in the air. Many thousands of people across the globe die daily from the long-term effects of air pollution.

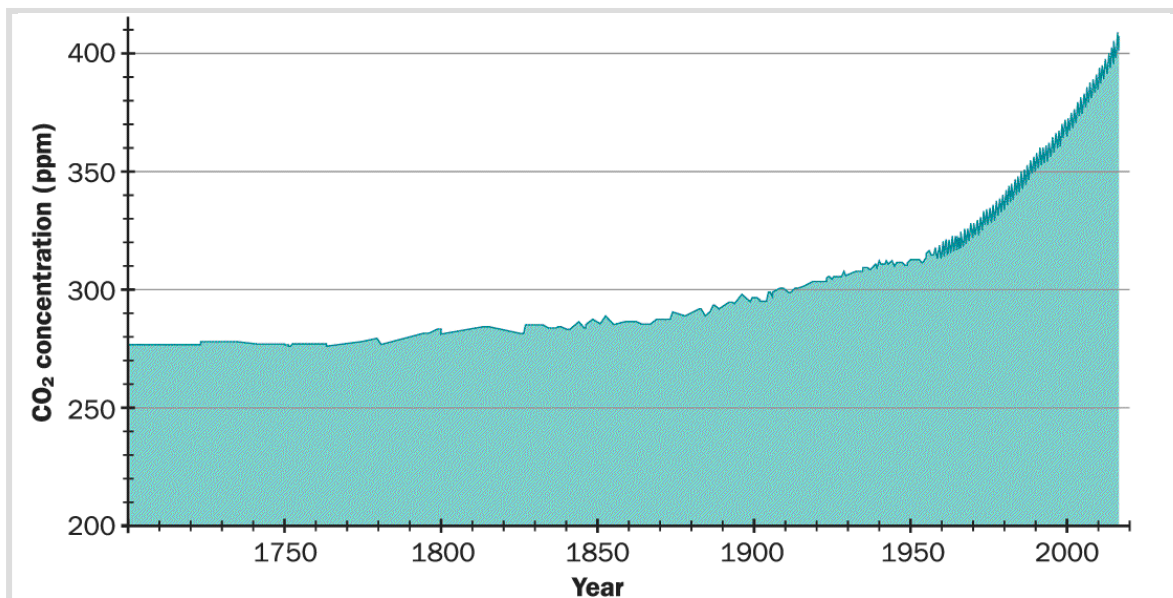
How would a historian use this image to explain the environmental impact of industrialization and the Anthropocene era?

In other ways as well, human activity has left a lasting mark on the planet during the past century. Radioactive residue from the testing of nuclear weapons and from the storage of nuclear waste produced by power plants can remain detectable for tens or hundreds of thousands of years. Mining has also created a vast underground network of shafts and tunnels and above-ground scarring of open pit mines and quarries. As the demand for water to serve growing populations, industries, and irrigation needs increased by 900 percent during the twentieth century, many of the planet's aquifers have become substantially depleted. A number of large cities — Beijing, Mexico City, Bangkok, Tokyo, Houston, Jakarta, and Manila — have been measurably sinking over the past century due in part to groundwater depletion. All of these environmental changes deriving from human activity will be apparent to our descendants for a long time to come.

Changing the Climate

By the early twenty-first century, [climate change](#) had become the world's most pressing environmental issue. Since the Industrial Revolution took hold in Western Europe, higher concentrations of carbon dioxide and methane, generated by the burning of fossil fuels, as well as nitrous oxide derived largely from fertilizers, began to accumulate in the atmosphere, slowly at first and then

much more rapidly after 1950. These so-called greenhouse gases act as a blanket around the world, limiting the escape of infrared energy from the earth's surface and so warming the planet. Carbon dioxide concentrations have increased by 43 percent since 1750, reaching 410 parts per million (ppm) by early 2017, a level well beyond the 350 ppm generally considered "safe" and greater than at any time during the over 200,000 years of human life on the planet. (See [Figure 15.1](#) and [Figure 15.2](#).) Average global temperature during this time increased by 1°C or more, and sixteen of the seventeen warmest years on record have all occurred since 2000. While this temperature increase may seem numerically small, its consequences have already been substantial, and projections into the near future of the twenty-first century are frightening.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Figure 15.1 Carbon Dioxide Concentrations, 1750–2017

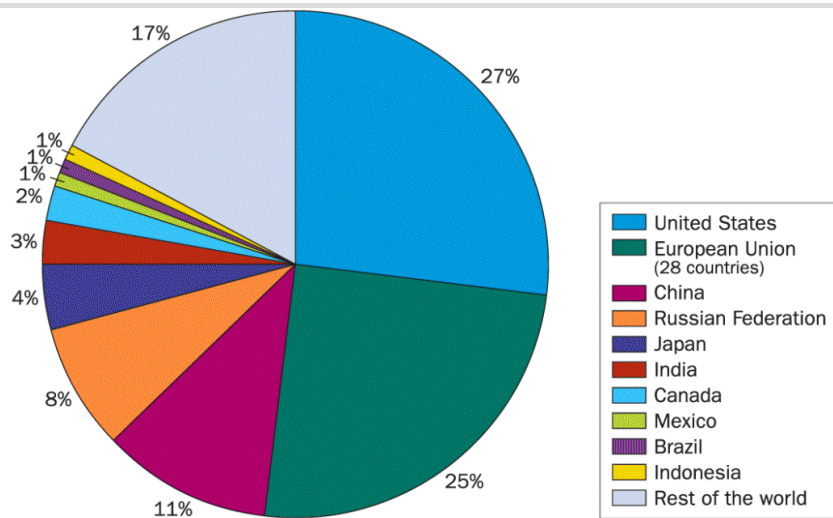
Rising concentrations of carbon dioxide in the atmosphere have been matched by a marked increase in global temperatures. (Scripps Institution of Oceanography at the University of California San Diego)

Description

The horizontal axis, representing year, ranges from 1750 to 2000 in intervals of 50. The vertical axis, representing carbon dioxide concentration in parts per million, ranges from 200 to 400 in intervals of 50. The curve begins at the carbon dioxide concentration of 278 in 1745, shows a gradual increase to 310 in 1950, and then shows a steep increase and ends at 410 in 2017.

AP[®] Causation

In what specific ways have climate change and global warming affected life on earth?



Strayer/Nelson, *Ways of the World, 4e*, AP[®] Edition, © 2020 Bedford/St. Martin's

Figure 15.2 Distribution of Total World Carbon Dioxide Emissions, 1850–2011

The various regions or countries of the world have contributed very unevenly to carbon dioxide emissions over the past 160 years. By 2014, however, industrializing Asian economies had become major emitters, with China responsible for some 30 percent of global carbon dioxide discharges into the atmosphere in that year. (World Resources Institute)

Description

The data are as follows. United States, 27 percent; European Union (28 countries), 25 percent; China, 11 percent; Russian federation, 8 percent; Japan, 4 percent; India, 3 percent; Canada, 2 percent; Mexico, 1 percent; Brazil, 1 percent; Indonesia, 1 percent; and Rest of the world, 17 percent.

AP[®] Contextualization

What global and regional events can help explain the trends seen in both charts on carbon dioxide emissions?

Scientists have associated this warming of the planet with all manner of environmental changes. One of them involves the accelerating melting of glaciers and polar ice caps. Arctic temperatures, unprecedented in the past 44,000 years, have been melting glaciers and sea ice at record levels. Coupled with expanded sea volumes as the oceans warm, this rapid melting has raised sea levels by roughly 8.5 inches since 1850. Particularly threatened have been a number of small island nations in Oceania — Tuvalu and Kiribati in particular. Coastal communities everywhere have become more vulnerable to storm surges. Low-lying regions of Bangladesh and the Philippines already flood almost every year and more catastrophically during particularly powerful storms, which seem to occur with increasing frequency and power as the planet warms. The first decade of the twenty-first century witnessed eight Category 5 hurricanes in the Atlantic Ocean, the most for any decade on record.

While global warming has exacerbated storms and rainfall in some regions, it has increased the prevalence and duration of droughts in others. Since the 1970s, droughts have been longer and more extreme in parts of Africa, the Middle East, southern Asia, and the western United States. In 2010 and 2011 extreme weather conditions characteristic of global warming — droughts, dust storms, fires, heavy rainfall — afflicted many grain-producing regions of the world, including Canada, Russia, China, Argentina, and Australia, causing a sharp spike in grain prices on the world market. The Middle East and North Africa, heavily dependent on grain imports, experienced sharply rising food prices, arguably aggravating social unrest and contributing to the political protests of the Arab Spring. In various parts of Africa, surging populations, record high temperatures, and prolonged drought have generated crop failures, devastation of livestock herds, and local conflicts over land and water. These pressures have turned many into “climate refugees,” migrating to urban areas or northward toward Europe.

Climate change has also disrupted many aquatic ecosystems, as the world’s oceans and lakes have become warmer and more acidic, absorbing some 25 percent of human-generated carbon dioxide. While this absorption has limited the extent of atmospheric warming to date, the resulting carbonic acid has damaged any number of marine organisms with calcium shells, such as oysters, clams, sea urchins, and plankton, and places entire aquatic food chains in jeopardy. The world’s coral reefs have been especially vulnerable. Record high oceanic temperatures in 2016 killed 67 percent of the coral in some areas

of Australia's Great Barrier Reef. "The coral was cooked," declared one of the scientists studying this phenomenon.²⁵

Nor have land-based communities of living organisms been spared the impact of global warming. Drier conditions, for example, have meant more forest fires. Those in the western United States have increased fourfold since 1970, and the fire season has been extended by more than two months. Both plants and animals adapted to a particular temperature range were forced to migrate or die as temperatures increased. In Ethiopia, this has meant that mosquitos bearing malaria have migrated higher up the country's mountains, bringing the disease to people who never knew it before. Warmer temperatures in western North America have enabled bark beetles, which cause great damage as they feed on the bark and wood of trees, to survive the less intense winters and move to new environments. They have killed over 70,000 square miles worth of trees in recent decades. Polar bears have become an iconic image of the impact of global warming, as the sea ice on which they depend vanishes.

Clearly climate change as a marker of the Anthropocene era is in its early stages, with more, much more, to follow, if these emissions continue more or less unchecked. Projections to the year 2100, although subject to much dispute and controversy, paint a bleak picture: there will be carbon dioxide concentrations of 600 ppm and up, temperature increases of 1.8°C to 4°C, massive melting of glaciers and sea ice with sea level rise in the range of 2.5 to 6 feet; millions of homes and hundreds of cities at least partially under water, drought and falling food production in

parts of Africa leading to mass migrations, widespread species extinction of up to half of earth's higher life forms by one estimate, and frequent international conflicts over dwindling fresh water supplies. Under these conditions, serious observers have begun to speak about the possibility of a major collapse of modern civilization. Widening awareness of both current conditions and future possibilities has energized the environmental movements of the twenty-first century.

Protecting the Planet: The Rise of Environmentalism

Long before climate change emerged as a global issue, a growing awareness of ecological damage and a desire to counteract it accompanied human entry into the Anthropocene era.²⁶ In the late eighteenth and early nineteenth centuries, Romantic English poets such as William Blake and William Wordsworth denounced the industrial era's "dark satanic mills," which threatened the "green and pleasant land" of an earlier England. In opposing the extension of railroads, the British writer John Ruskin declared in 1876 that "the frenzy of avarice is daily drowning our sailors, suffocating our miners, poisoning our children and blasting the cultivable surface of England into a treeless waste of ashes."²⁷ Another element in early environmentalism, especially prominent in the United States and Germany, derived from a concern with deforestation, drought, and desertification as pioneering settlers, lumbermen, miners, and the owners of colonial plantations inflicted terrible damage on the woodlands and pasturelands of the world. Articulated primarily by men of science often working in

the colonial world, this approach sought to mobilize scientific expertise and state control to manage, contain, and tame modern assaults on the environment.

AP* Continuity and Change

In what different ways was environmentalism expressed throughout the nineteenth and twentieth centuries? How have those expressions changed over time?

Protecting remaining wilderness areas was yet another piece of early environmentalism. The first international environmental conference, held in London in 1900, aimed at preserving African wildlife from voracious European hunters. In the United States it was the opening of the west to European settlers that threatened the natural order. “With no eye to the future,” wrote naturalist John Muir in 1897, “these pious destroyers waged interminable forest wars ... , spreading ruthless devastation ever wider and further.... Wilderness is a necessity ... not only as fountains of timber and irrigating rivers, but as fountains of life.”²⁸ This kind of sensibility found expression in the American national parks, the first of which, Yellowstone, was established in 1872.

AP® EXAM TIP

You should be able to explain the growth and impact of the environmental movement in the second half of the twentieth century.

These early examples of environmental awareness were distinctly limited, largely a product of literary figures, scientists, and some government officials. None of them attracted a mass following or elicited a global response. But “[second-wave environmentalism](#),” beginning in the 1960s, certainly did. It began, arguably, with the publication in 1962 of Rachel Carson’s *Silent Spring*, which exposed the chemical contamination of the environment with a particular emphasis on the use of pesticides. The book struck a chord with millions, triggering environmental movements on both sides of the Atlantic. Ten years later, the Club of Rome, a global think tank, issued a report called *Limits to Growth*, which warned of resource exhaustion and the collapse of industrial society in the face of unrelenting economic and population growth. Soon a mounting wave of environmental books, articles, treatises, and conferences emerged in Europe and North America, pushing back in various ways against the postwar emphasis on “development,” consumerism, and unending economic growth. That sensibility was aptly captured in the title of a best-selling book by British economist E. F. Schumacher in 1973, *Small Is Beautiful*.

But what most clearly distinguished second-wave environmentalism was widespread grassroots involvement and activism. By the late 1990s, millions of people in North America, Europe, Japan, Australia, and New Zealand had joined one of the rapidly proliferating environmental organizations, many of them local. The issues addressed in these burgeoning movements were many and various: pollution, resource depletion, toxic waste, protecting wildlife habitats, nuclear power and nuclear testing,

limiting development, and increasingly at the top of the agenda in the twenty-first century, climate change. Beyond particular issues, proponents of “deep ecology” argued that human beings should no longer be considered central but understood as occupying a place of equivalence with other species. Those supporting an “environmental justice” outlook were more concerned with the impact of environmental devastation on the poor, minorities, and developing countries. This social justice perspective informed Pope Francis’s 2015 environmental encyclical, which commanded global attention, as the world’s most prominent Christian leader called for humankind to “care for our common home.”

AP® EXAM TIP

Movements that protested the inequality that resulted from global environmental problems are an important concept in the AP® course.

The tactics of these movements were as varied as the issues they addressed. Much attention was given to public education and to lobbying governments and corporations, often through professionally run organizations. In Germany, New Zealand, and Australia, environmentalists created Green parties, which contested elections and on occasion shared power. Teach-ins, demonstrations, street protests, and various local actions also played a role in the strategies of environmental activists.

In the communist world, environmentalism was constrained by highly authoritarian states that were committed to large-scale development. In the late 1980s, the Chinese government, for

example, sharply repressed groups critical of the enormous Three Gorges Dam project across the Yangzi River. By the early twenty-first century, however, a grassroots environmental movement had taken root in China, expressed in hundreds of private groups and in state-sponsored organizations as well. Many of these sought to ground their activism in Buddhist or Daoist traditions that stressed the harmony of humankind and the natural order. In the Soviet Union during the 1970s and after, environmentalists were able to voice their concerns about the shrinking of the Aral Sea, pollution threats to Lake Baikal in Siberia, and poor air quality in many cities. After the nuclear disaster at Chernobyl in 1986, Gorbachev's policy of *glasnost* allowed greater freedom of expression as environmentalist concerns became part of a broader challenge to communism and Russian domination.



CulturalEyes -- AusGS2/Alamy

Environmentalism in Action

Australian climate activists spell out 350 on the steps of the Sydney Opera House, pointing to the goal of limiting CO₂ concentrations in the atmosphere to 350 parts

per million. The event occurred in October 2009 as part of an international day of protest about global warming.

AP* Analyzing Evidence

How does this image reflect the changes that emerged from second-wave environmentalism?

Quite quickly, during the 1970s and 1980s, environmentalism also took root in the Global South, where it frequently assumed a distinctive character compared to the more industrialized countries. There it was more locally based, with less connection to global issues or large national organizations than in the West; it involved more poor people in direct action rather than in political lobbying and corporate strategies; it was more concerned with issues of food security, health, and basic survival than with the rights of nature or wilderness protection; and it was more closely connected to movements for social justice. Thus, whereas Western environmentalists defended forests where few people lived, the Chikpo, or “tree-hugging,” movement in India sought to protect the livelihood of farmers, artisans, and herders living in areas subject to extensive deforestation. A massive movement to prevent or limit the damming of India’s Narmada River derived from the displacement of local people; similar anti-dam protests in the American Northwest were more concerned with protecting salmon runs.

AP* Comparison

How does environmentalism in the Global South differ from environmentalism in more industrialized states?

In the Global South, this “environmentalism of the poor” took shape in various ways, often in opposition to the gigantic development projects of national governments. Residents of the Brazilian Amazon basin, facing the loss of their livelihood to lumbering interests, ranchers, and government road-building projects, joined hands and directly confronted workers sent to cut down trees with their chainsaws. When the Thai government sought to create huge eucalyptus plantations, largely to supply Japanese-owned paper mills, Buddhist teachers, known as “ecology monks,” mobilized peasants to put their case to public officials. In the Philippines, coalitions of numerous local groups mobilized large-scale grassroots movements against foreign-owned mining companies. Kenya’s Green Belt Movement organized groups of village women to plant millions of trees intended to forestall the growth of deserts and protect the soil.

AP* Continuity and Change

Explain the changes to the environmentalist movement in the twenty-first century.

By the early twenty-first century, environmentalism had become a matter of global concern and had prompted action at many levels. A growing market for solar and wind power helped drive its cost sharply lower, moving it closer to being competitive with conventional forms of electric generation like coal. Governments

acted to curtail pollution and to foster the use of renewable energy sources, sometimes by putting a price on carbon-based fuels through “cap and trade” systems or a carbon tax. Germany, for example, increased the proportion of its electricity from renewable sources from 6.3 percent in 2000 to 32 percent in 2016. China has enacted a large body of environmental laws and regulations, has invested heavily in solar power, and in 2017 announced plans to close 100 coal-fired power plants. Brazil and Canada derive the bulk of their electricity from renewables, primarily hydropower. Some 6,000 national parks in over 100 countries served to protect wildlife and natural beauty. Many businesses found it commercially useful and therefore profitable to brand themselves as “green.” Reforestation programs were under way in China, Honduras, Kenya, and elsewhere. International agreements have come close to eliminating the introduction of ozone-depleting substances into the atmosphere. And after extensive negotiations, the [Paris Climate Agreement](#) of 2015 committed some 195 countries, 700 cities, and many companies to reduce greenhouse gas emissions sufficiently to avoid a 2°C increase in global temperatures. Furthermore, millions of individuals altered their ways of life, agreeing to recycle, to install solar panels, to buy fuel-efficient cars, to shop in local markets, and to forgo the use of plastic bags.

But resistance has also surfaced, partly because moving toward a clean energy economy would require lifestyle adjustment for citizens in the Global North and for elites everywhere. Powerful and entrenched interests in fossil fuel industries likewise generate resistance. In 2017 the new Trump administration in the United

States began to partially dismantle existing climate change regulations and stunned the world by announcing American withdrawal from the Paris agreement.

Furthermore, large-scale international agreement on global warming has come up against sharp conflicts between the Global North and South. Both activists and governments in the developing countries have often felt that Northern initiatives to address atmospheric pollution and global warming would curtail their industrial development, leaving the North/South gap intact. A Malaysian official put the dispute succinctly: “The developed countries don’t want to give up their extravagant lifestyles, but plan to curtail our development.”²⁹

More than any other widespread movement, global environmentalism came to symbolize a focus on the common plight of humankind across the artificial boundaries of nation-states. It also marked a challenge to modernity itself, particularly its overriding commitment to endless growth and consumption. The ideas of sustainability and restraint, certainly not prominent in any list of modern values, entered global discourse and marked the beginnings of a new environmental ethic. This change in thinking, although limited, was perhaps the most significant achievement of global environmentalism.

REFLECTIONS

World History and the Making of Meaning

Among the most distinctive features of human life is our penchant for meaning. We seek to infuse almost every action and activity with some larger significance, and we are most apt to fall into despair when we are unable to do so. A large part of the historian's task involves identifying and describing the multiple meanings that individuals and societies have ascribed to their world and to their behavior in the past. For example, world historians notice and compare the various ways that humans have given meaning to the communities they create. Many small village-based societies have viewed themselves in terms of kinship, feeling themselves bonded by a relationship to a common ancestor. To distinguish themselves from neighboring "barbarians," Chinese thought of their country as the "middle kingdom," radiating "civilization" to their less fortunate neighbors. Americans have defined the United States as a "city set upon a hill," a melting pot, or the "land of the free." All such understandings are the product of human imagination, intended to provide some larger meaning to social and political life, even as those identities change over time.

But historians do more than record the meanings that have arisen in the course of the human journey. Historians themselves also create meaning as they give definition to the human past. World

historians, for example, have sometimes pointed out a broad trend toward greater social complexity and more connectivity among regions and peoples during the course of our history. They give some meaning to human tragedies such as slavery, war, and genocide by explaining their origins and development. The notion of an “Anthropocene era,” increasingly used by historians, provides a distinctive character to the past century or so.

In these ways historians seek to impose some shape and significance on the chaos of random events, ensuring that the human story becomes more than “one damned thing after another.” Some might argue that any such “shape” is an illusion, an artificial product of human self-serving. Certainly historians’ formulations are endlessly contested and debated. But we are apparently impelled to seek pattern or structure in the past. An infinite array of miscellaneous historical “facts” is neither satisfying nor useful.

The study of world history can also be helpful for each of us as we seek to make meaning in our own lives. As we witness the broad contours of the human journey and learn more about the wider world, we can more readily locate ourselves individually in the larger stream of that story. In short, world history provides context, which is so essential to the creation of meaning. If we base our understanding of the world only on what we personally experience in our own brief and limited lives, we render ourselves both impoverished and ineffective.

World history opens a marvelous window into the unfamiliar. It confronts us with the “ways of the world,” the whole panorama of human achievement, tragedy, and sensibility. It allows us some modest entry into the lives of people far removed from us in time and place. And it offers us company for the journey of our own lives. Pondering the global past with a receptive heart and an open mind can assist us in enlarging and deepening our sense of self. In exposing us to the wider experience of “all under Heaven,” as the Chinese put it, world history can aid us in constructing more meaningful lives. That is among the many gifts that the study of the global past offers to us all.

Chapter Review

AP[®] Key Terms

population explosion

Green Revolution

global urbanization

megacities

labor migration

influenza pandemic

HIV/AIDS

cultural globalization

religious fundamentalism

Hindutva

Islamic radicalism

Anthropocene era

Holocene era

climate change

second-wave environmentalism

Paris Climate Agreement

Big Picture Questions

1. In what ways has population growth shaped the movement of people around the world? How has population growth shaped human interactions with and impact on the environment?

2. How have cultural patterns evolved over the past century? What broader political, social, and economic processes have contributed to those cultural changes?
3. Evaluate the extent to which the changes described in these last two chapters justify considering the past century a new phase of world history.
4. **AP® Making Connections:** How have the technological and economic changes explored in the previous chapter shaped the demographic, cultural, and environmental processes discussed in this chapter?

Next Steps: For Further Study

Karen Armstrong, *The Battle for God* (2000). A comparison of Christian, Jewish, and Islamic fundamentalism in historical perspective.

Wolfgang Behringer, *A Cultural History of Climate* (2010). Places contemporary issues of climate change in a broad world historical context.

Ian Law, *Racism and Ethnicity: Global Debates, Dilemmas, Directions* (2010). A broad historically grounded and global survey of the intersection of racial and ethnic identities.

J. R. McNeill, *Something New under the Sun: An Environmental History of the Twentieth-Century World* (2001). A much-acclaimed global account of the rapidly mounting human impact on the environment during the most recent century.

Rainer Munz and Albert Reiterer, *The Overcrowded World: Global Population and International Migration* (2009). Two German scholars place population growth, urbanization, and migration in a broad world historical context, but with an emphasis on the past century.

Jan Nederveen Pieterse, *Globalization and Culture: Global Mélange* (2015). Explores the cultural dimension of recent globalization within a longer

historical context.

NASA, "Global Climate Change," climate.nasa.gov. A NASA website full of articles, essays, images, and videos related to climate change.

"Overpopulation: The Human Explosion Explained," produced by Kurzgesagt, a Munich-based YouTube channel and design studio. A thoughtful and informed animated film that describes and explains the recent and spectacular increase in human numbers.

AP® SKILLS WORKSHOP

Comparative Arguments

In this workshop, we will work with primary sources to develop a source-based comparison argument in preparation for the Document-Based Question on the AP® exam.

UNDERSTANDING COMPARATIVE ARGUMENTS

Historians create a comparative argument when they want to evaluate how two events, civilizations, or processes are similar and different. One historian might argue that there are more similarities than differences between two events, for example, while another might conclude that there are more differences than similarities. As mentioned in the [Chapter 6](#) workshop on the skill of comparison, comparisons must be created by looking at both things and pointing out similarities and differences, not discussing one thing and then the other separately.

COMPARATIVE ARGUMENTS ON THE AP® WORLD HISTORY EXAM

With only three reasoning skills to choose from, prompts calling for a comparative argument are extremely common on the AP® World History Exam, both for the Document-Based Question and the Long-Essay Question. As you will remember from the workshop on building a historical argument, the difference between these two essay types is that the Document-Based Question requires you to use primary source documents that are

provided for you in order to weave together an argument (along with one outside piece of evidence, if you want to score that extra point), while the Long-Essay Question requires you to use the information you have learned in the world history course as evidence. These two essays make up 40 percent of the exam, so knowing how to create a comparative argument is critical.

WRITING A COMPARATIVE ARGUMENT

As you will remember from the workshop on historical arguments, creating an argument (especially one for the AP® exam) involves several specific moves:

- contextualization in an intro paragraph
- thesis that addresses the prompt using a specific historical reasoning skill
- topic sentences that tie back to the thesis
- evidence that supports the thesis
- analysis/reasoning that shows how the evidence supports the thesis

Structuring Your Comparative Argument

You need to make certain decisions as you plan your comparative essay. First, you need to decide, based on the prompt and the evidence, whether you will argue that two or more things are substantially similar despite some differences, or whether you will argue that two or more things are substantially different despite some similarities. Will you write more of a comparison, or a contrast?

Then, you need to determine your paragraph structure. You have two basic options:

- Option 1 is that you have one paragraph on similarities, and one paragraph on differences.
- Option 2 is having one paragraph comparing and contrasting on a single topic, and the second paragraph comparing and contrasting on a second topic.

As an example, let's say you're comparing the structure of British imperialism and French imperialism. If you take Option 1, you would first discuss similarities of state building in those two empires, and then discuss differences of state building in the next paragraph. Or, if you take Option 2, you might compare political structures in the first paragraph and then growth of cities in the second paragraph. Remember that Option 2 has to be by *topic*. What you **must not** do is just talk about the British Empire in the first paragraph and then about the French Empire in the next paragraph, because you are not comparing when you do that.

If you choose Option 1, then your essay would consist of the following:

Intro paragraph with context and thesis
Paragraph 1 on similarities
Paragraph 2 on differences
Conclusion

If you choose Option 2, then it might look like this:

Intro paragraph with context and thesis
Paragraph 1 on political structure, detailing similarities and differences

Paragraph 2 on growth of cities, detailing similarities and differences
Conclusion

A Model of a Comparative Argument

Let's look at an example of a comparative argument from this chapter.

Contextualization	Nineteenth-century Europe gave rise to an elaborate ideology of "race" as a fundamental distinction among human communities based on allegedly permanent biological characteristics. But it was in the twentieth century that such ideas achieved their greatest prominence, shaping individual behavior, institutional practices, and government policies alike. Three societies in particular stand out as openly racist regimes: Nazi
Claim focusing on similarities	
Explanation of similarities	Germany, the southern United States from the 1890s to the 1950s, and apartheid-era South Africa. All of them officially sanctioned explicitly racist ideologies, prohibited marriage across racial lines, legislated extreme forms of social segregation, denied all political rights to Jews or blacks, and deliberately kept Jews or blacks in poverty.
Evidence of similarities	
Topic sentence introducing a contrast	In many other places, race was a pervasive reality, though perhaps racist thinking was less officially endorsed. Racial distinctions and white supremacy were prominent in
Evidence of contrasts	European thinking and central features within all of the European colonies in Africa and Asia, generating in turn a new racial awareness among many colonized people. Aime Cesaire, a poet from the French island of Martinique in the Caribbean region, coined the term "negritude," which he defined in 1939 as "the simple recognition of the fact that one is black." Black, Indian, and mixed-race people in Latin America clearly experienced discrimination and disadvantage in relationship to whites or Europeans, even in the absence of legal constraints.

Description

The text reads as follows:

Nineteenth-century Europe gave rise to an elaborate ideology of 'race' as a fundamental distinction among human communities based on allegedly permanent biological [A corresponding note reads Contextualization.]

The text reads as follows: characteristics. But it was in the twentieth century that such ideas achieved their greatest prominence, shaping individual behavior, institutional practices, and government policies alike. [This sentence is highlighted and a corresponding note reads Claim focusing on similarities.] Three societies in particular stand out as openly racist regimes: Nazi Germany, the southern United States from the 1890s to the 1950s, and apartheid-era South Africa. [A corresponding note reads Explanation of similarities.] All of them officially sanctioned explicitly racist ideologies, prohibited marriage across racial lines, legislated extreme forms of social segregation, denied all political rights to Jews or blacks, and deliberately kept Jews or blacks in poverty. [A corresponding note reads Evidence of similarities.]

In many other places, race was a pervasive reality, though perhaps racist thinking was less officially endorsed. Racial distinctions and white supremacy were prominent in [A corresponding note reads Topic sentence introducing a contrast] European thinking and central features within all of the European colonies in Africa and Asia, generating in turn a new racial awareness among many colonized people. Aime Cesaire, a poet from the French island of Martinique in the Caribbean region, coined the term 'negritude,' which he defined in 1939 as 'the simple recognition of the fact that one is black.' Black, Indian, and mixed-race people in Latin America clearly experienced discrimination and disadvantage in relationship to whites or Europeans, even in the absence of legal constraints. [A corresponding note referring to the rest of the text in the paragraph reads Evidence contrasts.]

In this case, the authors discuss the importance of race as a political idea in the twentieth century by comparing the substantial similarities between three openly racist societies, and then contrasting those with societies where racism was still a powerful force but was not officially endorsed.

If you were to expand this into an essay on the AP® exam, you might break the first paragraph into a separate introduction and paragraph of similarities, as well adding a formal conclusion.

BUILDING AP® SKILLS

1. **Activity: Writing a Strong Comparative Thesis.** Using the information in the section “[Moving Abroad: Long-Distance Migration](#)” as your evidence, write a thesis statement for the prompt that follows. Remember that a good thesis needs to answer the prompt, be argumentative, provide a road map for the essay, address the historical thinking skill (in this case comparison), and address the counterargument.

Prompt: Evaluate the extent to which global migration followed a similar pattern.

2. **Activity: Building a Comparative Argument Paragraph.** Based on the prompt below, create one body paragraph of an essay. You will need to decide whether you want to create a paragraph of similarities or a paragraph of differences, or whether you want to create a paragraph centered on a topic that encompasses both similarities and differences. Use the section “[Religion and Global Modernity](#)” for your evidence.

Thesis: Evaluate the extent to which various religious traditions responded similarly to global modernity.

Contextualizing intro:

Topic sentence:

Evidence A:

Evidence B:

Evidence C:

3. **Activity: Creating a Comparative Argument.** Based on the prompt below, use the “[AP® Working with Evidence: Contending for Islam](#)” section of this chapter to create a contextualizing intro, a thesis, and two topic sentences for paragraphs. Then, select at least three pieces of evidence and analysis to support each topic sentence.

Prompt: Evaluate the extent to which there are differing views on the role of Islam in public life.

Note that you could attack this essay with any of the three historical reasoning skills, but since we are practicing comparison, please focus on creating a comparative argument. Use examples of context statements and thesis statements in this and the earlier workshops to help guide you.

AP® WORKING WITH EVIDENCE

Contending for Islam

Over the past century, the growing intrusion of the West and of modern secular culture into the Islamic world has prompted acute and highly visible debate among Muslims. Which ideas and influences flowing from the West could Muslims safely utilize, and which should they decisively reject? Are women’s rights and democracy compatible with Islam? To what extent should Islam find expression in public life as well as in private religious practice? The sources that follow show something of these controversies while illustrating sharp variations in the understanding of Islam.

LOOKING AHEAD

DOING HISTORY

Consider the differing views on the role of Islam in public life.

SOURCE 15.1 A Secular State for an Islamic Society

Modern Turkey emerged from the ashes of the Ottoman Empire after World War I, adopting a distinctive path of modernization, westernization, and secularism under the leadership of Mustafa Kemal Atatürk (see “Religion and Global Modernity” earlier in the chapter). Such policies sought to remove Islam from any significant role in public life, restricting it to the realm of personal devotion. They included abolition of the caliphate, by which

Ottoman rulers had claimed leadership of the entire Islamic world. In a speech delivered in 1927, Atatürk explained and justified these policies, which went against the grain of much Islamic thinking.

MUSTAFA KEMAL ATATÜRK | *Speech to the General Congress of the Republican Party* | 1927

Section 1

[Our Ottoman rulers] hoped to unite the entire Islamic world in one body, to lead it and to govern it. For this purpose, [they] assumed the title of Caliph [successor to the Prophet Muhammad].... It is an unrealizable aim to attempt to unite in one tribe the various races existing on the earth, thereby abolishing all boundaries....

If the Caliph and the Caliphate were to be invested with a dignity embracing the whole of Islam ... , a crushing burden would be imposed on Turkey.... [Furthermore], will Persia or Afghanistan, which are [Muslim] states, recognize the authority of the Caliph in a single matter? No, and this is quite justifiable, because it would be in contradiction to the independence of the state, to the sovereignty of the people.

[The current constitution] laid down as the first duty of the Grand National Assembly that “the prescriptions of the Shari’a [Islamic law] should be put into force....” [But] if a state, having among its subjects elements professing different religions and being compelled to act justly and impartially toward all of them ... , it is obliged to respect freedom of opinion and conscience.... The Muslim religion includes freedom of religious opinion.... Will not

every grown-up person in the new Turkish state be free to select his own religion? ... When the first favorable opportunity arises, the nation must act to eliminate these superfluities [the enforcement of sharia] from our Constitution....

Questions to Consider

1. On what grounds did Atatürk justify the abolition of the caliphate? What role did nationalism play?
2. In what ways does this section challenge the Islamic clergy?
3. What additional actions did Atatürk take to remove Islam from a public or political role in the new Turkish state?

Section 2

Under the mask of respect for religious ideas and dogmas, the new Party [in opposition to Atatürk's reformist plans] addressed itself to the people in the following words: "We want the re-establishment of the Caliphate; we are satisfied with the religious law; we shall protect the Medressas [Islamic schools], the Tekkes [places for Sufi worship], the pious institutions, the Softahs [students in religious schools], the Sheikhs [Sufi masters], and their disciples.... The party of Mustapha Kemal, having abolished the Caliphate, is breaking Islam into ruins; they will make you into unbelievers ... they will make you wear hats." Can anyone pretend that the style of propaganda used by the Party was not full of these reactionary appeals? ...

Gentlemen, it was necessary to abolish the fez [a distinctive Turkish hat with no brim], which sat on our heads as a sign of ignorance, of fanaticism, of hatred to progress and civilization, and to adopt in its place the hat, the customary headdress of the whole civilized world, thus showing that no difference existed in the manner of thought between the Turkish nation and the whole family of civilized mankind.... [Thus] there took place the closing of the Tekkes, of the convents, and of the mausoleums, as well as the abolition of all sects and all kinds of [religious] titles....

Could a civilized nation tolerate a mass of people who let themselves be led by the nose by a herd of Sheikhs, Dedes, Seids, Tschelebis, Babas, and Emirs [various religious titles]? ... Would not one therewith have committed the greatest, most irreparable error to the cause of progress and awakening?

Source: *A Speech Delivered by Ghazi Mustapha Kemal, October 1927* (Leipzig: K. F. Koehler, 1929), 377–79, 591–93, 595–98, 717, 721–22.

Questions to Consider

1. Why do you think these ideas may have gained popularity in the aftermath of World War I?
2. What can you infer about Atatürk's view of Islam?
3. How might religious authorities have reacted to Atatürk's speech?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways Atatürk challenged traditional authoritarianism in Turkey.

2. How did Atatürk's conception of a Turkish state differ from that of Ottoman authorities? In what ways did he build upon Ottoman reforms of the nineteenth century? (See "[The Ottoman Empire and the West in the Nineteenth Century](#)" in Chapter 11.)



SOURCE 15.2 Toward an Islamic Society

Even as Kemal Atatürk was seeking to remove Islam from the public life of Turkey, a newly formed Muslim organization in Egypt was strongly advocating precisely the opposite course of action. Founded in 1928 by impoverished schoolteacher Hassan al-Banna (1906–1949), the Muslim Brotherhood argued in favor of “government that will act in conformity to the law and Islamic principles.” As the earliest mass movement in the Islamic world advocating such ideas, the Brotherhood soon attracted a substantial following, including many poor urban residents recently arrived from the countryside. Long a major presence in Egyptian political life, the Brotherhood has frequently come into conflict with state authorities and briefly came to power in 2012. In 1936, it published a pamphlet, addressed to Egyptian and other Arab political leaders, that spelled out its views about the direction toward which a proper Islamic society should move.

THE MUSLIM BROTHERHOOD | *Toward the Light* | 1936

Section 1

After having studied the ideals which ought to inspire a renascent nation on the spiritual level, we wish to offer, in conclusion, some practical suggestions....

I. In the political, judicial, and administrative fields:

1st. To prohibit political parties and to direct the forces of the nation toward the formation of a united front;

2nd. To reform the law ... [to] be entirely in accordance with Islamic legal practice;

5th. To propagate an Islamic spirit within the civil administration...

6th. To supervise the personal conduct of officials ...

9th. Government will act in conformity to the law and to Islamic principles; ... The scheduling of government services ought to take account of the hours set aside for prayer....

Questions to Consider

1. In what ways did the Brotherhood challenge the idea of democracy?

[Section 2](#)

II. In the fields of social and everyday practical life:

2nd. To find a solution for the problems of women, a solution that will allow her to progress and which will protect her while conforming to Islamic principles.

3rd. To root out clandestine or public prostitution and to consider fornication as a reprehensible crime...

4th. To prohibit all games of chance (gaming, lotteries, races, golf)

5th. To stop the use of alcohol and intoxicants

6th. To ... educate women, to provide quality education for female teachers, school pupils, students, and doctors;

7th. To develop an educational program for girls different than the one for boys

8th. Male students should not be mixed with female students

10th. To close dance halls; to forbid dancing;

11th. To censor theater productions and films;

12th. To supervise and approve music;

14th. To confiscate malicious articles and books as well as magazines displaying a grotesque character or spreading frivolity;

16th. To change the hours when public cafes are opened or closed

19th. To bring to trial those who break the laws of Islam, who do not fast, who do not pray, and who insult religion;

21st. Religious teaching should constitute the essential subject matter to be taught in all educational establishments and faculties;

24th.... Absolute priority to be given to Arabic over foreign languages;

25th. To study the history of Islam, the nation, and Muslim civilization;

27th. To combat foreign customs

29th. To safeguard public health ... increasing the number of hospitals, doctors, and out-patient clinics;

30th. To call particular attention to the problems of village life (administration, hygiene, water supply, education, recreation, morality).

Questions to Consider

1. Which sectors of Egyptian society would have been alarmed by this message?

2. How does this document define the purposes of government?
3. How does the Muslim Brotherhood understand the role of Islam in public life?

Section 3

III. The economic field:

1st. Organization of the zakat tax [an obligatory payment to support the poor] according to Islamic precepts

2nd. To prevent the practice of usury [charging interest on loans]

3rd. To facilitate and to increase the number of economic enterprises and to employ the jobless ... ,

4th. To protect workers against monopoly companies, to require these companies to obey the law, the public should share in all profits;

5th. Aid for low-ranking employees and enlargement of their pay, lowering the income of high-ranking employees; ...

7th. To encourage agricultural and industrial works, to improve the situation of the peasants and industrial workers[.]

Source: Hassan al-Banna, "Towards the Light," in Robert Landen, *The Emergence of the Modern Middle East* (New York: Van Nostrand Reinhold, 1970), 261–64.

Questions to Consider

1. To what extent was this document anti-Western in its orientation? What posture does it advocate toward capitalism and economic development?
2. Compare the Brotherhood's economic program with those of socialist parties.

AP® ANALYZING HISTORICAL EVIDENCE

1. To what extent did the ideas of the Islamic Brotherhood lay the foundation for more recent Islamic fundamentalists?



SOURCE 15.3 Two Images of Islamic Radicalism

By the late twentieth century, the most widely publicized face of Islam, at least in the West, derived from groups sympathetic to the views of the Muslim Brotherhood — Iran's revolutionary government, Saudi Arabia, and radical Islamist organizations such as al-Qaeda, the Islamic State, Boko Haram, and Hamas. These photographs illustrate two dimensions of Islamic radicalism. Its violent face is horrifically expressed in [Source 15.3A](#), which shows a group of teenage Islamic State militants preparing to execute twenty-five Syrian prisoners in a Roman amphitheater in Palmyra in May 2015. That execution was carried out. On the other hand, [Source 15.3B](#) illustrates the kind of social services often provided by radical Islamist groups, such as the Palestinian militant organization Hamas, which governs the small territory of Gaza on

the eastern coast of the Mediterranean Sea. The computer classroom pictured was part of a school established by Hamas, which was later destroyed in fighting between Hamas and Israeli forces.

SOURCE 15.3A *The Violent Face of Islamic Radicalism* | 2015



Pictures from History/Newscom

Questions to Consider

1. Why might the Islamic State choose children to perform executions? Why might they have chosen the ruins of a Roman amphitheater as the site for this event?
2. Consider the photographer's purpose. What message does this image convey about ISIS?

SOURCE 15.3B *The Peaceful Face of Islamic Radicalism* | 2015



© Abed Rahim Khatib 2015/Flash90/Redux

Questions to Consider

1. What does the computer classroom suggest about the posture of Hamas to the modern world? Notice also the English textbook on the table.
2. How have projects such as these broadened the appeal of Islamic political organizations?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which these images serve as public relations tools for ISIS and Hamas.



SOURCE 15.4 The Sufi Alternative

In sharp contrast to the Islamic secularists like Atatürk or Islamic radicals or fundamentalists such as the Muslim Brotherhood stand the Sufis. While most Sufis participate in conventional Islamic practices, they are generally more sharply focused on interior

spiritual experience than on the precise prescriptions of the law. For this reason, they have on occasion come into conflict with mainstream and especially “fundamentalist” Muslims, who view them as a threat to established religious authorities. In many parts of the Islamic world, Sufis have been persecuted, their practices suppressed, and their places of worship attacked. Others, however, view the Sufis as counteracting the appeal of Islamic radicals committed to violence. According to the prominent Iranian Sufi scholar Seyyed Nasr, “Sufism is the most powerful antidote to the religious radicalism called fundamentalism.... Its influence is immense; Sufism has kept alive the inner quality of ethics and spiritual virtues, rather than a rigid morality ... and it provides access to knowledge of the divine reality.”³⁰

This was the message that India’s prime minister Narendra Modi delivered to the Sufi World Forum in Delhi in 2016. Modi is the leader of the Indian People’s Party, a Hindu nationalist party with a history of hostile relations with India’s Muslim communities. Modi himself was accused of instigating anti-Muslim violence in the province of Gujarat in 2002. The U.S. State Department regarded him as a threat to religious freedom and denied Modi entry into the United States until his election as a prime minister in 2014. That this speech was delivered by a political leader with a history of hostility to the Muslim community makes it all the more striking.

Narendra Modi | *Sufism and Islamic Radicalism* | 2016

[Section 1](#)

At a time when the dark shadow of violence is becoming longer, you [Sufis] are the noor, or the light of hope.... And, you represent the rich diversity of the Islamic civilization that stands on the solid bedrock of a great religion.... It is a civilization that reached great heights by the 15th century in science, medicine, literature, art, architecture and commerce.... It set, once again, an enduring lesson of human history: it is through openness and enquiry, engagement and accommodation, and respect for diversity that humanity advances, nations progress and the world prospers.... And, this is the message of Sufism, one of the greatest contributions of Islam to this world.

Questions to Consider

1. Consider Modi's purpose. What does his praise of Sufism imply about his views of Islam as a whole?

Section 2

From its origins in Egypt and West Asia, Sufism travelled to distant lands, holding aloft the banner of faith and the flag of human values, learning from spiritual thoughts of other civilisations, and attracting people with the life and message of its saints.... In the different settings of Saharan Africa or in Southeast Asia, in Turkey or in Central Asia, in Iran or India, Sufism reflected the universal human desire to go beyond the practice and precepts of religion for a deeper unity with the Almighty....

For the Sufis, therefore, service to God meant service to humanity. In the words of Khwaja Moinuddin Chishti [the thirteenth-century

Persian founder of a major Sufi order], of all the worships, the worship that pleases the Almighty God the most is the grant of relief to the humble and the oppressed.... In a beautiful imagery of human values, he said, human beings must have the affection of the Sun, the generosity of the river and the hospitality of the earth, because they benefit us all, without discrimination and distinction among people.... And, its humanism also upheld the place and status of women in society.

Above all, Sufism is a celebration of diversity and pluralism, expressed in the words of Hazrat Nizamuddin Auliya [a fourteenth-century Indian Sufi master], that every people has its own path of truth, beliefs and focus of reverence.... Sufism is the voice of peace, co-existence, compassion and equality; a call to universal brotherhood.

Questions to Consider

1. What elements of Sufism do Prime Minister Modi and Seyyed Nasr believe can serve as an “antidote” to Islamic radicalism?
2. To what extent does the Sufi vision of Islam differ from the interpretation of Islam offered in the other sources?

Section 3

Sufism became the face of Islam in India, even as it remained deeply rooted in the Holy Quran, and Hadiths.... Just as it once came to India, today Sufism from India has spread across the world.

Indeed, when terrorism and extremism have become the most destructive force of our times, the message of Sufism has global relevance.... Every year, we spend over 100 billion dollars on securing the world from terrorism, money that should have been spent on building lives of the poor.... [W]e must reject any link between terrorism and religion. Those who spread terror in the name of religion are anti-religious.... And, we must advance the message of Sufism that stands for the principles of Islam and the highest human values.

Source: NDTV, "Full Text of PM Narendra Modi's Speech at World Sufi Forum," March 17, 2016, <http://www.ndtv.com/india-news/full-text-of-pm-narendra-modis-speech-at-world-sufi-forum-1288303>.

Questions to Consider

1. What political point was Modi ultimately making by extolling Sufism's virtues?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze Modi's motives for offering this assessment of the Sufi tradition.



SOURCE 15.5 Progressive Islam

All across the Islamic world, many Muslims argued that they could retain their distinctive religious sensibility while embracing democracy, women's rights, technological progress, freedom of

thought, and religious pluralism. Such thinkers were following in the tradition of nineteenth-century Islamic modernism (see [“Reform and Its Opponents” in Chapter 11](#)), even as they recalled earlier centuries of Islamic intellectual and scientific achievement and religious tolerance. That viewpoint was expressed in a pamphlet composed in 2009 by a leading American Muslim scholar, translator, and teacher, Kabir Helminski. He was listed then as one of the 500 most influential Muslims in the world.

KABIR HELMINSKI | *Islam and Human Values* | 2009

Section 1

If the word “Islam” gives rise to fear or mistrust today, it is urgent that American Muslims clarify what we believe Islam stands for in order to dispel the idea that there is a fundamental conflict between the best values of Western civilization and the essential values of Islam....

Islamic civilization, which developed out of the revelation of the Qur’an in the seventh century, affirms the truth of previous revelations, affirms religious pluralism, cultural diversity, and human rights, and recognizes the value of reason and individual conscience....

[One issue] is the problem of violence.... Thousands of Muslim institutions and leaders, the great majority of the world’s billion or more Muslims, have unequivocally condemned the hateful and violent ideologies that kill innocents and violate the dignity of all humanity....

Islamic civilizations have a long history of encouraging religious tolerance and guaranteeing the rights of religious minorities. The Qur'an explicitly acknowledges that the diversity of religions is part of the Divine Plan and no religion has a monopoly on truth or virtue....

Questions to Consider

1. Against what charges does Helminski seek to defend Islam in this section? How does this document reflect the experience of 9/11?
2. In what ways are his views critical of radical, or "fundamentalist," ideas and practices?
3. To what extent is Helminski's interpretation of Islam compatible with those of Atatürk and Bhutto?

Section 2

Jerusalem, under almost continuous Islamic rule for nearly fourteen centuries, has been a place where Christians and Jews have lived side by side with Muslims, their holy sites and religious freedom preserved. Medieval Spain also created a high level of civilization as a multi-cultural society under Islamic rule for several centuries. The Ottoman Empire, the longest lived in history, for the more than six centuries of its existence encouraged ethnic and religious minorities to participate in and contribute to society. It was the Ottoman sultan who gave sanctuary to the Jews expelled from Catholic Spain. India was governed for centuries by Muslims, even while the majority of its people practiced Hinduism....

[T]he acceptance of Islam must be an act of free will. Conversion by any kind of coercion was universally condemned by Islamic scholars.... There are many verses in the Qur'an that affirm the actuality and even the necessity of diversity in ways of life and religious belief.

Questions to Consider

1. How does Helminski use Islamic history to challenge modern perceptions of Islam?
2. What do these first two sections articulate as the major features of a more progressive or liberal Islam?

Section 3

In general, war is forbidden in Islam, except in cases of self-defense in response to explicit aggression. If there is a situation where injustice is being perpetrated or if the community is being invaded, then on a temporary basis permission is given to defend oneself.

[I]n recent decades ... an intolerant ideology has been unleashed. A small minority of the world's one and a half billion Muslims has misconstrued the teachings of Islam to justify their misguided and immoral actions. It is most critical at this time for Muslims to condemn such extreme ideologies and their manifestations. It is equally important that non-Muslims understand that this ideology violates the fundamental moral principles of Islam and is repugnant to the vast majority of Muslims in the world.... So-called "suicide-bombers" did not appear until the mid-1990s. Such

strategies have no precedent in Islamic history. The Qur'an says quite explicitly: *Do not kill yourselves* [4:29]....

Questions to Consider

1. In what way is this aimed at both Islamic radicals and a non-Muslim audience?

Section 4

Muslims living in pluralistic societies have no religious reasons to oppose the laws of their own societies as long as they are just, but rather are encouraged to uphold the duly constituted laws of their own societies.... Islam and democracy are compatible and can coexist because Islam organizes humanity on the basis of the rule of law and human dignity.... The only principle of political governance expressed in the Qur'an is the principle of Consultation (Shura), which holds that communities will "*rule themselves by means of mutual consultation*" [Surah 42:38].

An American Muslim scholar, Abdul Aziz Sachedina, expresses it this way: "Islam does not encourage turning God into a political statement since humans cannot possess God...."

[T]here is nothing in the Qur'an that essentially contradicts reason or science.... Repeatedly the Qur'an urges human beings to "reflect" and "use their intelligence."

Islam is not an alien religion. It does not claim a monopoly on virtue or truth. It follows in the way of previous spiritual traditions

that recognized One Spirit operating within nature and human life. It continues on the Way of the great Prophets and Messengers of all sacred traditions.

Source: Selections from Kabir Helminski, *Islam and Human Values*, unpublished pamphlet, 2009.

Questions to Consider

1. Think about the audience. Why did Helminski believe he needed to convince the West that “Islam is not an alien religion”?

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the ways in which Helminski challenged Islamic political movements of the twenty-first century.



SOURCE 15.6 Debating the Burqa

Among the contested issues in the Islamic world, none have been more prominent than those involving the lives — and the bodies — of women. The revolutionary Islamist government of Iran, for example, insisted on and enforced “good hijab” for women, which meant compulsory head covering and very conservative and modest attire. But the issue has surfaced in Europe as well. A prominent British Muslim woman, Saira Khan, called for banning the burqa, the head-to-toe covering worn by some Muslim women, in public places. “The veil is simply a tool of oppression,” she

declared. “The burkha is the ultimate visual symbol of female oppression. It is the weapon of radical Muslim men who want to see Sharia law on Britain’s streets, and would love women to be hidden, unseen and unheard. It is totally out of place in a civilised country.”³¹

When the French government in 2011 began to enforce a law forbidding the concealment of the face in public, it was widely understood to be a prohibition of the burqa. To many French people, the burqa represented a security risk and violated the secularism of French life, while banning it prevented women from being forced by their families to wear it. But the new law prompted considerable protest in many places. One such protestor outside Notre Dame Cathedral in Paris said: “We view this ban as an assault on our human rights.”³² [Source 15.6](#) shows a group of Muslim women in Britain, clad in black burqas, protesting the law outside the French embassy in London.

Protests in London against French Ban of Face Concealment | 2011



Peter Macdiarmid/Getty Images

Questions to Consider

1. Based on the signs, how might you summarize the women's objections to the French ban on burqas?
2. Why might this kind of dress for women be highly objectionable to many in France and elsewhere in Europe?
3. While this image shows one source of opposition, another source of opposition was rooted in the concepts of civil liberties and human rights. How might those ideas be used to oppose the ban on burqas?
4. Analyze the audience and purpose of the protest shown in the image.

AP® ANALYZING HISTORICAL EVIDENCE

1. Analyze the extent to which these protesters defended both a conservative interpretation of Islam and the civil liberties of French Muslims.

DOING HISTORY

1. **AP® Using Sources to Develop an Argument:**
Evaluate the extent to which Muslim views of the role of religion in public life have differed from 1900 to the present.
2. **AP® Comparison:** How do you think Kemal Atatürk would have responded to later Islamic modernists such as Kabir Helminski and perhaps Saira Khan?
3. **AP® Comparison:** How might the authors of the Muslim Brotherhood declaration of 1936 respond to the actions of Hamas and the women protesting the French ban on burqas?
4. **AP® Causation:** What accounts for the very different understandings of Islam that are reflected in these sources?

AP® HISTORIANS' VOICES

Perspectives on the Iranian Revolution

The Iranian revolution of 1979 gave rise to a religiously inspired government that has sought to inscribe Islamist principles in the political, economic, and social fabric of a major Middle Eastern nation. In [Voice 15.1](#), Francis Robinson, a prominent British historian of the Islamic world, describes the modern Islamic renewal movements that provide the larger context for the Iranian revolution. Then in [Voice 15.2](#), John Esposito, an American scholar of modern Islam, reflects on the specific conditions that gave rise to the Iranian revolution.

VOICE 15.1

Francis Robinson on Islamic Renewal Movements | 1996

A powerful movement of religious renewal has animated all parts of the Muslim world since the eighteenth century.... Since the 1970s the desire to effect renewal has been more powerfully expressed in the Islamist movements. Often led by western-educated professionals and run by university students, these movements have aimed to fill the vacuum created by the failures of the state at the local level in cities and towns through much of the Islamic world. By providing schools, clinics, welfare, and psychological support, they have served the needs of urban

communities disrupted by the penetration of the modern state and the international economy. They have also attracted the millions who have flocked to the cities in recent decades from the countryside. The rhetoric of these movements is profoundly opposed to western culture and western power. Their programmes, which start from the premise that the Quran and the holy law are sufficient for all human circumstances, aim to establish an Islamic system to match those of capitalism or socialism. They are to be implemented by seizing power in the modern nation state. This understanding of Islam as a system, an ideology is new in Islamic history. So too ... is the complete merger between religion and political power.

Islamist movements ... have brought Islam closer to the centre of political identity of Muslim peoples. In some places, such as Iran ... , they have taken power.

Source: Francis Robinson, *The Cambridge Illustrated History of the Islamic World* (Cambridge: Cambridge University Press, 1996), 292, 293, 296.

VOICE 15.2

John Esposito on the Source of the Iranian Revolution | 1999

Iran [in 1979] captured the imagination of many throughout the Muslim world and the West.... A seemingly modern, enlightened and invincible shah was overthrown by a movement led by an ayatollah [a high-ranking religious scholar] in exile in France. Intellectuals, merchants, students, and journalists as well as

clergy mobilized under the banner of Islam. Islam was ... also a symbol of protest for all who opposed the shah.... Islamic symbols, rhetoric, and institutions provided the infrastructure for organization, protest, and mobilization of a coalition of forces calling for reform and in the end for revolution....

Although the shah's modernization program did improve the lot of many, the benefits of modernization tended to favor disproportionately a minority of elites and urban centers. Economic, educational and military reforms were not accompanied by political liberalization. Traditional merchants and religious leaders ... were alienated by the shah's religious and economic reforms. State control of religious affairs ... and a tilt toward western markets and the corporate sector threatened their interests, authority, and power. Many modern educated academics, professionals, and journalists increasingly expressed concerns over the excessive dependence of Iran on the West.... Some ... spoke of the dangers of "Westoxification," an excessive dependence on the West that threatened to rob Iranians of their independence and cultural identity. These were issues that resonated across many sectors of society.

Source: John Esposito, *The Oxford History of Islam* (Oxford: Oxford University Press, 1999), 661–62.

AP® Analyzing Secondary Sources

1. How does [Voice 15.1](#) explain the appeal of Islamist renewal movements since the 1970s?

2. According to [Voice 15.2](#), what conditions within Iran provided the raw material for revolution?

 3. **Integrating Primary and Secondary Sources:** How might both of these authors use the primary sources to illustrate or support their arguments?
-

15 AP® Exam Practice

Multiple-Choice Questions

Choose the correct answer for each question.

Questions 1–3 refer to this table.

Gross National Income per Capita (Sample Countries)	Low Income (Congo, Kenya, Ethiopia)	Lower Middle Income (India, China, Egypt)	Upper Middle Income (Mexico, Brazil, Russia)	Upper Income (USA, Japan, South Korea)
Life expectancy: Male/Female in years	58/60	66/70	68/75	77/83
Deaths under age 5 per 1,000 live births	120	60	24	7
Deaths from infectious disease: %	36	14	11	7
Years of education	7.9	10.3	13.8	14.5
Literacy rate: %	66	80	93	99
Population growth: % annual	2.27	1.27	.96	.39
Urban population: %	27	41	74	78
Cell phones per 100 people	22	47	92	106
Carbon dioxide emissions: metric tons per capita	1	3	5	13

1. **Based on your knowledge of world history and the chart, what conclusion can you make about carbon dioxide emissions in the early twenty-first century?**
 - a. The per capita income of a region has no effect on the amount of its carbon dioxide emissions.
 - b. Carbon dioxide emissions have grown exponentially around the globe, leading to calls for all nations to cut back on their emissions.
 - c. The higher the per capita income of a region, the higher the level of carbon dioxide emissions in that region.
 - d. The Kyoto Protocol focuses on lowering carbon dioxide levels among developing nations.

2. **Which of the following conclusions about population growth is supported by the information in the table?**
 - a. Even though birth control is more available, populations all over the world have continued to increase.
 - b. In areas where birth control is more accessible, population growth has slowed.
 - c. Deaths due to infectious disease have increased with the increase in years of education in a given region.
 - d. Infant mortality rates have decreased in certain regions, while deaths due to infectious diseases in those regions have increased.

3. **Based on your knowledge of world history and the chart, which of the following best explains an increase in life expectancy in countries with higher incomes?**
 - a. New dietary restrictions and guidelines
 - b. New labor laws creating safer workplaces
 - c. New building codes requiring air conditioning in all new construction

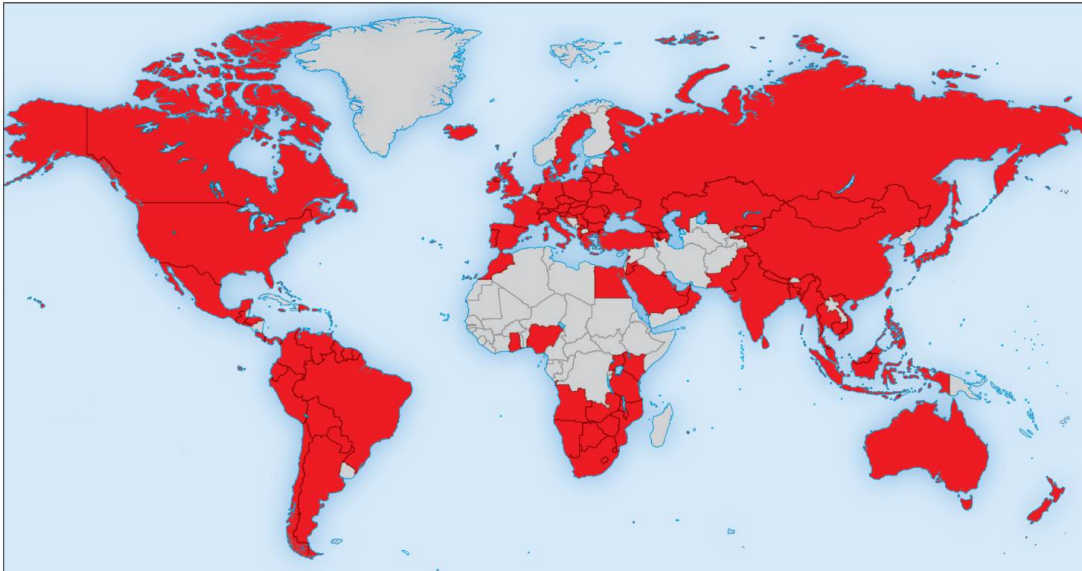
d. New medical discoveries such as x-rays and vaccines

Questions 4–6 refer to these images.



Bloomberg/Getty Images

A McDonald's restaurant in Moscow, Russia, 2010.



Strayer/Nelson, *Ways of the World, 4e*, AP[®] Edition, © 2020 Bedford/St. Martin's

Countries with Kentucky Fried Chicken Restaurants.

4. Which of the following best explains the images?

- a. The spread of American consumer culture around the world during the second half of the twentieth century
- b. The increase in global food supply due to the Green Revolution
- c. An attempt by the Soviet Union to spread communist ideals around the world in order to “win” the cold war
- d. New modes of communication and transportation technologies that have led to a universalization of culture

5. The corporations represented in the images best represent which of the following economic ideologies?

- a. Utilitarianism and Malthusian theory
- b. Communism and collectivization
- c. Capitalism and free-market economies
- d. Socialism and militarized Keynesianism

6. While the images represent the influence of Western cultures in the world, which of the following best demonstrates the spread of culture from the Global South to the Global North?

- a. The global popularity of Hollywood movies
- b. The global participation in World Cup soccer
- c. The spread of Daoism around the world
- d. The practice of yoga around the world

Short-Answer Questions

Read each question carefully and write a short response. Use complete sentences.

1. Use this table and your knowledge of world history to answer all parts of the question that follows.

GLOBAL URBANIZATION, 1950–2014

1950				2014		
Rank	City	Country	Population in Millions	City	Country	Population in Millions
1	New York City	USA	12.3	Tokyo	Japan	37.8
2	Tokyo	Japan	11.3	Delhi	India	24.9
3	London	UK	8.4	Shanghai	China	23.0
4	Paris	France	6.5	Mexico City	Mexico	20.84
5	Moscow	USSR	5.6	Sao Paulo	Brazil	20.83

From 1950 to 2014, the percentage of the world's population that lived in urban areas changed from 29.6 percent to 54 percent.

- A. Identify ONE development between 1945 and 2014 that caused the trends in global urbanization seen in this chart.
- B. Identify and explain ANOTHER development between 1945 and 2014 that caused the trends in global urbanization seen in this chart.
- C. Explain ONE development that would explain the changes in global population during the twentieth century.
2. Use this passage and your knowledge of world history to answer all parts of the question that follows.

The rise of America, and the globalization of war, politics, trade, and communications during the twentieth century, are mirrored by the rise of Coca-Cola, the world's most valuable and widely recognized brand, which is universally regarded as the embodiment of America and its values. For those who approve of the United States, that means economic and political freedom of choice, consumerism and democracy, the American dream; for

those who disapprove, it stands for ruthless global capitalism, the hegemony of global corporations and brands, and the dilution of local cultures and values into homogenized and Americanized mediocrity.

— Tom Standage, *A History of the World in 6 Glasses*, 2005

- A. Identify ONE historical example of an American brand other than the one mentioned in the passage that would support Standage's argument.
 - B. Explain ONE historical example of a group or movement that would support Standage's argument regarding the disapproval of the United States' influence.
 - C. Explain ONE development in the first half of the twentieth century that likely shaped Standage's view of the United States' place in globalization.
- 3. Use your knowledge of world history to answer all parts of the question that follows.**
- A. Explain ONE way in which new technological innovations contributed to globalization in the twentieth century.
 - B. Explain ONE way in which the global economy changed because of globalization in the twentieth century.
 - C. Explain ONE way in which culture changed because of globalization in the twentieth century.

PART 4 AP® Exam Practice

Document-Based Question

Using these documents and your knowledge of world history, develop an argument in response to the prompt.

1. Evaluate the extent to which new ideologies affected the growth of independence movements in the twentieth century.

Document 1

Source: Photo of Mahatma Gandhi on the Salt March, 1930. Gandhi and his followers marched to the ocean to produce salt from the water as a nonviolent protest of the salt tax imposed by the British authorities.



Beitmann/Getty Images

Description

A text above the photo reads as follows:

Source: Photo of Mahatma Gandhi on the Salt March, 1930.

Gandhi and his followers marched to the ocean to produce salt from the water as a nonviolent protest of the salt tax imposed by the British authorities.

Document 2

Source: Ho Chi Minh, leader of the Vietnamese independence movement and of the Vietnamese Communist Party, "Declaration of Independence of the Democratic Republic of Vietnam," September 2, 1945.

"All men are created equal. They are endowed by their Creator with certain inalienable rights, among them are Life, Liberty, and the pursuit of Happiness."

In a broader sense, this means: All the peoples on the earth are equal from birth, all the peoples have a right to live, to be happy and free.

The Declaration of the French Revolution made in 1791 on the Rights of Man and the Citizen also states: "All men are born free and with equal rights, and must always remain free and have equal rights." . . .

Nevertheless, for more than eighty years, the French imperialists, abusing the standard of Liberty, Equality, and Fraternity, have violated our Fatherland and oppressed our fellow-citizens. They have acted contrary to the ideals of humanity and justice.

. . . [W]e, members of the Provisional Government, representing the whole Vietnamese people, declare that from now on we break off all relations of a colonial character with France; we repeal all the international obligations that France has so far subscribed to on behalf of Vietnam and we abolish all the special rights the French have unlawfully acquired in our Fatherland.

Document 3

Source: A group of Algerian women who were involved in the Algerian independence movement, statement to a mostly male nationalist gathering at the Casablanca Labour Exchange, 1958.

You make a revolution, you fight colonialist oppression but you maintain the oppression of women; beware, another revolution will certainly occur after Algeria's independence: a women's revolution!

Document 4

Source: "Declaration on the Granting of Independence to Colonial Countries and Peoples," adopted by the United Nations, December 14, 1960.

Convinced that all peoples have an inalienable right to complete freedom, the exercise of their sovereignty and the integrity of their national territory,

[The United Nations] . . . proclaims the necessity of bringing a speedy and unconditional end to colonialism in all its forms and manifestations;

And to this end Declares that:

1. The subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights. . . .
2. All peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Document 5

Source: Egyptian president Gamal Abdel Nasser, *Charter of National Action*, 1962.

[E]very individual shall have a chance and an opportunity. This is what I mean when I talk about dissolving class barriers. . . . Instead, there shall be equality and freedom for each individual in this nation. . . . I want a society in which class distinctions are dissolved through equality of opportunities to all citizens. I want a society in which the free individual can determine his own position by himself, on the basis of his efficiency, capacity and character.

Document 6

Source: Kwame Nkrumah, president of Ghana, speech to the inaugural meeting of the Organization of African Unity, attended by many leaders of newly independent African nations, 1963.

Our people supported us in our fight for independence because they believed that African Governments could cure the ills of the past in a way which could never be accomplished under colonial rule. If, therefore, now that we are independent we allow the same conditions to exist that existed in colonial days, all the resentment which overthrew colonialism will be mobilised against us.

The resources are there. . . . Unless we establish African Unity now, we who are sitting here today shall tomorrow be the victims and martyrs of neo-colonialism.

Document 7

Source: Julius Nyerere, president of Tanzania, speech to the Sixth Pan-African Congress, June 1974.

The Pan-African movement was born as a reaction to racialism. And racialism still exists. . . . In large areas of Africa it is now proclaimed as a state philosophy, and imposed ruthlessly on the black majority of the population. The evil which required the birth of the Pan-African movement has not yet made meetings like this irrelevant.

Let us make it quite clear. We oppose racial thinking. But as long as black people anywhere continue to be oppressed on the grounds of their color, black people everywhere will stand together in opposition to that oppression.

Long-Essay Questions

Using your knowledge of world history, develop an argument in response to one of the following questions.

- 2. Rapid progress in science and technology has revolutionized our understanding of the universe and led to significant changes in industry, agriculture, and social life.**

Develop an argument in which you evaluate the extent to which developments in science have led to changes in social life from 1900 to the present.

- 3. Challenges to existing states and social structures have arisen in various parts of the world.**

Develop an argument in which you evaluate the extent to which patterns of social protest have been continuous from 1900 to the present.

- 4. The role of states in national economic systems and in global economic development intensified in the**

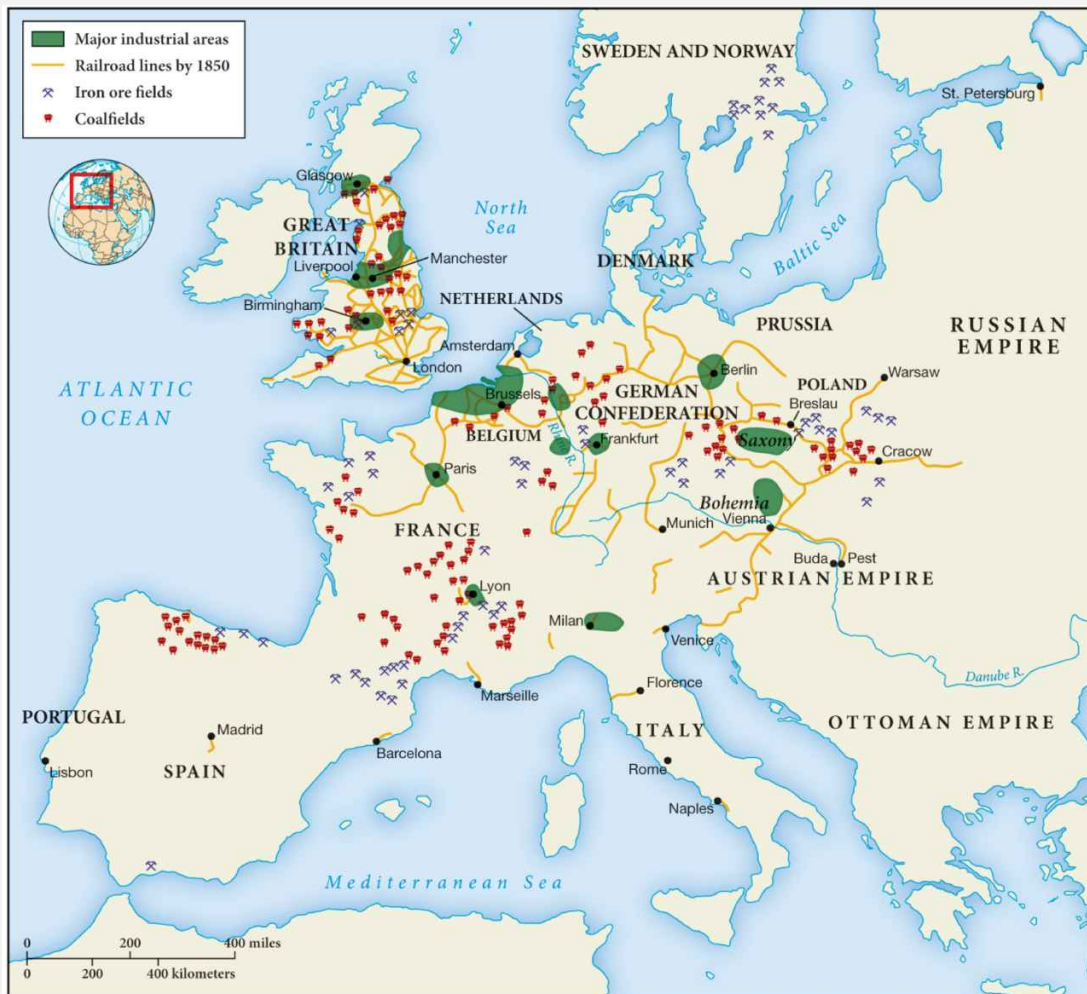
twentieth century.

Develop an argument in which you evaluate the extent to which the role of the state in economic development has changed since 1900.

AP® Practice Exam

Multiple-Choice Questions

Questions 1–2 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

The Early Phase of Europe's Industrial Revolution

Description

Major Industrial areas: Glasgow, Manchester, Birmingham, Brussels, Paris, Lyon, Milan, Frankfurt, Berlin, Bohemia, and Saxony.

Railroad lines by 1850: : Glasgow, Manchester, Birmingham, Liverpool, London, Paris, Madrid, Barcelona, Marseille, Milan, Florence, Venice, Naples, Frankfurt, Brussels, Amsterdam, Berlin, Breslau, Warsaw, Cracow, Buda, Pest, Munich, St. Petersburg and Vienna.

Iron Ore Fields: Spain (Gijon, Oviedo and Leon), France (Nantes, Limoges, Lyon), London (Oxford, Cambridge), Germany (Frankfurt), Belgium, Czechoslovakia (Bohemia), Poland (Breslau, Warsaw, Cracow), and Sweden (Stockholm, Orebro, Karlstad).

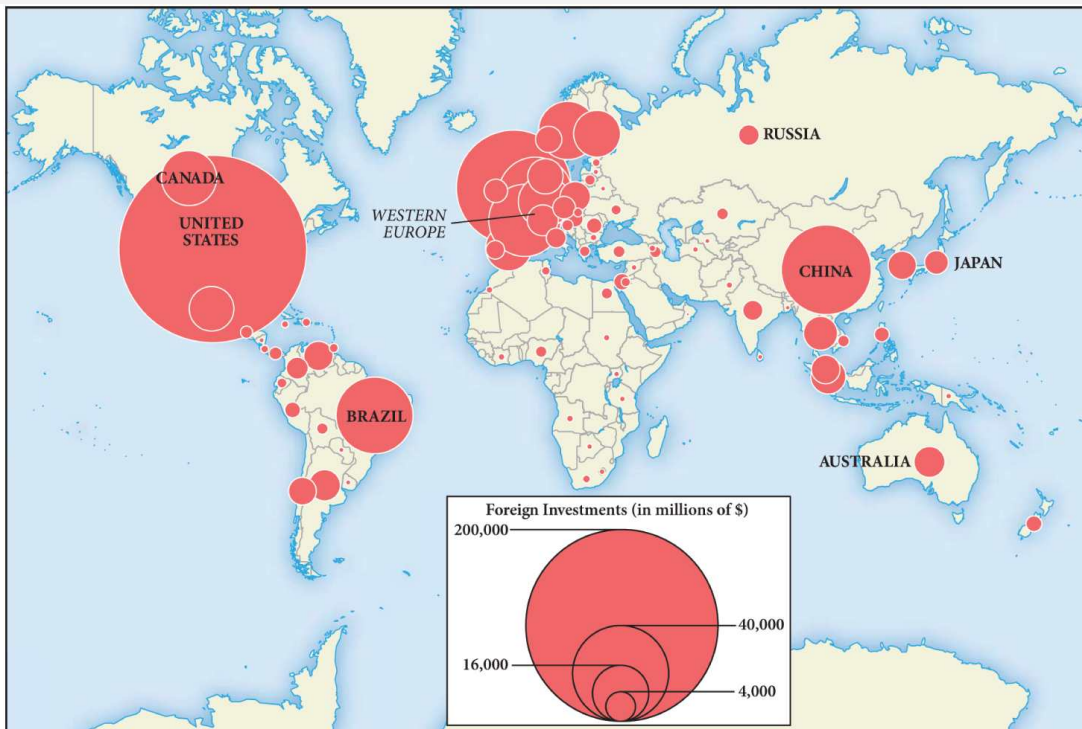
Coal fields: Spain, France, United Kingdom, Belgium, Germany, Czechoslovakia, and Bohemia.

1. **Based on the map and your knowledge of world history, which of the following best represents an environmental cause of industrialization in the era beginning ca. 1750?**
 - a. Europe's lack of significant ports and increased pollution
 - b. Europe's location on major water routes and the geographical distribution of coal and iron
 - c. An abundance of railroads and soaring population increases
 - d. Government-sponsored programs to protect the environment

2. **Beginning in the first half of the nineteenth century, which of these industrial technologies was most useful to Great Britain and the German Confederation in transporting large amounts of raw materials to industrial centers?**
 - a. Horse-drawn wagons because they were in abundant supply

- b. Canals because they used the new steamships
- c. Railroads because they were quicker and could carry more than traditional methods could
- d. Automobiles and trucks because they were the newest technology

Questions 3–4 are based on this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Globalization in Action: Countries Receiving Foreign Investment in the Late Twentieth Century

Description

A text box, labeled as foreign investments (in millions of dollars), below the map shows four concentric circles, in which the innermost small circle is labeled 4000, second circle is labeled as 16000, third circle is labeled as 40000, and the outermost circle is labeled 200000. Following are the few countries that are labeled with small circle: Angola, Botswana, Pakistan, Uzbekistan, Turkmenistan, Sudan, South Sudan, South Africa, Tunisia, and

Morocco. Following are the few countries that are labeled with second circle: India, Australia, Japan, Russia, Argentina, Venezuela, and Colombia. Following are the few countries that are labeled with third circle: Brazil, China, France, Portugal, and Sweden. Following are the few countries that are labeled with large circles: United States and United Kingdom.

3. The map above is best understood in the context of

- a. the global rise in tariffs on imports after the financial crisis of 2008.
- b. the rise of transnational businesses after World War II.
- c. the increase in global migration into cities.
- d. the rapid increase in global population during the twentieth century.

4. Late twentieth- and early twenty-first-century opposition to trends such as those seen in the map above included

- a. anticommunist resistance movements in Eastern and Central Europe.
- b. anti-nuclear proliferation protests in Western Europe.
- c. prodemocracy protests in China in 1989.
- d. protests against the International Monetary Fund and the World Bank in the United States and the Czech Republic.

Questions 5–6 refer to this passage.

There shall be for the Union of South Africa a department, to be known as the department of Public Health, which shall be under the control of a Minister and in respect of which there shall be a portfolio of Public Health. The functions of the department of Public Health shall ... be to prevent, or safeguard against, the introduction of infectious disease

into the Union from outside, to promote the public health and the prevention, limitation or suppression of ... diseases within the Union, to advise and assist provincial administrations and local authorities in regard to matters affecting the public health; to promote or carry out researches and investigations in connection with ... human diseases....

— The Union of South Africa, *Bill to Make Provision for the Public Health*, January 6, 1919

- 5. A historian researching the twentieth century would most likely find the excerpt above most useful in understanding how governments responded to**
- a. public health crises.
 - b. worker rights protests.
 - c. economic depressions.
 - d. increasing pollution.
- 6. The excerpt above is most clearly an example of which of the following?**
- a. A global response to a local crisis
 - b. A global response to World War I
 - c. A local response to World War I
 - d. A local response to a global crisis

Questions 7–8 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

The Russian Empire

Description

The map marks the years and the regions covered by the expanding Russian Empire. Muscovy, 1462: Moscow; Between 1462 and 1533: Archangel and Novgorod; From 1533 to 1598: Samara, Astrakhan, and Tomsk; Between 1598 and 1689: Omsk, Tomsk, Irkutsk, Nerchinsk, and Okhotsk. From 1689 to 1795: Azov, Kiev, St. Petersburg. A small area in the North eastern part of China was Russian Occupied Territory between 1644 to 1689.

7. In the era ca. 1450–ca. 1750, leaders in Russia sought to expand eastward into Siberia for which of these reasons?

- Russia's defeat at the hands of the French in Western Europe pushed it eastward.

- b. Siberia was lightly populated and had many natural resources.
- c. Russia desired to expand its empire into a weakened China.
- d. The emperor of Siberia invited Russian colonists to settle in his kingdom.

8. Which of the following was one similarity between Russian settlement of the Central Asian steppes and Western European settlement of the Americas?

- a. Both were conquered with minimal resistance because the Siberians and Native Americans universally welcomed the new technology and goods brought by the invaders.
- b. Both involved long-distance sea voyages to reach their colonial destinations.
- c. Native peoples in both regions quickly surrendered to the invaders, whom they saw as naturally superior cultures.
- d. The indigenous peoples of both the Americas and Siberia suffered high population losses due to exposure to unfamiliar disease pathogens.

Question 9–11 refer to this table

WORLD POPULATION ESTIMATES, ca. 1000 C.E.–ca. 2000 C.E. (Population in Millions and as a Percentage of World Total)

Year	Eurasia	Africa	North America	Central/South America	Australia/Oceania	Total World
ca. 1000	195 (77%)	39 (15%)	2 (0.8%)	16 (6%)	1 (0.4%)	253
ca.	329	113	4.5	53 (11%)	3 (0.6%)	477

1500	(69%)	(24%)	(0.9%)			
ca. 2000	4426 (72%)	814 (13%)	352 (6%)	490 (8%)	31 (0.5%)	6,113

9. Which of these factors best explains the drop in the percentage of world population in Eurasia from ca. 1000 to ca. 1500?

- The bubonic plague was responsible for a high number of deaths in Eurasia in the fourteenth century.
- The spread of industrialization led to comparatively higher populations in areas beyond Eurasia.
- Continuous warfare across Eurasia led to massive migrations out of the region.
- Large numbers of colonists left Eurasia for Africa and the Americas.

10. Which of these is NOT a significant factor in the surge in world population totals from ca. 1500 to ca. 2000?

- Improvements in medicine and food supplies due to the Industrial Revolution
- Government programs, such as those in Germany, that promoted large families
- Social norms, such as those in West Africa, that promoted large families
- Government programs, such as those in China, that discouraged large families

11. Which of these factors best explains the consistently small population rates of Australia/Oceania compared to Africa and Eurasia?

- Religious taboos in Australia/Oceania greatly suppressed reproduction rates.

- b. Historians estimate that approximately 1 million potential colonists from various Pacific regions died attempting to traverse the ocean.
- c. Destruction of crops and frequent and massive Pacific storms greatly inhibited population growth across the region.
- d. Geographic isolation and limited land resources caused Australia/Oceania's population to grow relatively slowly.

Questions 12–15 refer to these two images.



Commodore Perry's Gift of a Railway to the Japanese in 1853 (woodblock print)/Hiroshige, Ando or Utagawa (1797–1858)/ Private Collection/Bridgeman Images

This woodprint shows Commodore Perry's gift of a small-scale train to the Japanese in 1853.



Pictures from History/Bridgeman Images

Japanese women in a factory spinning silk threads from raw cocoons, ca. 1900.

- 12. Which of the following best represents Japan's political response to Western powers in the nineteenth century?**
- a. The Tokugawa shogunate went to war with the United States in an attempt to stop Western imperialism.
 - b. Pro-Western Japanese nationalists assassinated the emperor and established a democracy.
 - c. Japan erupted into a civil war known as the Taiping Rebellion.
 - d. The Japanese government created a Western-style parliamentary system known as the Meiji Restoration.
- 13. Which of these *best* describes the changes made to Japanese society as a result of U.S. and European influence?**
- a. All Japanese citizens quickly embraced Western technology and culture.
 - b. While most Japanese embraced Western technology, they rejected Western culture, such as literature and fashion.

- c. The majority of the elite in Japanese society rapidly embraced Western culture, such as literature and fashion.
- d. Japan largely rejected Western culture in an attempt to protect its traditional beliefs.

14. Which of these comparisons between nineteenth-century Japan and Qing China most accurately describes their reactions to influences from the West?

- a. Both Qing China and Japan successfully adopted widespread changes based on Western technology in an attempt to regain control of East Asian trade.
- b. Qing China's attempts at modernization were largely unsuccessful, while Japan's attempts resulted in it becoming a political and economic power by 1900.
- c. Japan's modernization efforts focused solely on political reform, while Qing China focused solely on economic reform.
- d. Both Qing China and Japan vehemently rejected westernization, modernization, and industrialization.

15. Based on your knowledge of world history, which of the following do historians consider a major factor that led to China's economic and political decline during the nineteenth century?

- a. China allied itself with the eventual losing side in World War I and was punished by the Allies as a result.
- b. China lost the Opium Wars to Great Britain.
- c. China's adoption of communism in the nineteenth century led to its economic and political isolation from much of the world.

- d. China's government cut off its tea and silk exports in an effort to break the economies of its European rivals.

Questions 16–18 refer to this passage.

The central division within Mughal India was religious.... Emperor Akbar ... acted deliberately to accommodate the Hindu majority.... Akbar married several Hindu princesses but did not require them to convert to Islam.... He built Hindu temples as well as Muslim mosques and palaces. But Akbar softened some Hindu restrictions on women, discouraged child marriages and *sati* (the practice in which a widow followed her husband to death by throwing herself on his funeral pyre), and persuaded merchants to set aside special market days for women. In other religious matters, Akbar imposed a policy of toleration, removing the special tax (*jizya*) on non-Muslims.

— Robert W. Strayer and Eric W. Nelson, *Ways of the World*

16. The excerpt reveals which of the following about Akbar's policies?

- a. He sought to impose a strict Islamic state in Mughal India.
- b. Like other major religions, Islam adapted to local cultural conditions.
- c. Akbar was deeply uninformed about Hindu tenets.
- d. Hindus were not considered "people of the book" in South Asia.

17. Akbar's policies toward the cultures of his subjects were most similar to the policies of which of the following?

- a. Iran after the late twentieth-century revolution
- b. The Aztecs before the arrival of Europeans
- c. The Ottoman Empire

d. The Spanish after the *reconquista*

18. In Western European cultures, which of these developments was most instrumental in spreading the concept of respecting individual expressions of religious, political, and intellectual ideas?

- a. The age of imperialism of the late nineteenth century
- b. The Industrial Revolution of the early nineteenth century
- c. The Enlightenment of the seventeenth century
- d. The interwar period of the early twentieth century

Questions 19–21 refer to these two images.



Stefan R. Landsberger Collections/International Institute of Social History, Amsterdam/www.chineseposters.net

Chinese poster, 1960. The text reads, "Start the Movement to increase production and practice thrift, with foodstuffs and steel at the center, with great force!"



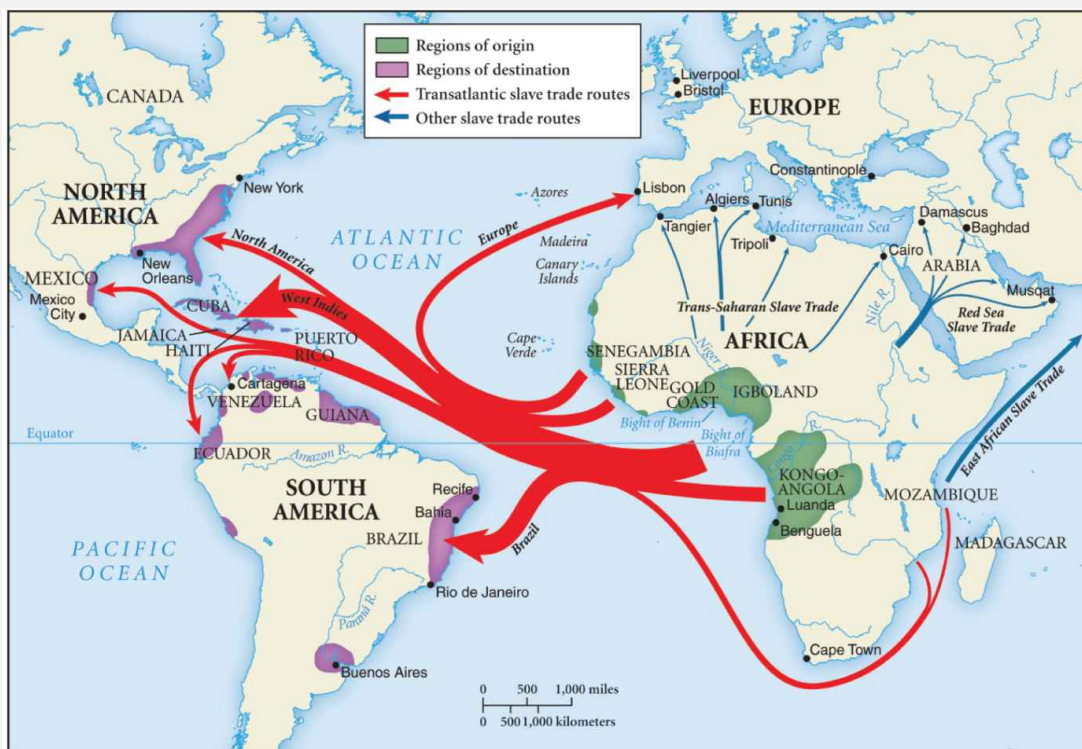
Zhejiang People's Art Publishing House/
Stefan R. Landsberger Collections/ International Institute of
Social History, Amsterdam/www.chineseposters.net

Chinese poster, 1993. The text reads: "The gods of wealth enter the home from everywhere."

19. **Based on your knowledge of world history, what was the result of Mao's Great Leap Forward in the People's Republic of China (1958–1962)?**
- a. The Great Leap Forward caused significant economic hardship for the people, including a major famine.
 - b. The Great Leap Forward allowed China to produce enough food for its entire population.
 - c. The Great Leap Forward was successful in turning China into a modern industrial power.
 - d. The success of the Great Leap Forward helped the international spread of communism.
20. **What global pattern of communism in the late twentieth century is best represented in the second poster?**
- a. A worldwide trend toward communist states continued to expand.
 - b. Most communist economies sought to isolate themselves from global trading.
 - c. Communism failed and was abandoned in all nations.
 - d. Many communist countries began to turn toward more capitalist economic policies.
21. **Based on your knowledge of world history and the two images, what changes occurred in China after the death of Mao Zedong in 1976?**
- a. Communism in China began to slowly collapse beginning in 1976, eventually resulting in the creation of a Western-style democracy.
 - b. While the Communist Party maintained its political power after Mao's death, many traditional communist values

- were replaced by Western-style consumerism.
- c. After the death of Mao in 1976, communist hardliners created a totalitarian state much like that of Stalin's Soviet Union.
 - d. Taiwan (the Republic of China) and the People's Republic of China merged into one nation.

Questions 22–23 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP[®] Edition, © 2020 Bedford/St. Martin's

The Transatlantic Slave System

Description

Transatlantic Slave trade routes
 Regions of origin: Mosambique, Senegambia, Sierra Leone, Gold coast, Igboland, and Kongo-Angola (Luanda, Benguela).

Regions of destination: Brazil (Rio de Janeiro, Bahia, Recife), Guiana, Ecuador, Venezuela, Mexico, Cuba, New Orleans, Puerto Rico, Cartagena, and Buenos Aires.

Red arrows representing the transatlantic trade routes point from the regions of origin to the regions of destination.

Blue arrows represent the other slave routes.

The Trans-Saharan slave trade routes start from the central region of the African continent and travel toward Tangier, Algiers, Tunis, Tripoli, and Cairo. The Red Sea slave trade routes start from North eastern region of Africa and travel toward Arabia, Damascus and Baghdad, and Muscat. The East African slave trade route starts from Mozambique and travels eastward.

22. One consequence of the introduction of Africans into South America and the Caribbean was

- a. the creation of a social hierarchy called the *casta* system.
- b. constant warfare between newly arrived Africans and Native Americans.
- c. a sudden rise in the social status of enslaved Africans within Latin American culture.
- d. a new wave of epidemics brought in from Africa that killed Native Americans and Europeans in roughly equal numbers.

23. A major impact of the transatlantic slave trade on West African societies was

- a. increased unification among West African groups against European exploitation.
- b. increased cultural borrowing of European political systems.
- c. decreased trade in nonhuman goods with Europeans.
- d. a decreased male population in West Africa.

Questions 24–27 refer to this passage.

Yesterday I attended a meeting of the unemployed in London and having listened to the wild speeches which were nothing more than a scream for bread, I returned home convinced more than ever of the importance of imperialism.... In order to save the 40 million inhabitants of the United Kingdom from a murderous civil war, the colonial politicians must open up new areas to absorb the excess population and create new markets for the products of the mines and factories.

— British imperialist Cecil Rhodes, 1895

- 24. Which of these was a major factor that led to the meeting described in the excerpt above?**
- a. Effects of the Industrial Revolution, which included overcrowded urban centers with high levels of poverty
 - b. The British Parliament’s refusal to allow anyone other than elites to vote for public office
 - c. The British government’s confiscation of food supplies to ship to markets overseas
 - d. The British government’s use of propaganda to incite the masses to start a civil war
- 25. Cecil Rhodes is most noteworthy to historians as a promoter of imperialism on which continent?**
- a. North America, where he established scholarships in the new colonies he established
 - b. Africa, where he proposed a “Cape Town to Cairo” British railroad
 - c. Asia, where he was appointed royal governor of India
 - d. Australia, where he founded colonies populated by British prisoners

26. What nineteenth-century cultural development most directly contributed to the concepts of racial hierarchy that were popular among imperialists?

- a. Enlightenment theories concerning the nature of governments
- b. Social contract theories declaring that “all men are created equal”
- c. Darwin’s natural selection theories regarding “survival of the fittest”
- d. Abolition movements promoting expansion of slavery

27. How did many urban poor respond to the conditions cited by Rhodes in the excerpt above in the late nineteenth and early twentieth centuries?

- a. They willingly migrated overseas, seeking better living conditions.
- b. They moved to the suburbs, where living conditions were more comfortable.
- c. They overthrew Western European governments and established communism.
- d. They rejected Christianity in favor of utopian philosophies.

Questions 28–29 refer to these passages.

Inside the city ... there are many abbeys and churches of the Idolaters.... Both men and women clothe themselves in silk, so vast is the supply of the material.... The crowd of people ... is so vast that no one would believe it possible to [feed them all].... All the squares are crammed with traders who have brought in stores ... by land or water.... And [they are] free from all jealousy or suspicion of the conduct of their women. These they treat with the greatest respect.

— Italian explorer Marco Polo, *The Book of Sir Marco Polo the Venetian Concerning the Kingdoms and Marvels of the East*, 13th century

The garments of the town's inhabitants are made of fine Egyptian fabrics.... [T]heir women show no bashfulness before men and do not veil themselves, though they are [faithful] in attending the prayers.... A traveler in this country carries no provisions, [not] food or seasonings, neither gold nor silver. When he comes to a village the women bring out millet, milk, chickens, plump lotus fruit, rice and ... pounded haricot beans.

— Moroccan explorer Ibn Battuta, *Travels in Asia and Africa 1325–1354*

28. Which of the following is the most likely reason for similarities in Marco Polo's and Ibn Battuta's accounts of their travels in the thirteenth and fourteenth centuries?

- a. Historians believe they may have met each other on their journeys and compared observations.
- b. Both the areas observed participated in significant long-distance trade.
- c. Both the areas observed were highly influenced by Confucian teachings.
- d. The travelers had the same religious background and perspectives.

29. Which of these accurately describes the political status of China in Marco Polo's time?

- a. China was under the foreign influence of European commercial interests.
- b. China was experiencing a series of civil wars led by regional warlords.

- c. China was under the control of Mongol rulers.
- d. China was controlled by religious leaders, who chose the emperor.

Questions 30–32 refer to this passage.

The [Royal African] company’s chief agent, Alexander Cleeve, came onto Niumi soil to resolve a dispute involving an assault committed on a Niumi resident by an English trader named Hodges.... Cleeve strode up and said casually to [King] Sonko, “How now, old Gennow, how is it?” Quickly, he realized the impropriety of his conduct. The record continues:

[O]ne of the [king’s bodyguards] taught the agent better manners by boxing him on the ears, which knocked off his hat, and seized him ... and several others who together with the agent were taken and put into the king’s [jail] and stayed there till their ransom was paid....

— Donald R. Wright, *The World and a Very Small Place in Africa*,
2018

30. The excerpt above indicates that

- a. the king of Niumi accepted his inferior status in the presence of European merchants.
- b. African rulers participated as full partners in commodity exchanges with Europeans.
- c. the British Royal Company sought to establish Niumi as a future settler colony.
- d. Africans usually rejected offers of trade with outsiders.

31. The transatlantic African slave trade developed for which of these reasons?

- a. There was a shortage of labor in the Americas because plantation agriculture and disease worked together to

- eliminate most of the indigenous population.
- b. Europeans and indigenous Americans formed partnerships to import Africans for slavery.
- c. Competition for slaves from Asia into the Americas lowered the purchase price of African slaves.
- d. European kings forced plantation owners in the Americas to trade exclusively in African slaves.

32. In the twentieth century, Western nations, including those in Europe, most often traded with African nations to access which of these commodities?

- a. Humans for slavery
- b. Industrially produced goods
- c. International help-line call centers
- d. Raw materials

Questions 33–34 refer to this passage.

Non-violence means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means the pitting of one's whole soul against the will of the tyrant. It is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul.

— Mohandas K. Gandhi, 1920

33. The excerpt above is best understood in the context of

- a. decolonization movements after World War II.
- b. the Green Revolution of the 1950s–1970s.
- c. a global increase in violence against religious minorities beginning in the 1970s.
- d. the proclaiming of a “new world order” after the cold war at the end of the twentieth century.

34. **Along with promoting nonviolence, Gandhi also championed which of these causes?**
- a. The partition of India into smaller states, with borders drawn along religious lines
 - b. Buddhist protests of U.S. involvement in the Vietnam War
 - c. Indian independence and unity based on nationalist ideals
 - d. Global political and social equality for all women

Questions 35–36 refer to this image.



Barcroft Media/Getty Images

Peruvian Catholic Christians participating in a religious procession, 2016.

35. **The image above indicates which of the following?**
- a. A syncretic form of Christianity, blended with indigenous American traditions

- b. Increased levels of anti-Western protest movements in the late twentieth century
- c. Decreased participation in religious practices caused by the Columbian exchange
- d. The influence of Protestantism in Latin America in the era ca. 1450–ca. 1750

36. What is the most likely reason that Native Americans generally accepted Christianity, whereas East Asian cultures generally did not, in the era ca. 1450–1750?

- a. The cultures of the Americas had already accepted Christianity by the beginning of this era.
- b. Native American cultures were generally receptive to outside influences, whereas all East Asian cultures rejected outside influences.
- c. East Asian cultures had widely accepted Christians in an earlier era.
- d. Europeans were more successful in imposing their culture in the Americas, but Asian cultures proved more resistant.

Questions 37–38 refer to this image.



Steve Vidler/Prisma by Dukas Presseagentur GmbH/Alamy

An image of the Buddha and accompanying bodhisattvas found near Dunhuang, China. Carved in caves between ca. 400 and 1400 C.E.

37. The continuing spread of Buddhism throughout East Asia into the fifteenth century was most likely the result of which of these historical processes?

- a. Buddhist merchants carried their faith along with their trade goods.
- b. Rising nationalist movements within Japan and Korea in this era adopted Buddhism as the state religion.
- c. There was massive colonization of East Asia by Buddhists from South Asia.
- d. Buddhism spread rapidly as a result of the Industrial Revolution.

38. How did the spread of Buddhism compare to the spread of Islam by 1500?

- a. Like Islam, Buddhism accepted women in positions of spiritual authority.
- b. Islam spread across a wider part of the globe than Buddhism.
- c. Buddhism had far more adherents than Islam.
- d. Like Buddhism, Islam was more popular in its place of origin than outside its place of origin.

Questions 39–42 refer to this passage.

[Latin] Americans ... who live within the Spanish system occupy a position in society as mere consumers. Yet even this status is surrounded with galling restrictions, such as being forbidden to grow European crops, or to store products that are royal monopolies, or to establish factories of a type that the Peninsula itself does not possess. To this, add the exclusive trading privileges, even in articles of prime necessity.

In short, do you wish to know what our future held [under Spanish rule]? The cultivation of fields of indigo, grain, coffee, sugarcane, cacao, and cotton; cattle raising on the broad plains; hunting wild game in the jungles; digging in the earth to mine its gold.

— Letter written by Latin American revolutionary leader Simón Bolívar,
Jamaica, 1815

39. **The economic system described by Bolívar in the document above is best understood in the context of**
- a. free trade, which in the nineteenth century sought to reduce international economic barriers.
 - b. communism, which in the nineteenth century sought economic equality for all.
 - c. the doctrine of laissez-faire, which in the nineteenth century sought no government oversight of trade.

- d. mercantilism, which in the nineteenth century sought to increase a nation's wealth through access to colonial raw materials.

40. Leaders of nineteenth-century Latin American revolutions were most often

- a. revolutionaries from the lower classes who promised to destroy inequalities in the political and economic systems.
- b. members of the long-ruling political class who promised to step down once independence from Spain was achieved.
- c. members of the Creole upper class who promised land reform and equality under the law.
- d. students who studied the political lessons learned from the French Revolution of the eighteenth century.

41. To what extent were the social, political, and economic promises made by leaders of these Latin American revolutions fulfilled by the end of the nineteenth century?

- a. Almost all promises made by leaders of Latin American revolutions were fulfilled by the end of the nineteenth century.
- b. Most promises made by leaders of Latin American revolutions, except for the end of slavery, were fulfilled by the end of the nineteenth century.
- c. Some promises made by leaders of Latin American revolutions, such as limited land and education reform, were fulfilled by the end of the nineteenth century.
- d. No promises were fulfilled by leaders of Latin American revolutions once they gained power.

- 42. Latin American revolutions of the early nineteenth century are best understood in the political context of**
- a. socialism, a global movement that promoted government ownership of many private sectors.
 - b. nationalism, a global movement that promoted pride in a common sociocultural system.
 - c. feminism, a global movement that promoted political and social equality for women.
 - d. unionism, a global movement that promoted rights for industrial workers.

Questions 43–44 refer to this image.



© The Trustees of the Chester Beatty Library, Dublin, Ireland/Bridgeman Images

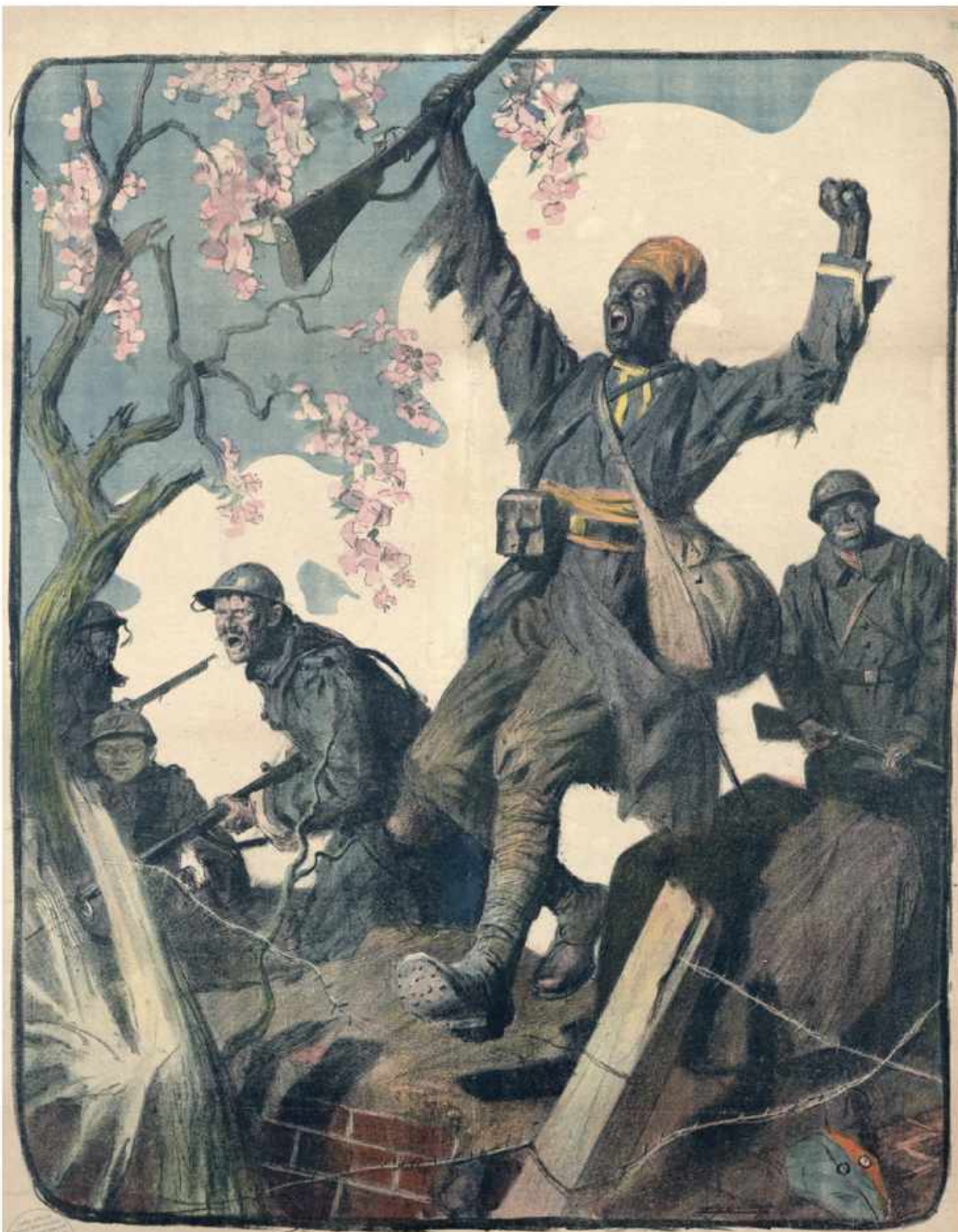
A gathering of Turkish men at an Ottoman coffeehouse, ca. 16th century.

Description

The painting shows the waiters serving coffee to Turkish men wearing elaborate head gear. A few men are playing musical instruments.

43. **The individuals and activities seen in this image of a coffeehouse indicate what feature of Islamic culture?**
- a. There were highly unified standards of dress in Islamic culture.
 - b. “Untouchables” were required to serve their superiors in public places.
 - c. Islamic culture was multiethnic.
 - d. Women and men freely occupied all public spaces.
44. **The scene of drinking coffee and smoking tobacco featured in the image was made possible by**
- a. interconnections of global trade, which introduced new products to the Islamic world.
 - b. a weakening of Islamic rules of behavior as the faith blended with other religions.
 - c. Muslim trade connections with Southeast Asia, where tobacco originated.
 - d. Chinese merchants, who first introduced the Muslim world to coffee and tobacco.

Questions 45–46 refer to this image.



JOURNÉE DE L'ARMÉE D'AFRIQUE ET DES TROUPES COLONIALES

DEVAMBEZ, PAR!

First World War Poster, 1914–1918 (color litho)/Charles
Fouqueray (1872–1956)/MICHEL TOULET/Private Collection/
Bridgeman Images

“Day of the African Army and Colonial Troops,” First World War poster, 1914–1918.

45. In what ways were European colonies involved in World War I and World War II?

- a. Most colonies took advantage of European involvement in these wars and gained independence in the era 1914–1945.
- b. Most colonies served as major producers of weapons for Europeans during these wars.
- c. Colonies supported their “mother countries” by sending troops and supplies, partly in the hope of later gaining independence.
- d. Colonies served as the main battlegrounds of the world wars and suffered irreparable environmental disasters.

46. The end of World War II had what effect on European imperial powers?

- a. Imperial powers immediately withdrew from their colonies after the end of World War II.
- b. Nationalist parties in Asia and Africa led the way in the colonies toward gaining independence from imperial powers.
- c. Imperial powers used their victory at the end of the war to gain even more colonies.
- d. The League of Nations called for “self-determination” for all peoples.

Questions 47–48 refer to this passage.

The silkworms have finished their third sleep and are famished. The family is poor, without cash to buy the mulberry leaves to feed them.

Hungry silkworms do not produce silk. What can they do? ... The daughter is twenty but does not have wedding clothes. The [tax collectors] are like tigers. If the family has no clothes to dress their daughter, they can postpone a wedding. If they have no silk to turn over to the government, they will go bankrupt.

— Wen-hsiang, 13th-century Chinese writer

47. Which of these best describes the status of China's economy in the thirteenth century?

- a. The economy was slowly recovering after the warring states period.
- b. The economy continued to be the most powerful in the world.
- c. The economy was coming under European influence after the unequal treaties.
- d. The economy rapidly declined at the hands of the Mongol Empire.

48. In what larger historical process was the family's work participating?

- a. An unfree labor system like indentured servitude
- b. Factory work involving an assembly line
- c. Government-supervised production as in a socialist system
- d. Production of goods for distribution across transregional markets

Questions 49–51 refer to this passage.

Everyone is entitled to all the rights and freedoms set forth in this Declaration....

Everyone has the right to seek and to enjoy in other countries asylum from persecution....

Men and women of full age ... have the right to marry and to found a family.... Marriage shall be entered into only with the free and full consent of the intending spouses....

Everyone has the right to freedom of thought, conscience and religion;
...

... and the right to security in the event of ... circumstances beyond his control. Motherhood and childhood are entitled to special care and assistance....

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages....

— *The Universal Declaration of Human Rights*, General Assembly of the United Nations, adopted December 10, 1948

49. *The Universal Declaration of Human Rights* is most clearly an example of which of the following?

- a. A response to the horrors of World War II and a growing Western belief in certain human rights
- b. A reaction to the increased number of women voters immediately after World War II
- c. The push by the West to stop the spread of communism during the cold war
- d. The move toward decolonization after World War II

50. Which of the following conclusions about the twentieth century is most directly supported by the passage?

- a. The idea of global free trade spread after World War II.
- b. United Nations forces were authorized to invade any nation that did not support the *Universal Declaration of*

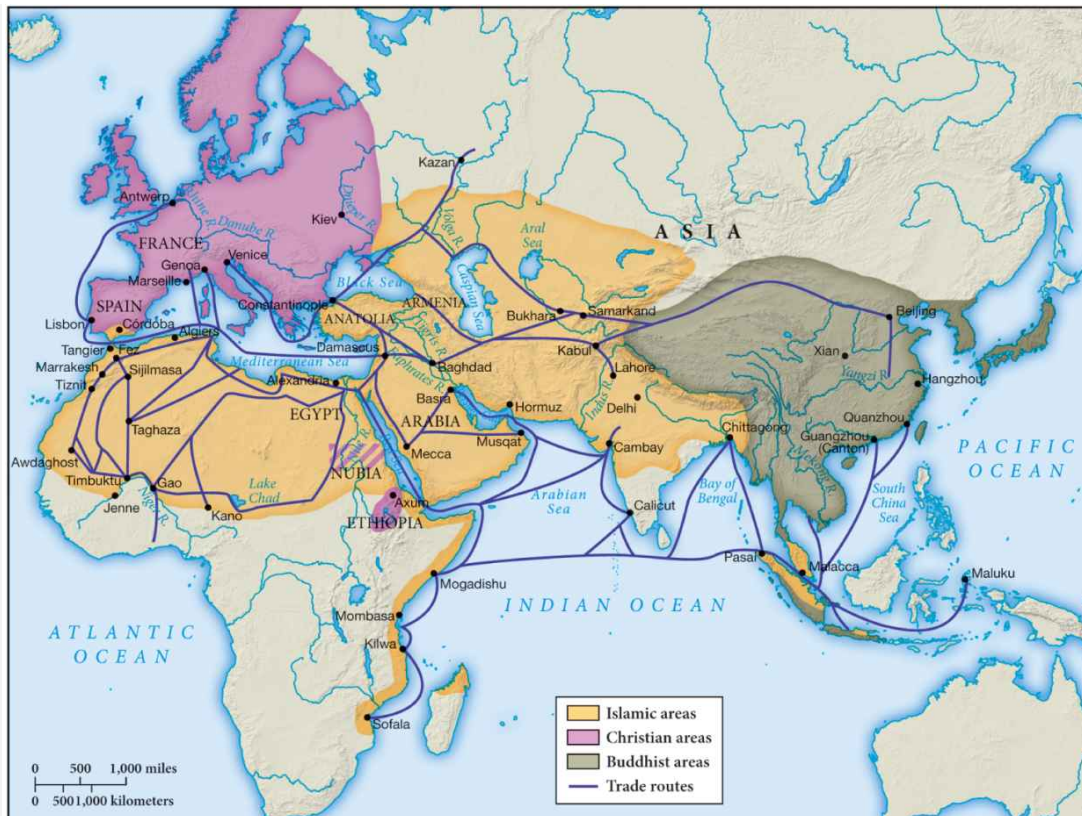
Human Rights.

- c. There was a growing movement following World War II to protect the rights of women, children, and refugees.
- d. After World War II, there were fewer attempts to create international political and economic organizations.

51. After the end of World War II, the world became more interdependent. This change was facilitated most directly by

- a. the global increase in tariffs on imported goods.
- b. the elimination of international borders.
- c. the decline of industrial economic powers, allowing for more global economic growth.
- d. the creation of new international organizations, such as the UN and the International Criminal Court.

Questions 52–55 refer to this map.



Strayer/Nelson, *Ways of the World, 4e*, AP® Edition, © 2020 Bedford/St. Martin's

Religion and Commerce in the Afro-Eurasian World

Description

Trade routes connecting various areas are as follows:

Islamic areas: Awdaghost, Timbuktu, Jenne, Gao, Kano, Taghaza, Tiznit, Marrakesh, Tangier, Córdoba, Fez, Sijilmasa, Algiers, Alexandria, Egypt, Nubia, Anatolia, Damascus, Arabia, Mecca, Musqat, Baghdad, Basra, Armenia, Hormuz, Bukhara, Kabul, Cambay, Delhi, Lahore, Samarkand, Chittagong, Pasai, Malacca, Sofala, Kilwa, Mombasa, Mogadishu, and parts of Madagascar.

Christian areas: Antwerp, Spain, France, Lisbon, Córdoba, Marseille, Genoa, Venice, Constantinople, Kiev, Axum, parts of Ethiopia and Nubia, Norway, Sweden, and Finland.

Buddhist areas: China, Mongolia, Burma, Thailand, Cambodia, Vietnam, Laos, Bhutan, including Xian, Beijing, Hangzhou,

Quanzhou, Guangzhou (Canton), parts of Indonesia, Korea, and Japan.

52. Based on the map and your knowledge of world history, the area that saw the greatest reduction in Muslim political control between the years 1000 and 1450 occurred in

- a. South Asia, because of opposition to Islam by Hindu political leaders.
- b. Anatolia, because of opposition to Islam by Mongol invaders.
- c. Ethiopia, because of opposition by Christian political leaders.
- d. Spain, because of opposition by Christian political leaders.

53. Based on the map and your knowledge of world history, why was Buddhism more popular outside the land of its origin than inside the land of its origin by the fifteenth century?

- a. Hinduism absorbed many Buddhist tenets, so Buddhism faded as an important separate faith in India.
- b. Hindu political leaders persecuted Buddhist followers with great ferocity until the Buddhist faith disappeared in South Asia.
- c. Buddhist military forces fought major campaigns in nearby regions and forcefully established religious kingdoms outside India.
- d. The Theravada branch of Buddhism offered salvation for all, which expanded the faith's appeal to nearby regions.

54. Which of these best explains the existence of continuous trade routes across diverse faith regions in the fifteenth century?

- a. Empires from Western Europe to East Asia signed agreements to keep the trade routes open.
- b. The financial incentives provided by trade goods outweighed divisions over religious beliefs.
- c. Major global trade corporations kept open all trade routes using private military forces.
- d. Superior European technology and imperialist motives dominated Asian and African trade routes.

55. What advantage did Muslim merchants have over their European and East Asian counterparts?

- a. Muslim merchants enjoyed exclusive use of camels for long-distance caravans.
- b. Islam's comparatively stronger belief system gave it a competitive edge when dealing with Christians and Buddhists.
- c. Islam's central position between European and East Asian markets facilitated its exchanges with both regions.
- d. Muslim navigation skills and technology far exceeded those of East Asians and Europeans.

Short-Answer Questions

Time: 40 minutes

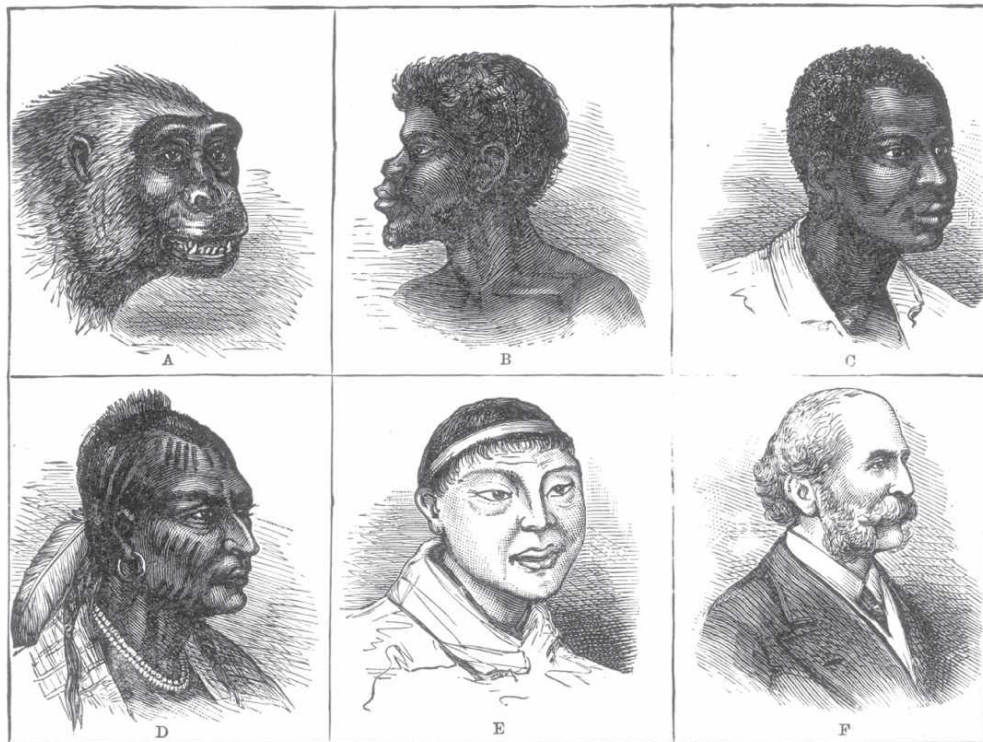
Directions: Answer question 1 and question 2. Answer either question 3 or question 4.

In your responses, be sure to address all parts of the questions you answer. Use complete sentences; an outline or bulleted list is not acceptable.

1. Answer all parts of the question that follows.

- A. Identify ONE similarity in the status of women in society in East Asia and the Middle East in the era ca. 1200–ca.1450.
- B. Explain ONE difference in the status of women in society in East Asia and the Middle East in the era ca. 1200–ca.1450.
- C. Explain a reason for ONE similarity OR difference identified in A or B.

2. Use the image below to answer all parts of the question that follows.



PROGRESSIVE DEVELOPMENT OF MAN.—(2) EVOLUTION ILLUSTRATED WITH THE SIX CORRESPONDING LIVING FORMS.

Granger, NYC — All rights reserved

- A. Identify ONE feature of the Scientific Revolution or Enlightenment that resulted in the creation of the chart above.
- B. Explain ONE social outcome in the nineteenth century of the ideas expressed in the chart above.
- C. Explain ONE political outcome in the nineteenth century of the ideas expressed in the chart above.

Directions: Answer either Question 3 or Question 4.

3. Answer all parts of the question that follows.

- A. Explain ONE economic effect the Mongols had on Central Asia in the thirteenth and fourteenth centuries.
- B. Explain ONE political response to Mongol aggression in Russia in the thirteenth and fourteenth centuries.
- C. Explain ONE cultural continuity that remained under Mongol rule in the thirteenth and fourteenth centuries.

4. Use this passage to answer all parts of the question that follows.

[I]t was necessary to abolish the fez [a distinctive Turkish hat with no brim], which sat on our heads as a sign of ignorance, of fanaticism, of hatred to progress and civilization, and to adopt in its place the hat, the customary headdress of the whole civilized world, thus showing that no difference existed in the manner of thought between the Turkish nation and the whole family of civilized mankind.

— Mustafa Kemal Atatürk, President of the Republic of Turkey, in a speech to an audience in Turkey, 1927

- A. Explain ONE example from the twentieth century not specifically cited in this excerpt that **SUPPORTS** the point of view of the speaker.
- B. Explain ONE example from the twentieth century not specifically cited in this excerpt that **OPPOSES** the point of view of the speaker.
- C. Explain a reason why such opposition occurred in the twentieth century.

Document-Based Question

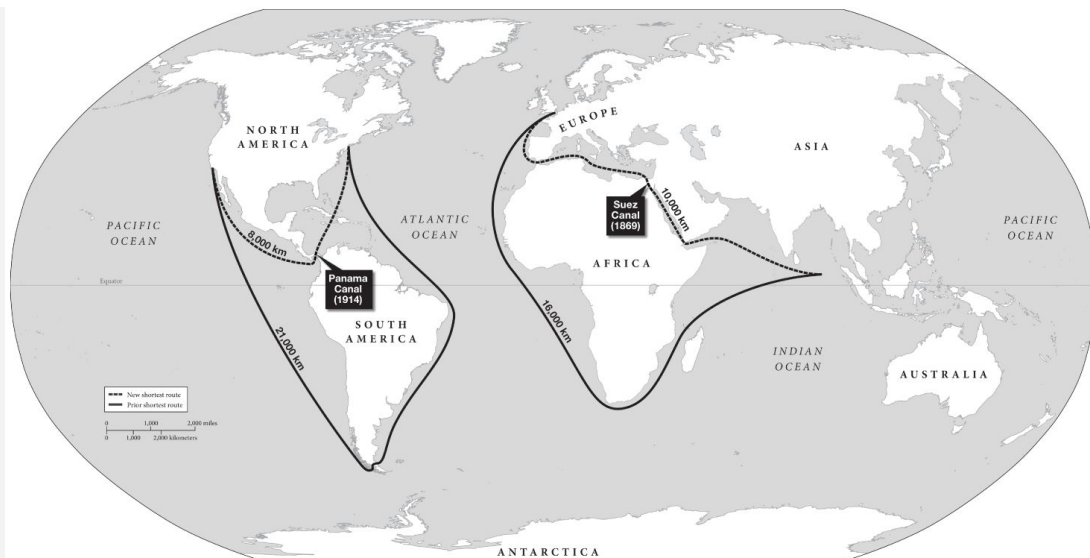
Suggested reading and writing time: 1 hour (15 minutes reading, 45 minutes writing)

Directions: Question 1 is based on the accompanying documents. The documents have been edited for the purpose of this exercise.

In your response you should do the following.

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Use the content of at least three documents to address the topic of the prompt (1 point) OR support an argument in response to the prompt using at least six documents (2 points).
- Use at least one additional piece of historical evidence (beyond that found in the documents) that is relevant to an argument about the prompt.
- For at least three documents, explain how or why the document's point of view, purpose, historical situation, and/or audience is relevant to an argument.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt. (Complexity)

1. Evaluate the extent to which nationalism was the chief motivation for supporting and opposing the construction of the Suez and Panama canals in the late nineteenth and early twentieth centuries.



Strayer/Nelson, *Ways of the World, 4e*, AP[®] Edition, © 2020 Bedford/St. Martin's

The map above shows the locations of the Suez and Panama canals.

Description

The shortest route between the east and west coasts of the United States prior to the creation of the Panama Canal in 1914 was all around the entire South American continent, the Caribbean islands, extending for over 21,000 kilometers. The new shortest route after the creation of the Panama Canal is through Central America, extending for only 8,000 kilometers.

The shortest route between Western Europe and Asia prior to the creation of the Suez Canal in 1869 was for over 16,000 kilometers extending all around Africa. The new shortest route between Western Europe and Asia after the creation of the Suez Canal is through the south western portions of Europe, and the Middle East, extending for about 10,000 kilometers.

Document 1

Source: Ferdinand de Lesseps, chief developer of the Suez Canal project for France, to Muhammad Said Pasha, leader of Egypt, appointed by the Ottoman Empire. Conversation in front of witnesses, Libyan desert, 1854.

A canal at Suez will show that Egypt can still be a potent force in world affairs, and can add a brilliant page to the history of world civilization. The names of the Egyptian pharaohs who built the pyramids will be ignored. . . . The name of the ruler who opens a grand canal through Egypt will be blessed century after century for securing the safe passage to Mecca and Medina for the faithful and place Egypt at the center of world trade between Europe, India and China.

Description

A canal at Suez will show that Egypt can still be a potent force in world affairs, and can add a brilliant page to the history of world civilization. The names of the Egyptian pharaohs who built the pyramids will be ignored. . . . The name of the ruler who opens a grand canal through Egypt will be blessed century after century for securing the safe passage to Mecca and Medina for the faithful and place Egypt at the center of world trade between Europe, India and China.

Document 2

Source: Lord Palmerston, prime minister of Great Britain, speech in Parliament, 1857.

For the last fifteen years Her Majesty's Government has used all its influence with the Ottoman Sultan and the Egyptian leaders to prevent this French scheme of [digging a canal] from being carried out. It is impractical, immensely expensive and unprofitable. Even if it could be done, it would lead to a power shift between the Ottomans and Egypt that would damage British political and commercial interests.

Description

For the last fifteen years Her Majesty's Government has used all its influence with the Ottoman Sultan and the Egyptian leaders to prevent this French scheme of [digging a canal] from being carried out. It is impractical, immensely expensive and unprofitable. Even if it could be done, it would lead to a power shift between the Ottomans and Egypt that would damage British political and commercial interests.

Document 3

Source: Ismail Pasha, newly appointed leader of Egypt chosen by the Ottoman Empire, letter to European diplomats, 1863.

I oppose the use of abusive and exploitative *corvée* [a system of government-sanctioned forced labor] imposed on sixty thousand of my country men to build the canal. This system must be abolished because it is abusive and exploitive. It robs my people of their rights as human beings. However, I also believe this labor system is still essential for the grand work of building the canal and I pledge to push the project to its completion.

Description

I oppose the use of abusive and exploitative *corvée* [a system of government-sanctioned forced labor] imposed on sixty thousands of my country men to build the canal. This system must be abolished because it is abusive and exploitive. It robs my people of their rights as human beings. However, I also believe this labor system is still essential for the grand work of building the canal and I pledge to push the project to its completion.

Document 4

Source: New York *Herald* newspaper editorial, 1902.

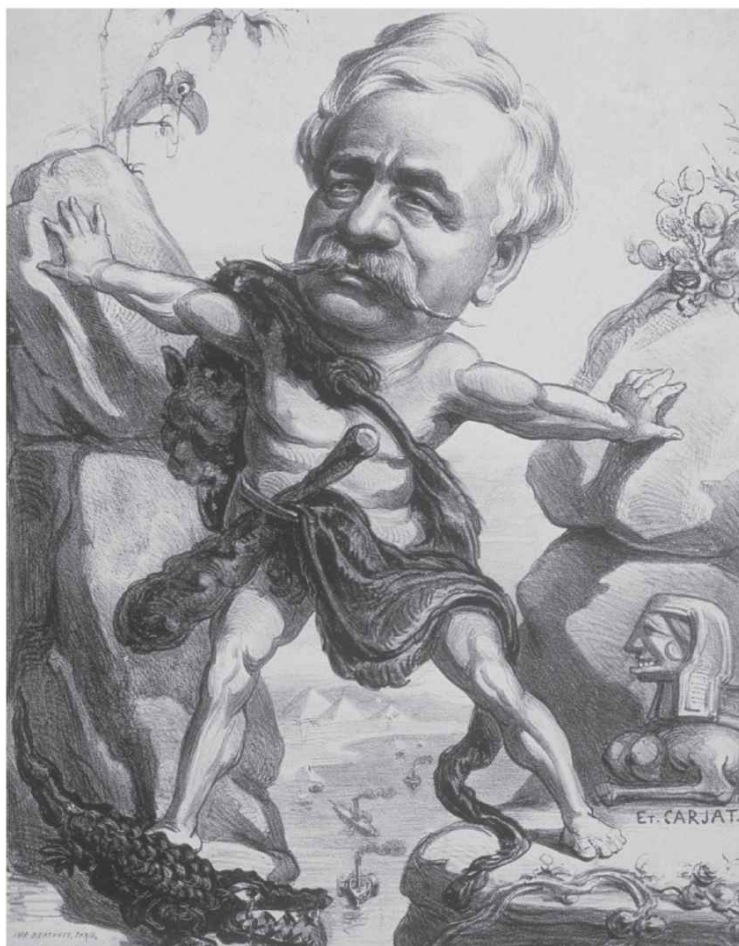
All the objections to building a canal through the Americas have been submitted by scientific authorities, but their weight is nothing compared with the conviction that the canal project is so deeply rooted in the American nation, conceived by Americans, sustained by Americans, and if constructed, operated by Americans according to American ideas and American needs. In one word, it is a national enterprise.

Description

All the objections to building a canal through the Americas have been submitted by scientific authorities, but their weight is nothing compared with the conviction that the canal project is so deeply rooted in the American nation, conceived by Americans, sustained by Americans, and if constructed, operated by Americans according to American ideas and American needs. In one word, it is a national enterprise.

Document 5

Source: French newspaper cartoon depicting the completion of the Suez Canal, ca. 1870. De Lesseps is depicted as the biblical figure Samson, dividing Egypt from the rest of Africa.



AKG Images

Document 6

Source: Ruben Dario, Nicaraguan poet, poem titled, "To Roosevelt," 1904.

You are the United States, you are the future invader of the native
America that has Indian blood. . . .
You think that wherever you shoot,
you hit the future. No! . . .
Be careful. Viva Spanish America!
There are a thousand cubs loosed from the Spanish lion.
Roosevelt— the rifleman and hunter—
you would have to be God Himself to manage
to grab us in your iron claws.
And although you count on everything, you lack one thing: God!

Description

You are the United States; you are the future invader of the native America that has Indian blood... . You think that wherever you shoot, you hit the future. No! ... Be careful. Viva Spanish America!

There are a thousand cubs loosed from the Spanish lion.

Roosevelt—the rifleman and hunter—you would have to be God Himself to manage to grab us in your iron claws. And although you count on everything, you lack one thing: God!

Document 7

Source: Dr. William Gorgas, U.S. Army colonel and chief medical officer at the Panama Canal construction site. Supply request to the U.S. government, 1904. The cost was \$1,000,000.

<u>Supplies</u>	<u>Amount</u>
Insecticide powder	300 tons
Garbage cans	3,000
Buckets	4,000
Brooms	1,000
Kerosene oil for smoke	600,000 gallons
Fumigation pots	1,200
Wire screens	\$90,000-worth
Workers to do the above tasks	4,000

Description

Supplies - Amount

Insecticide powder - 300 tons

Garbage cans - 3,000

Buckets - 4,000

Brooms - 1,000

Kerosene oil for smoke - 600,000 gallons

Fumigation pots - 1,200

Wire screens - \$90,000-worth

Workers to do the above tasks - 4,000

Long-Essay Questions

Suggested writing time: 40 minutes

Directions: Answer Question 2 or 3 or 4.

In your response you should do the following:

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using specific and relevant examples of evidence.
- Use historical reasoning (e.g., comparison, causation, continuity or change) to frame or structure an argument that addresses the prompt.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

2. European contact with the Americas in the late fifteenth century led to a rapid rise in Europe's participation in global trade over the next centuries.

Evaluate the extent to which Europe dominated global trade in the seventeenth and eighteenth centuries.

3. Historians cite multiple causes of the First World War (1914–1918).

Evaluate the extent to which features of the Industrial Revolution were a factor in causing World War I.

4. The basic theories of communism were published by Karl Marx in 1848 and continued to develop into the twentieth century.

Evaluate the extent to which the global goals of communism were fulfilled by the end of the twentieth century.

Glossary of Historical Terms

Abbasid caliphate

An Arab dynasty of caliphs (successors to the Prophet) who governed much of the Islamic world from its capital in Baghdad beginning in 750 C.E. After 900 C.E. that empire increasingly fragmented until its overthrow by the Mongols in 1258.

Califato abasí

Dinastía de califas árabes (sucesores del profeta) que gobernaron la mayoría del mundo islámico desde su capital en Bagdad a partir del año 750 E. C. Después del 900 E. C., el imperio se fragmentó hasta ser derrocado por los mongoles en 1258.

Abd al-Hamid II

Ottoman sultan (r. 1876–1909) who accepted a reform constitution but then quickly suppressed it, ruling as a despotic monarch for the rest of his long reign.

Abdul Hamid II

Sultán otomano (r. 1876–1909) que aceptó una constitución de reforma para después suprimirla. Reinó como un monarca despótico durante el resto de su largo reinado.

abolitionist movement

An international movement that condemned slavery as morally repugnant and contributed much to ending slavery in the Western world during the nineteenth century; the movement was especially prominent in Britain and the United States beginning in the late eighteenth century.

movimiento

abolicionista

Movimiento internacional que condenó a la esclavitud como moralmente repugnante y contribuyó en gran medida a terminar con la esclavitud en el mundo occidental durante el siglo XIX; el movimiento fue especialmente prominente a principios

del siglo XVIII en Bretaña y en los Estados Unidos.

African diaspora

The global spread of African peoples via the slave trade.

diáspora africana

Difusión global de los pueblos africanos a través de la trata de esclavos.

African identity

A new way of thinking about belonging that emerged by the end of the nineteenth century among well-educated Africans; it was influenced by the common experience of colonial oppression and European racism and was an effort to revive the cultural self-confidence of their people.

identidad africana

Nueva forma de pensar en la pertenencia que surgió a finales del siglo XIX entre africanos con altos niveles de educación; tuvo como influencia la experiencia común de la opresión colonial y el racismo europeo y buscó revivir la confianza de los pueblos africanos en sí mismos.

Africanization of Christianity

Process that occurred in non-Muslim Africa, where many who converted to Christianity sought to incorporate older traditions, values, and practices into their understanding of Christianity; often expressed in the creation of churches and schools that operated independently of the

africanización del cristianismo

Proceso que ocurrió en las regiones no musulmanas de África, donde muchas personas que se convirtieron al cristianismo buscaron incorporar tradiciones, valores y prácticas más antiguas a su forma de entender el cristianismo; se manifiesta la creación de iglesias y escuelas que operaban

missionary and colonial establishment.

independientemente del establecimiento misionero y colonial.

age of fossil fuels

Twentieth-century shift in energy production with increased use of coal and oil, resulting in the widespread availability of electricity and the internal combustion engine; a major source of the greenhouse gases that drive climate change.

era de los combustibles fósiles

Transición del siglo XX en la producción de energía marcada por el aumento en el uso de carbón y petróleo que resultó en la disponibilidad generalizada de electricidad y del motor de combustión interna; una de las principales fuentes de gases de efecto invernadero que impulsan el cambio climático.

Akbar

The most famous emperor of India's Mughal Empire (r. 1556–1605); his policies are noted for their efforts at religious tolerance and inclusion.

Akbar

Emperador más famoso del Imperio mogol de la India (r. 1556–1605); sus políticas destacaron por sus esfuerzos en buscar la tolerancia e inclusión religiosas.

American Revolution

Successful rebellion against British rule conducted by the European settlers in the thirteen colonies of British North America, starting in 1776; a conservative revolution whose success

Revolución americana

Rebelión exitosa contra el reinado británico dirigida por los pobladores europeos de las trece colonias de Norteamérica británica en 1776; fue una revolución conservadora cuyo éxito mantuvo los

preserved property rights and class distinctions but established republican government in place of monarchy.

derechos de propiedad y las distinciones de clase pero estableció un gobierno republicano en lugar de una monarquía.

American web

A term used to describe the network of trade that linked parts of the pre-Columbian Americas; although less densely woven than the Afro-Eurasian trade networks, this web nonetheless provided a means of exchange for luxury goods and ideas over large areas.

Red americana

Término empleado para describir la red de comercio que unió partes de América precolombina; aunque no fue tan compleja como las redes de comercio afroeuroasiáticas, esta red ofreció un medio de intercambio de bienes de lujo e ideas a lo largo de grandes extensiones de territorio.

al-Andalus

Arabic name for Spain, most of which was conquered by Arab and Berber forces between 711 and 718 C.E. Muslim Spain represented a point of encounter between the Islamic world and Christian Europe.

al-Ándalus

Nombre árabe para España, que fue conquistada en su mayoría por fuerzas árabes y bereberes entre 711 y 718 E. C. La España musulmana representó un punto de encuentro entre el mundo islámico y la Europa cristiana.

Angkor Wat

The largest religious structure in the premodern world, this temple was built by the

Angkor Wat

Este templo, que es la estructura religiosa más grande del mundo premoderno, fue

powerful Angkor kingdom (located in modern Cambodia) in the twelfth century C.E. to express a Hindu understanding of the cosmos centered on a mythical Mount Meru, the home of the gods in Hindu tradition. It was later used by Buddhists as well.

construido por el reino Angkor (ubicado en el territorio del país conocido actualmente como Camboya) en el siglo XII E. C. para expresar una perspectiva hindú del cosmos centrada en el mítico monte Meru, cuna de los dioses de tradición hindú. Posteriormente fue utilizado también por budistas.

Anthropocene era

A recently coined term denoting the “age of man,” in general since the Industrial Revolution and more specifically since the mid-twentieth century. It refers to the unprecedented and enduring impact of human activity on the atmosphere, the geosphere, and the biosphere.

Antropoceno

Este término acuñado en tiempos recientes significa “la era del hombre”, que se inició a grandes rasgos en la Revolución Industrial y más específicamente en la segunda mitad del siglo XX. Se refiere al impacto duradero y nunca antes visto de la actividad humana en la atmósfera, la geosfera y la biosfera.

Arabian camel

Introduced to North Africa and the Sahara in the early centuries of the Common Era, this animal made trans-Saharan commerce possible by 300 to 400 C.E.

camello árabe

Introducido en África del Norte y el Sahara en los primeros siglos de la era común, este animal logró que el comercio transahariano fuera posible para el 300 hasta el 400 E. C.

Asian Tigers

Nickname for the East Asian countries of South Korea, Taiwan, Singapore, and Hong Kong, which experienced remarkable export-driven economic growth in the late twentieth century.

Tigres asiáticos

Sobrenombre que reciben los países del este de Asia Corea del Sur, Taiwán, Singapur y Hong Kong por el notable crecimiento económico que vivieron gracias a las exportaciones a finales del siglo XX.

Aurangzeb

Mughal emperor (r. 1658–1707) who reversed his predecessors' policies of religious tolerance and attempted to impose Islamic supremacy. (pron. ow-rang-ZEHB)

Aurangzeb

Emperador mogol (r. 1658–1707) que revirtió las políticas de tolerancia religiosa de sus predecesores y buscó imponer la supremacía islámica. (pron. au-rang-ZEB)

Aztec Empire

Major state that developed in what is now Mexico in the fourteenth and fifteenth centuries; dominated by the semi-nomadic Mexica, who had migrated into the region from northern Mexico.

Imperio azteca

Estado principal que se desarrolló en los siglos XIV y XV en el territorio actualmente conocido como México; fue dominado por los mexicas que eran seminómicos y habían llegado a la región desde el norte de México.

Benin

West African kingdom (in what is now Nigeria) whose strong kings for a time sharply limited

Benín

Reino de África Occidental (en lo que ahora es Nigeria) cuyos reyes poderosos limitaron considerablemente la

engagement with the slave trade.

interacción con la trata de esclavos.

***bhakti* movement**

Meaning “worship,” this Hindu movement began in south India and moved northward between 600 and 1000 C.E.; it involved the intense adoration of and identification with a particular deity through songs, prayers, and rituals. (pron. BAHK-tee)

movimiento bhakti

Este movimiento hinduista, que significa “adoración” se inició en el sur de la India y se desplazó hacia el norte entre el año 600 y 1000 E. C.; consistió en la adoración e identificación con una deidad particular a través de cantos, oraciones y ritos. (pron. bak-TI)

Black Death

A massive pandemic that swept through Eurasia in the early fourteenth century, spreading along the trade routes within and beyond the Mongol Empire and reaching the Middle East and Western Europe by 1347. Associated with a massive loss of life.

Peste negra

Pandemia que arrasó Eurasia a principios del siglo XIV y se diseminó por las rutas comerciales dentro y más allá del Imperio mongol hasta alcanzar en 1347 el Oriente Medio y el oeste de Europa. La peste negra ha sido relacionada con la pérdida masiva de vidas humanas.

Blyden, Edward (1832–1912)

Prominent West African scholar and political leader who argued that each civilization, including that of Africa, has its own

Blyden, Edward (1832–1912)

Destacado académico y líder político de África Occidental que argumentó que cada civilización, incluyendo la de África, aporta una

unique contribution to make to the world.

contribución única al resto del mundo.

Boxer Uprising

Antiforeign movement (1898–1901) led by Chinese militia organizations, in which large numbers of Europeans and Chinese Christians were killed. It resulted in military intervention by Western powers and the imposition of a huge payment as punishment.

Levantamiento de los bóxers

Movimiento contra la influencia extranjera (1898-1901) dirigido por milicias chinas en el cual murieron un gran número de cristianos chinos y europeos. Dio lugar a la intervención de poderes occidentales y a la imposición de un pago enorme como castigo.

Bretton Woods system

Name for the agreements and institutions (including the World Bank and the International Monetary Fund) set up in 1944 to regulate commercial and financial dealings among the major capitalist countries.

sistema de Bretton Woods

Nombre que reciben los acuerdos y las instituciones (inclusive el Banco Mundial y el Fondo Monetario Internacional) establecidos en 1944 para regular las transacciones comerciales y financieras entre los países capitalistas más importantes.

British East India Company.

Private trading company chartered by the English around 1600, mainly focused on India; it was given a monopoly on

Compañía Británica de las Indias Orientales

Compañía comercial privada fundada por los ingleses en el año 1600 aproximadamente que se dedicaba principalmente

Indian Ocean trade, including the right to make war and to rule conquered peoples.

al comercio con la India. Recibió el monopolio del comercio en el océano Índico, inclusive el derecho de hacer la guerra y de gobernar a los pueblos conquistados.

British textile industry

The site of the initial technological breakthroughs of the Industrial Revolution in eighteenth-century Britain, where multiple innovations transformed cotton textile production, resulting in an enormous increase in output.

industria textil británica

Sector en el que se encontraron los primeros avances tecnológicos de la Revolución Industrial en la Gran Bretaña del siglo XVIII y en el que múltiples innovaciones transformaron la producción textil de algodón, lo que tuvo como resultado un aumento considerable de la producción.

bushido

The “way of the warrior,” referring to the martial values of the Japanese samurai, including bravery, loyalty, and an emphasis on death over surrender. (pron. boo-shee-doh)

bushido

“Camino del guerrero”, se refiere a los valores militares de los samuráis japoneses; incluye el coraje, la lealtad, y pone la muerte por encima de la rendición. (pron. bu-SHI-do)

Byzantine Empire

The surviving eastern Roman Empire and one of the centers of Christendom during the medieval centuries. The

Imperio bizantino

Parte oriental del Imperio romano que sobrevivió a la caída y se convirtió en uno de los centros de la cristiandad durante los

Byzantine Empire was founded at the end of the third century, when the Roman Empire was divided into eastern and western halves, and survived until its conquest by Muslim forces in 1453.

siglos medievales. El Imperio bizantino fue fundado a finales del siglo III cuando el Imperio romano se dividió en dos, Oriente y Occidente, y perduró hasta que fue conquistado por las fuerzas musulmanas en 1453.

caesaropapism

A political-religious system in which the secular ruler is also head of the religious establishment, as in the Byzantine Empire.

cesaropapismo

Sistema político-religioso en el que el gobernante secular también asume el gobierno de la institución religiosa, como ocurría en el Imperio bizantino.

cash-crop production

Agricultural production of crops for sale in the market rather than for consumption by the farmers themselves; operated at the level of both individual farmers and large-scale plantations.

producción comercial de cultivos

Producción agrícola de cultivos destinada a la venta en el mercado en lugar de ser consumidos por los agricultores mismos; se aplica tanto a nivel de agricultores individuales como a nivel de plantaciones a gran escala.

caudillos

Military strongmen who seized control of a government in nineteenth-century Latin America, and were

caudillos

Hombres fuertes militares que tomaban el control del gobierno por la fuerza en la América Latina del siglo XIX y que eran a

frequently replaced.
(pron. kow-DEE-yos)

menudo sustituidos.
(pron. kau-DI-yos)

Chaco Phenomenon

Name given to a major process of settlement and societal organization that occurred in the period 860–1130 C.E. among the peoples of Chaco canyon, in what is now northwestern New Mexico; the society formed is notable for its settlement in large pueblos and for the building of hundreds of miles of roads, the purpose of which is not known.

fenómeno del Chaco

Nombre que recibe el mayor proceso de asentamiento y organización social que tuvo lugar entre 860 y 1130 E. C. entre los habitantes del Cañón del Chaco, en lo que hoy es el noroeste de Nuevo México; la sociedad que se formó es notable por su asentamiento en grandes pueblos y por construir cientos de miles de carreteras, cuyo objetivo es desconocido.

chiefdom

A societal grouping governed by a chief who typically relies on generosity, ritual status, or charisma rather than force to win obedience from the people.

sociedad de jefatura

Organización social gobernada por un jefe que depende de la generosidad, el estatus ritual o el carisma más que de ganar la obediencia del pueblo por la fuerza.

China's economic revolution

A major rise in prosperity that took place in China under the Song dynasty (960–1279), which was marked by rapid population growth,

Revolución económica china

Aumento importante en la prosperidad que tuvo lugar en China bajo la dinastía Song (960–1279) caracterizado por el crecimiento rápido de la

urbanization, economic specialization, the development of an immense network of internal waterways, and a great increase in industrial production and technological innovation.

población, la urbanización, la especialización económica, el desarrollo de una inmensa red de vías navegables internas, así como el incremento pronunciado de la producción industrial y la innovación tecnológica.

Chinese Buddhism

Buddhism was China's only large-scale cultural borrowing before the twentieth century; it entered China from India in the first and second centuries C.E. but only became popular in 300 to 800 C.E. through a series of cultural accommodations. At first supported by the state, Buddhism suffered persecution during the ninth century but continued to play a role in Chinese society alongside Confucianism and Daoism.

budismo chino

El budismo había sido el único préstamo cultural a gran escala de China hasta el siglo XX; llegó a China desde la India en los siglos I y II E. C. pero solo se popularizó desde el año 300 hasta el 800 E. C. a través de una serie de adaptaciones culturales. Promulgado al principio por el Estado, el budismo fue objeto de persecución durante el siglo IX pero siguió jugando un papel importante en la sociedad china junto con el confucianismo y el taoísmo.

Chinese revolution of 1911–1912

The collapse of China's imperial order, officially at the hands of organized revolutionaries but for the

Revolución china de 1911–1912

Colapso del orden imperial chino, oficialmente a cargo de revolucionarios

most part under the weight of the troubles that had overwhelmed the imperial government for the previous century.

organizados pero en su mayor parte lastrado por los problemas que habían sobrepasado al gobierno imperial el siglo anterior.

Chinese Revolution of 1949

An event that marks the coming to power of the Chinese Communist Party under the leadership of Mao Zedong, following a decades-long struggle against both domestic opponents and Japanese imperialism.

Revolución china de 1949

Acontecimiento que marca la llegada al poder del Partido Comunista de China bajo el liderazgo de Mao Zedong después de varias décadas de lucha contra la oposición interna y el imperialismo japonés.

chu nom

A variation of Chinese writing developed in Vietnam that became the basis for an independent national literature; “southern script.”

chu nom

Variación del sistema de escritura china desarrollada en Vietnam que se convirtió en la base de una literatura nacional independiente; “caracteres del sur.”

civilizing mission

A European understanding of empire that emphasized Europeans’ duty to “civilize inferior races” by bringing Christianity, good government, education, work discipline, and production for the market to colonized peoples,

misión civilizadora

Concepción europea del imperio que ponía el énfasis en el deber de los europeos de “civilizar a las razas inferiores” llevando al cristianismo, el buen gobierno, la educación, la disciplina en el trabajo y la producción mercantil a

while suppressing “native customs,” such as polygamy, that ran counter to Western ways of living.

los pueblos colonizados y suprimiendo “costumbres nativas” como la poligamia, que iba en contra del modo de vida occidental.

climate change

The warming of the planet largely caused by higher concentrations of “greenhouse gases,” generated by the burning of fossil fuels. It has become the most pressing environmental issue of the early twenty-first century.

cambio climático

Calentamiento del planeta causado principalmente por altas concentraciones de “gases de efecto invernadero” generadas por la quema de combustibles fósiles. Se ha convertido en el problema medioambiental más urgente de principios del siglo XXI.

cold war

Geopolitical and ideological conflict between communist regimes and capitalist powers after World War II, spreading from Eastern Europe through Asia; characterized by the avoidance of direct military conflict between the USSR and the United States and an arms race in nuclear weapons.

Guerra Fría

Conflicto geopolítico e ideológico entre regímenes comunistas y poderes capitalistas después de la Segunda Guerra Mundial que se extendió desde Europa del Este y por Asia; evitó el conflicto militar directo entre la URSS y los Estados Unidos y dio lugar a una carrera armamentista nuclear.

collectivization of agriculture

colectivización de la agricultura

Communist policies that ended private ownership of land by incorporating peasants from small family farms into large-scale collective farms. Implemented forcibly in the Soviet Union (1928–1933), it led to a terrible famine and 5 million deaths; a similar process occurred much more peacefully in China during the 1950s.

Políticas comunistas que acabaron con la propiedad privada de la tierra incorporando a campesinos de pequeñas granjas familiares a granjas colectivas de gran escala. Implementada por la fuerza por la Unión Soviética (1928–1933), condujo a una hambruna terrible y a 5 millones de muertes; un proceso similar ocurrió de manera más pacífica en China durante los años 50.

Columbian exchange

The enormous network of transatlantic communication, migration, trade, and the transfer of diseases, plants, and animals that began in the period of European exploration and colonization of the Americas.

Intercambio colombino

Inmensa red transatlántica de comunicación, migración, comercio e intercambio de enfermedades, plantas y animales que se inició en el período de exploración europeo y de colonización de las Américas.

communication revolution

Modern transformation of communication technology, from the nineteenth-century telegraph to the present-day smart phone.

revolución de la comunicación

Transformación moderna de la tecnología de la comunicación desde el telégrafo del siglo XIX hasta el teléfono inteligente de la época actual.

communism in Eastern Europe

Expansion of post–World War II communism to Poland, East Germany, Czechoslovakia, Hungary, Romania, and Bulgaria, imposed with Soviet pressure rather than growing out of domestic revolution.

comunismo de Europa del Este

Expansión del comunismo después de la Segunda Guerra Mundial a Polonia, Alemania del Este, Checoslovaquia, Hungría, Rumanía y Bulgaria, que fue impuesta por la presión soviética más que por la revolución interna.

Condorcet

The Marquis de Condorcet (1743–1794) was a French philosopher who argued that society was moving into an era of near-infinite improvability and could be perfected by human reason.

Condorcet

El marqués de Condorcet (1743–1794) fue un filósofo francés que sostenía que la sociedad se estaba moviendo hacia una época de mejora casi infinita que podría ser perfeccionada por la razón humana.

Confucianism

The Chinese philosophy first enunciated by Confucius, advocating the moral example of superiors as the key element of social order.

confucianismo

Primera filosofía china articulada por Confucio que aboga por el ejemplo moral de los superiores como el elemento clave del orden social.

Congo Free State

A private colony ruled personally by Leopold II, king of Belgium; it was the site of widespread forced labor and killing to ensure the collection of

Estado libre del Congo

Colonia privada gobernada por Leopoldo II, rey de Bélgica; fue el sitio de trabajos forzados y asesinatos que sirvieron para asegurar la

wild rubber; by 1908 these abuses led to reforms that transferred control to the Belgian government.

recolección de caucho silvestre; en 1908 estos abusos condujeron a reformas que cedieron el control al gobierno belga.

Constantinople

New capital for the eastern half of the Roman Empire; Constantinople's highly defensible and economically important site helped ensure the city's cultural and strategic importance for many centuries.

Constantinopla

Nueva capital de la parte oriental del Imperio romano; económicamente importante y altamente defendible, Constantinopla ayudó a garantizar el peso cultural y estratégico de la ciudad durante varios siglos.

consumerism

A culture of leisure and consumption that developed during the past century or so in tandem with global economic growth and an enlarged middle class; emerged first in the Western world and later elsewhere.

consumismo

Cultura del ocio y del consumo que se desarrolló durante el siglo pasado más o menos a la par del crecimiento económico mundial y el incremento de la clase media; apareció primero en el mundo occidental y luego en otras partes del mundo.

Copernicus, Nicolaus (1473–1543)

Polish mathematician and astronomer who was the first to argue in 1543 for the existence of a sun-centered, helping to spark the Scientific Revolution.

Copérnico, Nicolás (1473–1543)

Matemático y astrónomo polaco que fue la primera persona en defender, en 1543, la idea de que el sol está en el centro del universo; Copérnico fue

una pieza clave en la Revolución científica.

Cortés, Hernán

Spanish conquistador who led the expedition that conquered the Aztec Empire in modern Mexico.

Cortés, Hernán

Conquistador español que dirigió la expedición que conquistó el Imperio azteca en el México moderno.

Counter-Reformation

An internal reform of the Catholic Church in the sixteenth century stimulated in part by the Protestant Reformation; at the Council of Trent (1545–1563), Catholic leaders clarified doctrine, corrected abuses and corruption, and put a new emphasis on education and accountability.

Contrarreforma

Reforma interna de la Iglesia católica en el siglo XVI impulsada en parte por la Reforma protestante; en el concilio de Trento (1545–1563) los líderes católicos aclaraban la doctrina, corregían los abusos y la corrupción, y pusieron un énfasis nuevo en la educación y la responsabilidad.

Crusades

A term used to describe the “holy wars” waged by Western Christendom, especially against the forces of Islam in the eastern Mediterranean from 1095 to 1291 and on the Iberian Peninsula into the fifteenth century. Further Crusades were also conducted in non-Christian regions of Eastern Europe from

cruzadas

Término empleado para describir las “guerras santas” llevadas a cabo por la Europa Occidental cristiana, particularmente contra las fuerzas islámicas en el Mediterráneo oriental desde 1095 hasta 1291 y en la península ibérica hasta entrado el siglo XV. Otras cruzadas también tuvieron lugar en regiones

about 1150 on. Crusades could be declared only by the pope; participants swore a vow and received in return an indulgence removing the penalty for confessed sins.

no cristianas de Europa del Este de aproximadamente el año 1150 en adelante. Las cruzadas solo podían ser declaradas por el papa; los cruzados tomaban votos y en cambio se les concedía la indulgencia por los pecados confesados.

Cuban missile crisis

Major standoff between the United States and the Soviet Union in 1962 over Soviet deployment of nuclear missiles in Cuba; the confrontation ended in compromise, with the USSR removing its missiles in exchange for the United States agreeing not to invade Cuba.

Crisis de los misiles en Cuba

Mayor enfrentamiento entre los Estados Unidos y la Unión Soviética en 1962 por el despliegue soviético de misiles nucleares en Cuba; el conflicto terminó en un acuerdo en el que la URSS debía retirar sus misiles y los Estados Unidos, en cambio, aceptaban no invadir Cuba.

cultivation system

System of forced labor used in the Netherlands East Indies in the nineteenth century; peasants were required to cultivate at least 20 percent of their land in cash crops, such as sugar or coffee, for sale at low and fixed prices to

sistema de cultivo

Sistema de trabajo forzado empleado en las Indias Orientales Neerlandesas en el siglo XIX; los campesinos tenían que cultivar al menos un 20 % de sus tierras para cultivos comerciales, tales como el azúcar o el café, que

government contractors, who then earned enormous profits from resale of the crops.

se vendían a precios bajos y fijos a contratistas del gobierno, los cuales obtenían beneficios colosales en la reventa de dichos cultivos.

cultural globalization

The global spread of elements of popular culture such as film, language, and music from various places of origin, especially the spread of Western cultural forms to the rest of the world; has come to symbolize modernity, inclusion in global culture, and liberation or rebellion. It has prompted pushback from those who feel that established cultural traditions have been threatened.

mundialización de la cultura

Difusión mundial de elementos de la cultura popular como las películas, los idiomas y la música de varios lugares, especialmente de las formas culturales occidentales al resto del mundo; se ha convertido en el símbolo de la modernidad, la inclusión de la cultura mundial y la liberación o rebelión. Ha sido rechazada por sectores que sienten que las tradiciones culturales establecidas están siendo amenazadas.

Cultural Revolution

China's Great Proletarian Cultural Revolution was a massive campaign launched by Mao Zedong in the mid-1960s to combat the capitalist tendencies that he believed reached into even the highest ranks of the Communist Party; the

Revolución Cultural

La Gran Revolución Cultural Proletaria en China fue una campaña de masas organizada por Mao Zedong a mediados de la década de 1960 para luchar contra las tendencias capitalistas que según él llegaban incluso hasta los altos

campaign threw China into chaos.

cargos del Partido Comunista; la campaña condujo a China al caos.

Dahomey

West African kingdom in which the slave trade became a major state-controlled industry. (pron. deh-HOH-mee)

Dahomey

Reino de África Occidental en el que el tráfico de esclavos se convirtió en una importante industria controlada por el Estado. (pron. dao-MEI)

Daoism

A Chinese philosophy / popular religion that advocates a simple and unpretentious way of living and alignment with the natural world, founded by the legendary figure Laozi. (pron. dow-ism)

taoísmo

Filosofía / religión popular china fundada por la figura legendaria Lao-Tse que aboga por una vida sencilla y modesta, así como por el alineamiento con el mundo natural. (pron. tao-IS-mo)

Declaration of the Rights of Man and Citizen

Charter of political liberties, drawn up by the French National Assembly in 1789, that proclaimed the equal rights of all male citizens; the declaration gave expression to the essential outlook of the French Revolution and became the preamble to

Declaración de los Derechos del Hombre y del Ciudadano

Declaración de libertades políticas redactada por la Asamblea Nacional francesa en 1789 que proclamó la igualdad de derechos de todos los hombres; la declaración dio expresión a las perspectivas esenciales de la Revolución francesa y fue el prefacio a la

the French constitution completed in 1791.

Constitución francesa de 1791.

decolonization

Process in which many African and Asian states won their independence from Western colonial rule, in most cases by negotiated settlement and in some cases through violent military confrontations.

descolonización

Proceso con el que muchos estados africanos y asiáticos obtuvieron su independencia del dominio colonial occidental negociando acuerdos en la mayoría de los casos, y, en algunos casos, por medio de enfrentamientos militares violentos.

Deng Xiaoping (1904–1997)

Leader of China from 1976 to 1997 whose reforms dismantled many of the distinctly communist elements of the Chinese economy. (pron. dung shee-yao-ping)

Deng Xiaoping (1904–1997)

Líder de China entre 1976 y 1997 cuyas reformas desmantelaron varios elementos comunistas clave de la economía china. (pron. deng-shio-PING)

dependent development

Term used to describe Latin America's economic growth in the nineteenth century, which was largely financed by foreign capital and dependent on European and North American prosperity and decisions;

desarrollo dependiente

Término empleado para describir el crecimiento económico de América Latina en el siglo XIX que era principalmente financiado por el capital extranjero y dependía de la prosperidad y las decisiones de Europa y América del Norte;

also viewed as a new form of colonialism.

también se consideraba una nueva forma de colonialismo.

devshirme

A term that means “collection or gathering”; it refers to the Ottoman Empire’s practice of removing young boys from their Christian subjects and training them for service in the civil administration or in the elite Janissary infantry corps. (pron. devv-shirr-MEH)

devshirme

Término que significa “recogida o recolección” y que se refiere a la práctica del Imperio otomano de separar a los chicos jóvenes de sus súbditos cristianos con el fin de entrenarlos para servir en su administración civil o en los cuerpos de jenízaros de élite. (pron. dev-SHIR-me)

Dream of the Red Chamber, The

Book written by Cao Xueqin that explores the life of an elite family with connections to the court; it was the most famous popular novel of mid-eighteenth-century China.

Sueño en el pabellón rojo

Obra escrita por Cao Xueqin que explora la vida de una familia de élite vinculada con la corte; fue la novela popular más famosa de mediados del siglo XVIII en China.

Dutch East India Company.

Private trading company chartered by the Netherlands around 1600, mainly focused on Indonesia; it was given a monopoly on Indian Ocean trade, including

Compañía Neerlandesa de las Indias Orientales

Compañía comercial privada fundada por los holandeses en el año 1600 aproximadamente que se dedicaba principalmente al comercio con Indonesia.

the right to make war and to rule conquered peoples.

Recibió el monopolio del comercio en el océano Índico, inclusive el derecho de hacer la guerra y de gobernar a los pueblos conquistados.

Eastern Orthodox Christianity

Branch of Christianity that developed in the eastern part of the Roman Empire and gradually separated, mostly on matters of practice, from the branch of Christianity dominant in Western Europe; noted for the subordination of the Church to political authorities, a married clergy, the use of leavened bread in the Eucharist, and a sharp rejection of the authority of Roman popes.

cristianismo ortodoxo oriental

Rama del cristianismo que se desarrolló en la parte oriental del Imperio romano y que se separó paulatinamente, especialmente en cuestiones de práctica, de la rama dominante del cristianismo en Europa Occidental; conocido por la subordinación de la Iglesia a las autoridades políticas, el matrimonio del clero, el pan con levadura en la eucaristía y un profundo rechazo a la autoridad de los papas de Roma.

economic globalization

The deepening economic entanglement of the world's peoples, especially since 1950; accompanied by the spread of industrialization in the Global South and extraordinary economic growth following World War II; the process has

globalización económica

Mayor enredo económico que afecta a todas las naciones del mundo, particularmente desde el año 1950; incluye la expansión industrial del Sur global y un crecimiento económico extraordinario después de

also generated various forms of inequality and resistance as well as increasing living standards for many.

la Segunda Guerra Mundial; este proceso también ha causado varias formas de desigualdad y de resistencia, y ha aumentado el nivel de vida de muchas personas.

European Economic Community.

An alliance formed in 1957 by six West European countries dedicated to developing common trade policies and reduced tariffs; it gradually developed into the larger European Union.

Comunidad Económica Europea

Unión formada en 1957 por seis países de Europa Occidental destinada a desarrollar políticas comerciales comunes y tarifas reducidas; se convirtió gradualmente en la Unión Europea.

European Enlightenment

European intellectual movement of the eighteenth century that applied the principles of the Scientific Revolution to human affairs and was noted for its commitment to open-mindedness and inquiry and the belief that knowledge could transform human society.

Ilustración

Movimiento intelectual europeo del siglo XVIII que aplicaba los principios de la Revolución científica a las cuestiones humanas y que fue conocido por su compromiso con la tolerancia y la investigación, así como por la creencia de que el conocimiento podía transformar la sociedad humana.

European Renaissance

Renacimiento

A “rebirth” of classical learning that is most often associated with the cultural blossoming of Italy in the period 1350–1500 and that included not just a rediscovery of Greek and Roman learning but also major developments in art, as well as growing secularism in society. It spread to Northern Europe after 1400.

“Renacimiento” del saber clásico que se asocia con el Renacimiento italiano de 1350–1500 y que no solo incluyó un redescubrimiento de los saberes griegos y romanos, sino también un importante desarrollo de las artes y un crecimiento del secularismo en la sociedad. Se extendió a Europa del Norte después del año 1400.

export-processing zones (EPZs)

Areas where international companies can operate with tax and other benefits, offered as an incentive to attract manufacturers.

zonas de libre comercio (ZLC)

Áreas en las que empresas internacionales pueden operar con beneficios fiscales y otros tipos de beneficios que son ofrecidos para atraer a productores.

fascism

Political ideology that considered the conflict of nations to be the driving force of history; marked by intense nationalism and an appeal to post–World War I discontent. Fascists praised violence against enemies as a renewing force in society, celebrated action rather than reflection, and placed their faith in a

fascismo

Ideología política que consideraba que el conflicto entre naciones era la fuerza motriz de la historia; fue marcada por un nacionalismo intenso y por su descontento después de la Primera Guerra Mundial. Los fascistas alababan la violencia contra los enemigos como una fuerza renovada en la

charismatic leader. Fascists also bitterly condemned individualism, liberalism, feminism, parliamentary democracy, and communism.

sociedad, celebraban la acción más que la reflexión y ponían su fe en un líder carismático. Los fascistas condenaban implacablemente el individualismo, el liberalismo, el feminismo, la democracia parlamentaria y el comunismo.

female circumcision

The excision of a pubescent girl's clitoris and adjacent genital tissue as part of initiation rites marking her coming-of-age; missionary efforts to end the practice sparked a widespread exodus from mission churches in colonial Kenya.

ablación genital femenina

Escisión del clítoris y tejido genital de una niña pubescente como parte de un ritual de iniciación a la vida adulta; los esfuerzos de los misioneros por acabar con esta práctica desencadenaron un éxodo considerable de seguidores de las iglesias misioneras en la Kenia colonial.

feminism in the Global South

Mobilization of women across Asia, Africa, and Latin America; distinct from Western feminism because of its focus on issues such as colonialism, racism, and poverty, rather than those

feminismo en el Sur global

Movilización de las mujeres a través de Asia, África y América Latina; se distingue del feminismo occidental porque se concentra en cuestiones de colonialismo, de racismo y de pobreza más que

exclusively related to gender.

concentrarse exclusivamente en las cuestiones de género.

foot binding

The Chinese practice of tightly wrapping girls' feet to keep them small, prevalent in the Song dynasty and later; an emphasis on small size and delicacy was central to views of female beauty.

vendado de pies

Práctica china, frecuente a partir de la dinastía Song, que consistía en vendar los pies de las niñas para prevenir su crecimiento; los pies pequeños y la delicadeza eran aspectos centrales en la concepción de la belleza femenina.

French Revolution

Massive upheaval of French society (1789–1815) that overthrew the monarchy, ended the legal privileges of the nobility, and for a time outlawed the Catholic Church. The French Revolution proceeded in stages, becoming increasingly radical and violent until the period known as the Terror in 1793–1794, after which it became more conservative, especially under Napoleon Bonaparte (r. 1799–1815).

Revolución francesa

Agitación masiva de la sociedad francesa (1789–1815) que derrocó la monarquía, acabó con los privilegios legales de la nobleza y declaró ilegal a la Iglesia católica durante un tiempo. La Revolución francesa se llevó a cabo por etapas y se hizo cada vez más radical y violenta hasta el período conocido como el Terror en 1793–1794, después del cual se volvió más conservadora, particularmente bajo Napoleón Bonaparte (r. 1799–1815).

fur trade

comercio de pieles

A global industry in which French, British, and Dutch traders exported fur from North America to Europe, using Native American labor and with great environmental cost to the Americas. A parallel commerce in furs operated under Russian control in Siberia.

Industria global en la que los comerciantes franceses, británicos y holandeses exportaban pieles desde América del Norte hasta Europa, empleando la mano de obra nativa americana y generando un coste medioambiental importante a las Américas. Un comercio paralelo de pieles se desarrolló en Siberia bajo el control ruso.

Galileo (1564–1642)

An Italian scientist who developed an improved telescope in 1609, with which he made many observations that undermined established understandings of the cosmos. (pron. gal-uh-LAY-oh)

Galileo (1564–1642)

Científico italiano que, en 1609, mejoró el telescopio y lo usó para hacer observaciones que derrumbaron los conocimientos establecidos sobre el cosmos. (pron. ga-li-LE-o)

Gandhi, Mohandas (1869–1948)

Often known as “Mahatma” or “Great Soul,” the political leader of the Indian drive for independence from Great Britain; rejected the goal of modern industrialization and advocated nonviolence.

Gandhi, Mohandas (1869–1948)

A menudo llamado “Mahatma” o “Alma Grande”, el líder político de los indios impulsó su independencia de Gran Bretaña; rechazaba la industrialización moderna y defendía el pacifismo.

General Crisis

The near-record cold winters experienced in much of China, Europe, and North America in the mid-seventeenth century, sparked by the Little Ice Age; extreme weather conditions led to famines, uprisings, and wars.

crisis del siglo XVII

Unos de los inviernos más fríos registrados en la mayor parte de China, Europa y América del Norte a mediados del siglo XVII denominados la Pequeña Edad de Hielo; las condiciones meteorológicas extremas llevaron a hambrunas, levantamientos y guerras.

Ghana

An early and prominent state within West African civilization. With a reputation for great riches, Ghana flourished between 750 and 1076 and was later absorbed into the larger Kingdom of Mali.

Ghana

Nación antigua e importante de la civilización del oeste de África. Conocida por su riqueza, Ghana floreció entre 750 y 1076 pero fue absorbida por el Imperio de Mali más adelante.

globalization of democracy

Late twentieth-century political shift that brought popular movements, multiparty elections, and new constitutions to countries around the world.

globalización de la democracia

Cambio político de finales del siglo XX que llevó movimientos populares, elecciones multipartidistas y nuevas constituciones a países alrededor del mundo.

global urbanization

The explosive growth of cities after 1900, caused by the reduced need for rural labor and more

urbanización global

Crecimiento explosivo de las ciudades después del año 1900 causado por la necesidad reducida de

opportunities for employment in manufacturing, commerce, government, and the service industry.

mano de obra rural y el aumento de oportunidades laborales en la manufactura, el comercio, el gobierno y el sector servicios.

Gorbachev, Mikhail (1931–)

Leader of the Soviet Union from 1985 to 1991 whose efforts to reform the USSR led to its collapse. (pron. GORE-beh-CHOF)

Gorbachov, Mijaíl (1931–)

Líder de la Unión Soviética desde 1985 hasta 1991 cuyos esfuerzos por reformar la URSS la llevaron al colapso. (pron. gor-ba-CHOV)

Great Depression

Worldwide economic contraction that began in 1929 with a stock market crash in the United States and continued in many areas until the outbreak of World War II.

Gran Depresión

Crisis económica mundial que comenzó en 1929 con la caída de la bolsa en Estados Unidos y que se extendió a numerosos países hasta que estalló la Segunda Guerra Mundial.

Great Dying

Term used to describe the devastating demographic impact of European-borne epidemic diseases on the Americas; in many cases, up to 90 percent of the pre-Columbian population died.

catástrofe demográfica en América

Término empleado para describir el impacto demográfico devastador que tuvieron epidemias de origen europeo en las Américas; en muchos casos, murió hasta el 90 % de la población precolombina.

Great Jamaica Revolt

Slave rebellion in the British West Indies (1831–1832) inspired by the Haitian Revolution, in which around 60,000 slaves attacked several hundred plantations; the discontent of the slaves and the brutality of the British response helped sway the British public to support the abolition of slavery.

Gran Rebelión jamaiquina

Rebelión de esclavos en las Indias Occidentales Británicas (1831–1832) inspirada por la revolución haitiana en la que unos 60 000 esclavos destruyeron cientos de plantaciones; el descontento de los esclavos y la brutal respuesta de los británicos persuadió al pueblo británico de que apoyara la abolición de la esclavitud.

Great Leap Forward

Communist push for collectivization that created “people’s communes” and aimed to mobilize China’s population for rapid development.

Gran Salto Adelante

Campaña comunista a favor de la colectivización que creó “comunidades populares” y cuyo objetivo era movilizar a la población china para conseguir un desarrollo rápido.

Great Zimbabwe

A powerful state in the southern African interior that apparently emerged from the growing trade in gold to the East African coast; flourished between 1250 and 1350 C.E.

Gran Zimbabue

Poderosa nación en el sur de África que aparentemente surgió del creciente comercio de oro con la costa de África Oriental; floreció entre 1250 y 1350 E. C.

Green Revolution

Revolución verde

Innovations in agriculture during the twentieth century, such as mechanical harvesters, chemical fertilizers, and the development of high-yielding crops, that enabled global food production to keep up with, and even exceed, growing human numbers.

Innovaciones en la agricultura durante el siglo XX, tales como cosechadoras mecánicas, fertilizantes químicos y el desarrollo de cultivos de gran rendimiento, que permitieron a la producción alimentaria mundial seguir el ritmo, o incluso superarlo, del crecimiento humano.

Guomindang

The Chinese Nationalist Party led by Chiang Kai-shek that governed from 1928 until its overthrow by the communists in 1949. (pron. GWOH-mihn-dahng)

Kuomintang

Partido Nacionalista Chino liderado por Chiang Kai-shek que gobernó desde 1928 hasta el derrocamiento de los comunistas en 1949. (pron. KUO-min-tang)

Haitian Revolution

The only fully successful slave rebellion in world history; the uprising in the French Caribbean colony of Saint Domingue (later renamed Haiti, which means “mountainous” or “rugged” in the native Taino language) was sparked by the French Revolution and led to the establishment of an independent state after a long and bloody war (1791–1804). Its first leader was Toussaint

revolución haitiana

Única rebelión de esclavos exitosa de la historia; el levantamiento en la colonia francesa de Santo Domingo (más adelante renombrada Haití, lo cual significa “tierra montañosa” en criollo haitiano) fue provocado por la Revolución francesa y llevó a la proclamación de un estado independiente a raíz de una larga y sangrienta guerra (1791–1804). Su primer líder fue

Louverture, a former slave.

Toussaint Louverture, un antiguo esclavo.

Han dynasty

The Chinese dynasty (206 B.C.E.–220 C.E.) that emerged after the Qin dynasty collapsed, establishing political and cultural patterns that lasted into the twentieth century.

dinastía Han

Dinastía china (206 A. E. C.–220 E. C.) que siguió a la dinastía Qin y estableció modelos políticos y culturales que duraron hasta entrado el siglo XX.

hangul

A phonetic alphabet developed in Korea in the fifteenth century in a move toward greater cultural independence from China. (pron. HAHN-gool)

hangul

Alfabeto fonético desarrollado en Corea en el siglo XV con el fin de conseguir una mayor independencia cultural de China. (pron. han-GUL)

Hangzhou

China's capital during the Song dynasty, with a population at its height of more than a million people.

Hangzhou

Capital de China durante la dinastía Song que llegó a tener más de un millón de habitantes.

Hidalgo-Morelos rebellion

Socially radical peasant rebellion in Mexico (1810) led by the priests Miguel Hidalgo and José Morelos.

rebelión de Hidalgo y Morelos

Rebelión campesina socialmente radical que tuvo lugar en México (1810) y que fue liderada por los curas Miguel Hidalgo y José Morelos.

Hinduism

hinduismo

A religion based on the many beliefs, practices, sects, rituals, and philosophies in India; in the thinking of nineteenth-century Indian reformers, it was expressed as a distinctive tradition, an Indian religion wholly equivalent to Christianity.

Religión basada en numerosas creencias, prácticas, sectas, rituales y filosofías de la India; en la opinión de los reformadores indios del siglo XIX, representaba una tradición distintiva, una religión india que era el equivalente absoluto del cristianismo.

Hindutva

A Hindu nationalist movement that became politically important in India in the 1980s; advocated a distinct Hindu identity and decried government efforts to accommodate other faith communities, particularly Islamic.

Hindutva

Movimiento nacionalista hindú que cobró importancia en la India en el década de 1980; abogaba por una identidad hindú distinta y condenaba los esfuerzos del gobierno por admitir a otras comunidades de fe, particularmente la islámica.

Hitler, Adolf (1889–1945)

Leader of the German Nazi Party and Germany's head of state from 1933 until his death.

Hitler, Adolf (1889–1945)

Líder del Partido Nazi alemán y jefe del Estado alemán desde 1933 hasta su muerte.

HIV/AIDS

A pathogen that spreads primarily through sexual contact, contaminated blood products, or the sharing of needles; after sparking a global

VIH/sida

Enfermedad que se transmite principalmente por contacto sexual, con productos sanguíneos contaminados o al compartir jeringas;

pandemic in the 1980s, it spread rapidly across the globe and caused tens of millions of deaths.

después de provocar una pandemia mundial en la década de 1980, se propagó rápidamente por el mundo y causó decenas de millones de muertes.

Ho Chi Minh (1890–1969)

Leader of the Vietnamese communist movement that established control first in the north and then the whole of Vietnam after 1975.

Ho Chi Minh (1890–1969)

Líder del movimiento comunista vietnamita que primero tomó control del norte del país y luego de todo Vietnam después de 1975.

Holocaust

Name commonly used for the Nazi genocide of Jews and other “undesirables” in German society.

Holocausto

Nombre comúnmente dado al genocidio nazi de los judíos y otros “indeseables” en la sociedad alemana.

Holocene era

A warmer and often a wetter period that began approximately 12,000 years ago following the end of the last ice age. These environmental conditions were uniquely favorable for human thriving and enabled the development of agriculture, significant population growth, and the creation of complex civilizations.

Holoceno

Período más cálido y más húmedo que empezó unos 12 000 años después de la última glaciación. Las condiciones medioambientales eran excepcionalmente favorables para el crecimiento humano y posibilitó el desarrollo de la agricultura, un crecimiento significativo de la población y la

creación de civilizaciones complejas.

House of Wisdom

An academic center for research and translation of foreign texts that was established in Baghdad in 830 C.E. by the Abbasid caliph al-Mamun.

Casa de la sabiduría

Centro académico de investigación y traducción de textos extranjeros que fue establecido en Bagdad en 830 E. C. por el califa abasí al-Mamún.

Hulegu

Grandson of Chinggis Khan who became the first il-khan (subordinate khan) of Persia. (pron. HE-luh-gee)

Hulegu

Nieto de Gengis Kan, se convirtió en el primer kan (subordinado del gran kan) de Persia. (pron. hu-LE-gu)

idea of “tribe”

A new sense of clearly defined ethnic identities that emerged in twentieth-century Africa, often initiated by Europeans intent on showing the primitive nature of their colonial subjects, but widely adopted by Africans themselves as a way of responding to the upheavals of modern life.

idea de “tribu”

Nuevo significado dado por los europeos a las identidades étnicas claramente definidas que aparecieron en el siglo XX en África con la intención de mostrar la naturaleza primitiva de sus súbditos coloniales, pero que los africanos mismos adoptaron como modo de respuesta a la agitación de la vida moderna.

ideology of domesticity

A set of ideas and values that defined the ideal role of middle-class women in nineteenth-century

ideología de la domesticidad

Conjunto de ideas y valores que definían el papel ideal de las

Europe, focusing their activity on homemaking, child rearing, charitable endeavors, and “refined” activities as the proper sphere for women.

mujeres europeas de clase media del siglo XIX cuya actividad debía centrarse en las tareas del hogar, la crianza, labores caritativas y actividades “refinadas” propias de las mujeres.

Inca Empire

The Western Hemisphere’s largest imperial state in the fifteenth and early sixteenth centuries. Built by a relatively small community of Quechua-speaking people (the Incas), the empire stretched some 2,500 miles along the Andes Mountains, which run nearly the entire length of the west coast of South America, and contained perhaps 10 million subjects.

Imperio Inca

Imperio más grande del hemisferio occidental en el siglo XV y a principios del siglo XVI. Construido por una comunidad relativamente pequeña de hablantes de quechua (los Incas), el imperio se extendía unas 2 500 millas a lo largo de la Cordillera de los Andes, lo que representaba casi la totalidad de la costa occidental de América del Sur, y contaba con quizás 10 millones de súbditos.

Indian National Congress

The political party led by Mahatma Gandhi that succeeded in bringing about Indian independence from Britain in 1947.

Congreso Nacional Indio

Partido político liderado por Mahatma Gandhi que logró la independencia india de Gran Bretaña en 1947.

Indian Ocean commercial network

red de comercio del océano Índico

The massive, interconnected web of commerce in premodern times between the lands that bordered the Indian Ocean (including East Africa, India, and Southeast Asia); the network was transformed as Europeans entered it in the centuries following 1500.

Inmensa red interconectada de comercio de los tiempos premodernos entre las naciones del océano Índico (incluye África Oriental, India y el Sudeste Asiático); la red fue transformada a medida que la integraban los europeos en los siglos después de 1500.

Indian Rebellion of 1857–1858

Massive uprising of much of India against British rule caused by the introduction to the colony's military forces of a new cartridge smeared with animal fat from pigs and cows, which caused strife among Muslims, who regarded pigs as unclean, and Hindus, who venerated cows. It came to express a variety of grievances against the colonial order.

rebelión en la India de 1857–1858

Levantamiento en masa de la mayor parte de India contra el reinado británico causado por la introducción en las fuerzas militares de la colonia de cartuchos engrasados con grasa de cerdo y de vaca, lo que creó conflictos con los musulmanes, que consideraban que los cerdos eran sucios, y con los hindúes, que veneraban a las vacas. Generó diversas quejas contra el orden colonial.

influenza pandemic

The worst pandemic in human history, caused by three waves of influenza that swept across the globe in 1918 and 1919,

pandemia de gripe

Peor epidemia de la historia humana causada por tres olas de gripe que se propagaron por el planeta en 1918 y 1919 y

carried by demobilized soldiers, refugees, and other dislocated people returning home from World War I; between 50 million and 100 million people died in the pandemic.

transportada por soldados desmovilizados, refugiados y otras personas desplazadas que regresaban a casa después de la Primera Guerra Mundial; entre 50 millones y 100 millones de personas murieron durante la pandemia.

informal economy

Also known as the “shadow” economy; refers to unofficial, unregulated, and untaxed economic activity.

economía informal

También denominada economía “en la sombra”; hace referencia a la actividad económica no oficial, no regulada y libre de impuestos.

informal empires

Term commonly used to describe areas that were dominated by Western powers in the nineteenth century but retained their own governments and a measure of independence (e.g., China).

imperios informales

Término comúnmente empleado para describir las zonas controladas por los poderes occidentales en el siglo XIX que conservaban sus propios gobiernos y algo de independencia (P. Ej. China).

Iranian revolution

Establishment of a radically Islamist government in Iran in 1979; helped trigger a war with Iraq in the 1980s.

Revolución iraní

Establecimiento de un gobierno islamista radical en Irán en 1979; desencadenó una guerra con Irak en la década de 1980.

Islamic radicalism

fundamentalismo

Movements that promote strict adherence to the Quran and the sharia, often in opposition to key elements of Western culture. Particularly prominent since the 1970s, such movements often present themselves as returning to an earlier expression of Islam. Examples include the Iranian revolution, Taliban, al-Qaeda, and Islamic State.

islámico

Movimientos que promueven el respeto riguroso del Corán y de la sharia que se oponen a elementos clave de la cultura occidental. Particularmente importantes en la década de 1970, estos movimientos suelen presentarse como partidarios de una interpretación clásica del Islam. Algunos ejemplos incluyen la Revolución iraní, los talibanes, Al Qaeda y el Estado Islámico.

Israeli-Palestinian Conflict

Struggle between the Jewish state of Israel and the adjacent Palestinian Muslim territories that has generated periodic wars and upheavals since 1948.

conflicto israelí-palestino

Lucha entre el Estado judío de Israel y los Territorios Palestinos musulmanes colindantes que ha generado guerras y levantamientos periódicos desde 1948.

Jesuits in China

Series of Jesuit missionaries from 1550 to 1800 who, inspired by the work of Matteo Ricci, sought to understand and become integrated into Chinese culture as part of their efforts to convert the

jesuitas en China

Conjunto de misioneros jesuitas desde 1550 hasta 1800 que, inspirados por el trabajo de Matteo Ricci, trataron de entender la cultura china e integrarse en la misma con el fin de

Chinese elite, although with limited success.

convertir a las élites chinas, aunque sin mucho éxito.

Jesus of Nazareth

A peasant/artisan “wisdom teacher” and Jewish mystic (ca. 4 B.C.E.–29 C.E.) whose life, teachings, death, and alleged resurrection gave rise to the new religion of Christianity.

Jesús de Nazaret

Campesino/artesano, “maestro de sabiduría” y místico judío (hacia los años 4 A. E. C.-29 E. C.) cuya vida, enseñanzas, muerte y supuesta resurrección dieron origen a una nueva religión: el cristianismo.

Judaism

The monotheistic religion developed in the Middle East by the Hebrews, emphasizing a sole personal god (Yahweh) with concerns for social justice.

judaísmo

Religión monoteísta desarrollada en el Oriente Medio por los hebreos que pone énfasis en un dios personal único (Yahveh) que se preocupa por la justicia social.

kaozheng

Literally, “research based on evidence”; Chinese intellectual movement whose practitioners were critical of conventional Confucian philosophy and instead emphasized the importance of evidence and analysis, applied especially to historical documents.

kaozheng

Literalmente “investigación basada en la evidencia”, fue un movimiento intelectual chino cuyos miembros criticaban el confucianismo convencional y ponían el énfasis en la importancia de la evidencia y el análisis, particularmente en documentos históricos.

Khanate of the Golden Horde

The Russian name for the incorporation of Russia into the Mongol Empire in the mid-thirteenth century; known to Mongols as the Kipchak Khanate.

kanato de la Horda de Oro

Nombre ruso dado a la incorporación de Rusia al Imperio mongol a mediados del siglo XIII; conocido por los mongoles como el kanato Kipchak.

Khubilai Khan

Grandson of Chinggis Khan who ruled China from 1271 to 1294. (pron. koo-buh-l'eye kahn)

Kublai Kan

Nieto de Gengis Kan que gobernó China de 1271 a 1294. (pron. ku-blai KAN)

Kievan Rus

A culturally diverse civilization that emerged around the city of Kiev in the ninth century C.E. and adopted Christianity in the tenth, thus linking this emerging Russian state to the world of Eastern Orthodoxy.

Rus de Kiev

Civilización culturalmente distinta que apareció alrededor de la ciudad de Kiev en el siglo IX E. C. y que adoptó el cristianismo en el siglo X, vinculando así el Estado ruso emergente con el mundo de la ortodoxia oriental.

laboring classes

The majority of Britain's nineteenth-century population, which included manual workers in the mines, ports, factories, construction sites, workshops, and farms of Britain's industrializing and urbanizing society; this

clase obrera

Gran parte de la población británica del siglo XIX, que incluía trabajadores manuales en minas, puertos, fábricas, obras, talleres y granjas de la sociedad en proceso de industrialización y urbanización británica;

class suffered the most and at least initially gained the least from the transformations of the Industrial Revolution.

esta clase fue la que más sufrió y la que menos se benefició, al menos al principio, de las transformaciones generadas por la Revolución Industrial.

labor migration

The movement of people, often illegally, into another country to escape poverty or violence and to seek opportunities for work that are less available in their own countries.

migración laboral

Traslado de personas, a menudo ilegal, a otro país con el fin de escapar de la pobreza o la violencia así como de buscar oportunidades de trabajo menos disponibles en sus países de origen.

Labour Party

British working-class political party established in the 1890s and dedicated to reforms and a peaceful transition to socialism, in time providing a viable alternative to the revolutionary emphasis of Marxism.

Partido Laborista

Partido político establecido en la década de 1890 que representaba la clase obrera británica y se dedicaba a impulsar reformas y asegurar una transición pacífica al socialismo, proporcionando con el tiempo una alternativa viable al énfasis revolucionario del marxismo.

Latin American export boom

Large-scale increase in Latin American exports (mostly raw materials and

boom de exportaciones de América Latina

Aumento a gran escala de las exportaciones de América Latina

foodstuffs) to industrializing countries in the second half of the nineteenth century, made possible by major improvements in shipping; the boom mostly benefited the upper and middle classes.

(principalmente de materias primas y de productos alimenticios) a países en proceso de industrialización en la segunda mitad del siglo XIX que fue posible gracias a mejoras importantes en el transporte; las clases medias y altas fueron las que principalmente se beneficiaron del boom.

Latin American revolutions

Series of risings in the Spanish and Portuguese colonies of Latin America (1808–1825) that established the independence of new states from European rule but that for the most part retained the privileges of the elites despite efforts at more radical social change by the lower classes.

revoluciones latinoamericanas

Sucesión de levantamientos en las colonias españolas y portuguesas de América Latina (1808–1825) que lograron la independencia de nuevos estados del dominio europeo, pero que en su mayoría conservaron los privilegios de las élites a pesar de los esfuerzos de las clases más bajas por producir cambios sociales más drásticos.

Lenin (1870–1924)

Born Vladimir Ilyich Ulyanov, leader of the Russian Bolshevik (later Communist) Party in 1917, when it seized power.

Lenin (1870–1924)

Alias de Vladímir Ilich Uliánov, líder de Partido Bolchevique (más adelante comunista) ruso en 1917, año en el que tomó el poder.

Lin Zexu,
Commissioner

Royal official charged with ending the opium trade in China; his concerted efforts to seize and destroy opium imports provoked the Opium Wars. (pron. lin zuh-SHOO)

Lin Hse Tsu,
Comisionado

Funcionario de la Casa Real encargado de acabar con el comercio de opio en China; sus esfuerzos concertados por detener y destruir las importaciones de opio provocaron las guerras del Opio. (pron. lin se tsu)

Little Ice Age

A period of unusually cool temperatures from the thirteenth to nineteenth centuries, most prominently in the Northern Hemisphere.

Pequeña Edad de Hielo

Período con temperaturas excepcionalmente frías desde el siglo XII hasta el siglo XIX, principalmente en el hemisferio norte.

lower middle class

Social stratum that developed in Britain in the nineteenth century and that consisted of people employed in the service sector as clerks, salespeople, secretaries, police officers, and the like; by 1900, this group comprised about 20 percent of Britain's population.

clase media baja

Estrato social que se desarrolló en Gran Bretaña en el siglo XIX y que constaba de personas contratadas en el sector servicios como empleados, dependientes, secretarios, agentes de policía y demás; para el año 1900 este grupo constituía el 20 % de la población británica.

Luther, Martin (1483–1546)

German priest who issued the Ninety-Five

Lutero, Martín (1483–1546)

Sacerdote alemán que escribió las noventa y

Theses and began the Protestant Reformation with his public criticism of the Catholic Church's theology and practice.

cinco tesis e inició la Reforma protestante con su crítica pública de la teología y la práctica de la Iglesia católica.

Mahayana Buddhism

“Great Vehicle,” the popular development of Buddhism in the early centuries of the Common Era, which gives a much greater role to supernatural beings and to compassion and proved to be more popular than original (Theravada) Buddhism.

budismo Mahayana

“Gran Vehículo”, el desarrollo popular del budismo en los primeros siglos de la era común, el cual concedía un papel más importante a los seres sobrenaturales y a la compasión y resultó ser más popular que el budismo original (Theravada).

Mali

A prominent state within West African civilization; it was established in 1235 C.E. and flourished for several centuries. Mali monopolized the import of horses and metals as part of the trans-Saharan trade; it was a large-scale producer of gold; and its most famous ruler, Mansa Musa, led a large group of Muslims on the pilgrimage to Mecca in 1324–1325.

Mali

Estado importante de la civilización del África Occidental; fue establecido en 1235 E. C. y floreció durante varios siglos. Mali monopolizó las importaciones de caballos y de metales dentro del comercio transahariano; fue un gran productor de oro; y su gobernante más famoso, Mansa Musa, guió a un gran número de musulmanes en la peregrinación a La Meca en 1324–1325.

Manila

Manila

The capital of the colonial Philippines, which by 1600 had become a flourishing and culturally diverse city; the site of violent clashes between the Spanish and Chinese.

Capital de las Filipinas coloniales que para el año 1600 se había convertido en una ciudad próspera y culturalmente diversa; sitio de enfrentamientos violentos entre los españoles y los chinos.

Mao Zedong (1893–1976)

Chairman of China's Communist Party and de facto ruler of China from 1949 until his death.

Mao Zedong (1893–1976)

Presidente del Partido Comunista de China y gobernante de facto de China desde 1949 hasta su muerte.

maroon societies / Palmares

Free communities of former slaves in remote regions of South America and the Caribbean; the largest such settlement was Palmares in Brazil, which housed 10,000 or more people for most of the seventeenth century.

cimarrones y palenques

Comunidades libres de antiguos esclavos provenientes de regiones remotas de América del Sur y del Caribe; el asentamiento más grande se ubicó en Palmares, en Brasil, en la que habitaban 10 000 o más personas durante casi todo el siglo XVII.

Marshall Plan

Huge U.S. government initiative to aid in the post–World War II recovery of Western Europe that was put into effect in 1948.

Plan Marshall

Gran iniciativa de Estados Unidos para ayudar en la recuperación de Europa Occidental después de la Segunda Guerra Mundial que entró en vigor en 1948.

Marx, Karl (1818–1883)

The most influential proponent of socialism, Marx was a German expatriate in England who advocated working-class revolution as the key to creating an ideal communist future.

Marx, Karl (1818–1883)

Máximo partidario del socialismo, Marx era un expatriado alemán en Inglaterra que defendía la idea de que la revolución de la clase obrera era la clave para la creación de un futuro comunista ideal.

maternal feminism

Movement that claimed that women have value in society not because of an abstract notion of equality but because women have a distinctive and vital role as mothers; its exponents argued that women have the right to intervene in civil and political life because of their duty to watch over the future of their children.

feminismo materno

Movimiento que afirmaba que las mujeres tienen un valor en la sociedad no a causa de una idea abstracta de igualdad, sino porque las mujeres tienen un papel vital y distintivo como madres; sus exponentes sostenían que las mujeres disponen del derecho de intervenir en la vida civil y política debido a su deber de velar por el futuro de sus hijos.

Maya civilization

A major civilization of Mesoamerica known for the most elaborate writing system in the Americas and other intellectual and artistic achievements; flourished from 250 to 900 C.E.

civilización maya

Civilización importante de Mesoamérica conocida por tener el sistema de escritura más elaborado de las Américas y por otros logros intelectuales y artísticos; floreció entre el año 250 y el 900 E. C.

megacities

megaciudades

Very large urban centers with populations of over 10 million; by 2017, there were thirty-seven such cities on five continents.

Centros urbanos muy grandes con poblaciones de más de 10 millones de habitantes; para 2017 existían 37 megaciudades en cinco continentes.

Meiji Restoration

The political takeover of Japan in 1868 by a group of young samurai from southern Japan. The samurai eliminated the shogun and claimed they were restoring to power the young emperor, Meiji. The new government was committed to saving Japan from foreign domination by drawing upon what the modern West had to offer to transform Japanese society. (pron. MAY-jee)

Restauración Meiji

Toma política de Japón en 1868 por un grupo de jóvenes samuráis provenientes del sur del país. Los samuráis destituyeron al shogun y declararon que estaban devolviendo el poder al joven emperador, Meiji. El nuevo gobierno se comprometía a salvar Japón del dominio extranjero usando lo que el Occidente moderno ofreciera para transformar la sociedad japonesa. (pron. MEI-dji)

mercantilism

The economic theory that governments served their countries' economic interests best by encouraging exports and accumulating bullion (precious metals such as silver and gold); helped fuel European colonialism.

mercantilismo

Teoría económica que expone que los gobiernos sirven mejor a los intereses económicos de sus países promoviendo las exportaciones y acumulando metales preciosos (como la plata y el oro); impulsó el colonialismo europeo.

mestizo

A term used to describe the mixed-race population of Spanish colonial societies in the Americas, most prominently the product of unions between Spanish men and Native American women. (pron. mehs-TEE-zoh)

mestizo

Término empleado para describir la población mestiza de las sociedades coloniales españolas en las Américas, era principalmente el producto de uniones entre los hombres españoles y las mujeres nativas americanas. (pron. mes-TI-zo)

Mexican Revolution

Long and bloody war (1910–1920) in which Mexican reformers from the middle class joined with workers and peasants to overthrow the dictator Porfirio Díaz and create a new, much more democratic political order.

Revolución mexicana

Larga y sangrienta guerra (1910–1920) durante la cual los reformadores mexicanos de la clase media se unieron a trabajadores y campesinos con el fin de derrocar al dictador Porfirio Díaz y crear un orden político nuevo y mucho más democrático.

middle-class society

British social stratum developed in the nineteenth century, composed of small businessmen, doctors, lawyers, engineers, teachers, and other professionals required in an industrial society; politically liberal, they favored constitutional

sociedad de clase media

Estrato social británico que se desarrolló en el siglo XIX, compuesto por pequeños hombres de negocios, doctores, abogados, ingenieros, profesores y otros profesionales requeridos en una sociedad industrial; políticamente

government, private property, free trade, and social reform within limits; had ideas of thrift, hard work, rigid morality, “respectability,” and cleanliness.

liberales, favorecían el gobierno constitucional, la propiedad privada, el libre comercio y la reforma social dentro de ciertos límites; valoraban el ahorro, el trabajo duro, la moralidad rígida, la “respetabilidad” y la limpieza.

Ming dynasty.

Chinese dynasty (1368–1644) that succeeded the Yuan dynasty of the Mongols; noted for its return to traditional Chinese ways and restoration of the land after the destructiveness of the Mongols.

dinastía Ming

Dinastía china (1368–1644) que sucedió a la dinastía mongol Yuan; conocida por su regreso a las costumbres tradicionales chinas y la restauración de la tierra tras la destructividad de los mongoles.

Mirabai (1498–1547).

One of India’s most beloved bhakti poets, she transgressed the barriers of caste and tradition.

Mirabai (1498–1547)

Una de las poetas del bhakti más queridas de la India, sobrepasó las barreras de las castas y de la tradición.

Mongol world war

Term used to describe half a century of military campaigns, massive killing, and empire building pursued by Chinggis Khan and his successors in Eurasia after 1209.

guerra mundial de los mongoles

Término empleado para describir medio siglo de campañas militares, asesinatos en masa y la construcción de un imperio por Gengis Kan y sus sucesores en Eurasia después de 1209.

Mughal Empire

A successful state founded by Muslim Turkic-speaking peoples who invaded India and provided a rare period of relative political unity (1526–1707); their rule was noted for efforts to create partnerships between Hindus and Muslims. (pron. MOO-guhl)

Imperio mogol

Próspero estado fundado por los musulmanes hablantes de lenguas túrquicas que invadieron la India y proporcionaron un período de una relativa e insólita unidad política (1526–1707); su reinado era conocido por sus esfuerzos por crear colaboraciones entre los hindúes y los musulmanes. (pron. mon-GOL)

Muhammad (570–632 C.E.)

The Prophet and founder of Islam whose religious revelations became the Quran, bringing a radically monotheistic religion to Arabia and the world.

Mahoma (570–632 e. c.)

Profeta y fundador del islam cuyas revelaciones religiosas se convirtieron en el Corán, llevando una religión monoteísta radical a Arabia y al mundo.

mulattoes

Term commonly used for people of mixed African and European blood.

mulatos

Término comúnmente dado a las personas con mezcla de sangre africana y europea.

Muslim League

Political group formed in response to the Indian National Congress in India's struggle for independence from Britain; the League's

Liga Musulmana

Grupo político formado en respuesta a la lucha del Congreso Nacional Indio por la independencia india de Gran Bretaña; el líder de la Liga,

leader, Muhammad Ali Jinnah, argued that regions of India with a Muslim majority should form a separate state called Pakistan.

Muhammed Ali Jinnah, sostenía que las regiones de la India que contaban con una mayoría musulmana deberían formar un estado separado llamado Pakistán.

Mussolini, Benito
(1883–1945)

Charismatic leader of the Italian Fascist Party who came to power in 1922 and ruled until his death.

Mussolini, Benito
(1883–1945)

Carismático líder del Partido Fascista Italiano que llegó al poder en 1922 y gobernó el país hasta su muerte.

Napoleon Bonaparte

French head of state and general (r. 1799–1815); Napoleon preserved much of the French Revolution under a military dictatorship and was responsible for the spread of revolutionary ideals through his conquest of much of Europe.

Napoleón Bonaparte

Jefe del Estado francés y general (r. 1799–1815); Napoleón mantuvo gran parte de la Revolución francesa bajo una dictadura militar y fue responsable de la difusión de las ideas revolucionarias durante su conquista de gran parte de Europa.

nationalism

The focusing of citizens' loyalty on the notion that they are part of a "nation" with a unique culture, territory, and common experience, which merits an independent political life; first became a

nacionalismo

Se centra en la idea de que los ciudadanos forman parte de una "nación" con una cultura y un territorio únicos y una experiencia común, lo cual es digno de una vida política independiente; se

prominent element of political culture in nineteenth-century Europe and the Americas.

convirtió en un elemento destacado de la cultura política en Europa y las Américas en el siglo XIX.

Nazi Party

German political party that established a fascist state dedicated to extreme nationalism, territorial expansion, and the purification of the German state.

Partido Nazi

Partido político alemán que estableció un estado fascista dedicado al nacionalismo extremo, la expansión del territorio y la purificación del Estado alemán.

Newton, Isaac (1642–1727)

English scientist whose formulation of the laws of motion and mechanics is regarded as the culmination of the Scientific Revolution.

Newton, Isaac (1642–1727)

Científico inglés cuya formulación de las leyes del movimiento y de la mecánica es considerada como la culminación de la Revolución científica.

North American Free Trade Agreement (NAFTA)

Free trade agreement between the United States, Mexico, and Canada, established in 1984.

Tratado de Libre Comercio de América del Norte (TLCAN)

Acuerdo de libre comercio entre los Estados Unidos, México y Canadá establecido en 1984.

North Atlantic Treaty Organization (NATO)

A military alliance, created in 1949, between the United States and various European

Organización del Tratado del Atlántico Norte (OTAN)

Alianza militar, creada en 1949, entre los Estados Unidos y varios países

countries; largely aimed at defending against the threat of Soviet aggression during the cold war.

europeos; su objetivo principal consistía en defenderse de la amenaza de agresión soviética durante la Guerra Fría.

one-child family_policy (China)

Chinese policy of population control that lasted from 1980 to 2014; used financial incentives and penalties to promote birth control, sterilization, and abortions in an effort to limit most families to a single child.

política de hijo único (China)

Política china de control de la población que duró desde 1980 hasta 2014; utilizaba incentivos y sanciones financieros para promover la anticoncepción, la esterilización, y los abortos con el fin de establecer un límite de un hijo por familia.

Opium Wars

Two wars fought between Western powers and China (1840–1842 and 1856–1858) after China tried to restrict the importation of foreign goods, especially opium; China lost both wars and was forced to make major concessions.

guerras del Opio

Dos guerras que tuvieron lugar entre las potencias occidentales y China (1840–1842 y 1856–1858) después de que China intentara restringir las importaciones de productos extranjeros, especialmente el opio; China perdió ambas guerras y se vio obligada a hacer mayores concesiones.

Ottoman Empire

Major Islamic state centered on Anatolia that

Imperio otomano

Importante estado islámico ubicado en

came to include the Balkans, parts of the Middle East, and much of North Africa; lasted in one form or another from the fourteenth to the early twentieth century.

Anatolia que llegó a incluir la península balcánica, partes del Oriente Medio y gran parte de África del Norte; de alguna manera duró desde el siglo XIV hasta principios del siglo XX.

Paleolithic era

The long period during which human societies sustained themselves through gathering, hunting, and fishing without the practice of agriculture. Such ways of living persisted well after the advent of agriculture in many places.

Paleolítico

Período largo durante el cual las sociedades humanas se sostenían gracias a la recolección, la caza y la pesca sin la ayuda de la agricultura. Estas formas de vida continuaron hasta mucho después de la aparición de la agricultura en varios lugares.

Paris Climate Agreement

An international agreement negotiated in 2015 among some 195 countries, 700 cities, and many companies to reduce greenhouse gas emissions sufficiently to avoid a 2C increase in global temperatures. The United States withdrew from the agreement in 2017.

Acuerdo de París

Acuerdo internacional negociado en 2015 entre unos 195 países, 700 ciudades y varias empresas con el fin de reducir las emisiones de gas de efecto invernadero suficientemente para evitar un aumento de 2C en las temperaturas globales. Los Estados Unidos se retiraron del acuerdo en 2017.

pastoral society

sociedad pastoril

Based on an alternative kind of food-producing economy focused on the raising of livestock, pastoral societies emerged in the Afro-Eurasian world where settled agriculture was difficult or impossible. Pastoral peoples often led their animals to seasonal grazing grounds rather than settling permanently in a single location.

Basadas en una economía alternativa dedicada a la producción de alimentos y al incremento del ganado, las sociedades pastoriles aparecieron en el mundo euroasiático-africano en el que la agricultura sedentaria era difícil o imposible. Más que asentarse en un solo lugar, los pueblos pastoriles llevaban a sus animales a zonas de pastoreo estacionales.

patriarchy

A social system in which women have been made subordinate to men in the family and in society; often linked to the development of plow-based agriculture, intensive warfare, and private property.

patriarcado

Sistema social en el cual las mujeres están subordinadas a los hombres de la familia y de la sociedad; se le relaciona con el desarrollo de la agricultura del arado, conflictos intensos y la propiedad privada.

Paul, Saint

An early convert and missionary (ca. 6–67 C.E.) and the first great popularizer of Christianity, especially to Gentile (non-Jewish) communities.

Pablo, San

Converso, misionero (hacia los años 6–67 E. C.) y primer gran divulgador del cristianismo, especialmente entre las comunidades paganas (no judías).

Philippines (Spanish)

An archipelago of Pacific islands colonized by Spain in a relatively bloodless process that extended for the century or so after 1565, a process accompanied by a major effort at evangelization; the Spanish named them the Philippine Islands in honor of King Philip II of Spain.

Filipinas (españolas)

Archipiélago de las islas del Pacífico que fue colonizado por España en un proceso relativamente sangriento que duró más o menos un siglo a partir de 1565, proceso que fue acompañado de importantes intentos de evangelización; los españoles les llamaron las islas Filipinas en honor al rey Felipe II de España.

piece of eight

The standard Spanish silver coin used by merchants in North America, Europe, India, Russia, West Africa, and China.

Real de a 8

Moneda de plata española usada por los comerciantes de América del Norte, Europa, India, Rusia, África Occidental y China.

pochteca

Professional merchants among the Aztecs who undertook large-scale trading expeditions in the fifteenth century C.E. (pron. pohch-TEH-cah)

pochtecas

Comerciantes profesionales del Imperio azteca que llevaron a cabo expediciones comerciales de gran escala en el siglo XV E. C. (pron. poch-TE-cas)

population explosion

An extraordinarily rapid growth in human population during the twentieth century that quadrupled human

explosión demográfica

Crecimiento excepcionalmente rápido de la población humana durante el siglo XX que cuadruplicó el número de

numbers in little more than a century. Experienced primarily in the Global South.

seres humanos en poco más de un siglo. Ocurrió principalmente en el Sur global.

Potosí

City that developed high in the Andes (in present-day Bolivia) at the site of the world's largest silver mine and that became the largest city in the Americas, with a population of some 160,000 in the 1570s.

Potosí

Ciudad que se desarrolló en las alturas de la cordillera de los Andes (en lo que hoy es Bolivia) en el lugar en el que se situaba la mina de plata más grande del mundo y que se convirtió en la ciudad más grande de las Américas, con una población de unos 160 000 habitantes en la década de 1570.

Progressives

Followers of an American political movement (progressivism) in the period around 1900 that advocated reform measures such as wages-and-hours legislation to correct the ills of industrialization.

progresistas

Seguidores de un movimiento político americano (progresismo) alrededor del año 1900 que abogaban por medidas reformistas tales como leyes laborales para corregir los males de la industrialización.

Protestant Reformation

Massive schism within Christianity that had its formal beginning in 1517 with the German priest Martin Luther; the movement was radically innovative in its challenge

Reforma protestante

Gran cisma del cristianismo que se inició en 1517 con el sacerdote alemán Martín Lutero; el movimiento fue radicalmente innovador por desafiar la autoridad

to church authority and its endorsement of salvation by faith alone, and also came to express a variety of political, economic, and social tensions.

de la Iglesia y respaldar la idea de la salvación solo por la fe, y generó diversas tensiones políticas, económicas y sociales.

Qing expansion

The growth of Qing dynasty China during the seventeenth and eighteenth centuries into a central Asian empire that added a small but important minority of non-Chinese people to the empire's population and essentially created the borders of contemporary China.

expansión de la dinastía Qing

Crecimiento de la dinastía Qing durante los siglos XVII y XVIII hacia un imperio centroasiático que agregó a una pequeña pero importante minoría no china a la población del imperio y creó las fronteras de la China moderna.

Quran

Also transliterated as Qur'án and Koran, this is the most holy text of Islam, which records the words of God through revelations given to the Prophet Muhammad.

Corán

También transliterado como Qurán o Korán, es el texto más sagrado del islam que documenta la palabra de Dios a través de las revelaciones hechas al profeta Mahoma.

religious fundamentalism

Occurring within all the major world religions, fundamentalism is a self-proclaimed return to the alleged "fundamentals" of a religion and is marked

fundamentalismo religioso

Dado en las principales religiones del mundo, el fundamentalismo es un autoproclamado retorno a los supuestos "fundamentos" de una

by a militant piety, exclusivism, and a sense of threat from the modern secular world.

religión y se caracteriza por su piedad militante, exclusivismo y un sentido de amenaza desde el mundo moderno secular.

Revolutionary Right (Japan)

Also known as Radical Nationalism, this was a movement in Japanese political life during the Great Depression that was marked by extreme nationalism, a commitment to elite leadership focused around the emperor, and dedication to foreign expansion.

derecha revolucionaria (Japón)

También conocido como Nacionalismo Radical, fue un movimiento en la vida política japonesa durante la Gran Depresión que se caracterizaba por su nacionalismo extremo, compromiso con el liderazgo de las élites articulado en torno al emperador y dedicación a la expansión en el extranjero.

Robespierre, Maximilien (1758–1794)

Leader of the French Revolution during the Terror; his Committee of Public Safety executed tens of thousands of enemies of the revolution until he was arrested and guillotined. (pron. ROHBS-pee-air)

Robespierre, Maximilien (1758–1794)

Líder de la Revolución francesa durante el Terror; su Comité de Salvación Pública ejecutó a decenas de miles de enemigos de la revolución hasta ser detenido y sentenciado a la guillotina. (pron. ro-bes-PIER)

Roman Catholic Church

Western European branch of Christianity that gradually defined itself as

Iglesia católica romana

Rama del cristianismo en Europa Occidental que se separó de la ortodoxia

separate from Eastern Orthodoxy, with a major break occurring in 1054 C.E. that still has not been overcome. By the eleventh century, Western Christendom was centered on the pope as the ultimate authority in matters of doctrine. The Church struggled to remain independent of established political authorities.

oriental con un importante cisma en el año 1054 E. C. que aún no ha sido superado. Llegado el siglo XI, la Europa Occidental cristiana consideraba el papa como la autoridad última en materia de doctrina. La Iglesia se esforzaba por permanecer independiente frente a las autoridades políticas establecidas.

Russian Empire

A Christian state centered on Moscow that emerged from centuries of Mongol rule in 1480; by 1800, it had expanded into northern Asia and westward into the Baltics and Eastern Europe.

Imperio ruso

Estado cristiano ubicado en Moscú que surgió tras siglos de dominio mongol en 1480; para el año 1800 se había expandido hasta Asia del Norte, los países bálticos y Europa del Este.

Russian Revolution

Massive revolutionary upheaval in 1917 that overthrew the Romanov dynasty in Russia and ended with the seizure of power by communists under the leadership of Lenin.

Revolución rusa

Agitación revolucionaria masiva en 1917 que derrocó la dinastía Romanov en Rusia y al término de la cual los comunistas tomaron el poder bajo el liderazgo de Lenin.

Russian Revolution of 1905

Spontaneous rebellion that erupted in Russia

Revolución rusa de 1905

Rebelión espontánea que estalló en Rusia tras la

after the country's defeat at the hands of Japan in 1905; the revolution was suppressed, but it forced the government to make substantial reforms.

derrota del país en manos de Japón en 1905; la revolución fue sofocada, pero obligó al gobierno a realizar reformas sustanciales.

Russo-Japanese War (1904–1905)

Fought over rival ambitions in Korea and Manchuria, this conflict ended in a Japanese victory, establishing Japan as a formidable military competitor in East Asia. The war marked the first time that an Asian country defeated a European power in battle, and it precipitated the Russian Revolution of 1905.

guerra ruso-japonesa (1904–1905)

Librado por ambiciones encontradas en Corea y Manchuria, este conflicto acabó con la victoria de Japón, quién se erigió como un formidable competidor militar en el este de Asia. Marcó un hito al ser la primera vez que un país asiático derrotaba a una potencia europea en el campo de batalla y precipitó la Revolución rusa de 1905.

Safavid Empire

Major Turkic empire established in Persia in the early sixteenth century and notable for its efforts to convert its people to Shia Islam. (pron. SAH-fah-vid)

Imperio safávida

Gran Imperio túrquico establecido en Persia a principios del siglo XVI y conocido por sus esfuerzos por convertir a este pueblo al islam chií. (pron. sa-FA-bi-da)

Sand Roads

A term used to describe the routes of the trans-Saharan trade, which linked interior West Africa

rutas de las caravanas

Término empleado para describir las rutas de comercio transahariano que unían el interior del África Occidental con el

to the Mediterranean and North African world.

mundo mediterráneo del África septentrional.

scientific racism

A new kind of racism that emerged in the nineteenth century that increasingly used the prestige and apparatus of science to support European racial prejudices and preferences.

racismo científico

Nuevo tipo de racismo surgido en el siglo XIX que empleaba cada vez más el prestigio y el aparato científico para sustentar los prejuicios y preferencias raciales de los europeos.

Scientific Revolution

The intellectual and cultural transformation that shaped a new conception of the material world between the mid-sixteenth and early eighteenth centuries in Europe; instead of relying on the authority of religion or tradition, its leading figures believed that knowledge was acquired through rational inquiry based on evidence, the product of human minds alone.

Revolución científica

Transformación intelectual y cultural que moldeó una nueva concepción del mundo material entre la mitad del siglo XVI y principios del siglo XVIII en Europa; en lugar de confiar en la autoridad de la religión o la tradición, sus figuras destacadas creían que el conocimiento se adquiría a través de la investigación racional basada en la experiencia, producto únicamente de la mente humana.

scramble for Africa

The process by which European countries partitioned the continent of Africa among

reparto de África

Proceso por el que los países europeos se repartieron el continente de África en el período de 1875 a 1900.

themselves in the period 1875–1900.

Sea Roads

The world's largest sea-based system of communication and exchange before 1500 C.E. Centered on India, it stretched from southern China to eastern Africa.

rutas marítimas

El sistema de comunicación e intercambio por mar más extenso del mundo antes del año 1500 E. C. Centrado en India, abarcaba desde el sur de China hasta el África Oriental.

second-wave environmentalism

A movement that began in the 1960s and triggered environmental movements in Europe and North America. It was characterized by widespread grassroots involvement focused on issues such as pollution, resource depletion, protection of wildlife habitats, and nuclear power.

segunda ola del ambientalismo

Movimiento que comenzó en la década de 1960 y desencadenó otros movimientos ecologistas en Europa y Norteamérica. Se caracterizó por una extendida implicación comunitaria focalizada en torno a problemas como la contaminación, el agotamiento de los recursos, la protección de los hábitats naturales y la energía nuclear.

second-wave feminism

Women's rights movement that revived in the 1960s with a different agenda from earlier women's suffrage movements; second-

segunda ola del feminismo

Movimiento por los derechos de la mujer que resurgió en la década de 1960 con una agenda distinta a los movimientos

wave feminists demanded equal rights for women in employment and education, women's right to control their own bodies, and the end of patriarchal domination.

sufragistas anteriores; las feministas de segunda ola demandaban igualdad de derechos para las mujeres en empleo y educación, el derecho de las mujeres de decidir sobre sus cuerpos y el fin del dominio patriarcal.

self-strengthening

China's program of internal reform in the 1860s and 1870s, based on vigorous application of traditional principles and limited borrowing from the West.

movimiento de autofortalecimiento

Programa de reforma interna de China en las décadas de 1860 y 1870 basado en la enérgica aplicación de principios tradicionales y en la limitación de préstamos de Occidente.

Seljuk Turkic Empire

An empire of the eleventh and twelfth centuries, centered in Persia and present-day Iraq. Seljuk rulers adopted the Muslim title of *sultan* (ruler) as part of their conversion to Islam.

Imperio selyúcida

Imperio de los siglos XI y XII, extendido por Persia y el actual Irak. Los gobernantes selyúcidas adoptaron el título musulmán de *sultán* (gobernante) como parte de su conversión al islam.

service sector

Industries like government, medicine, education, finance, and communication that have grown due to increasing consumerism, population,

sector servicios

Industrias como la administración pública, la medicina, la educación, las finanzas y las comunicaciones que han crecido debido al incremento del

and communication technologies.

consumismo, la población y las tecnologías de la información.

settler colonies

Imperial territories in which Europeans settled permanently in substantial numbers. Used in reference to the European empires in the Americas generally and particularly to the British colonies of North America.

colonias

Territorios imperiales en los que los europeos se instalaron permanentemente y en grandes cantidades. Empleado para referirse a los imperios europeos en América, en general, y a las colonias británicas de Norteamérica, en particular.

“the sick man of Europe”

Western Europe’s description of the Ottoman Empire in the nineteenth and early twentieth centuries, based on the empire’s economic and military weakness and its apparent inability to prevent the shrinking of its territory.

“hombre enfermo de Europa”

Descripción del Imperio otomano por parte de la Europa Occidental en el siglo XIX y principios del siglo XX basada en la debilidad económica y militar del imperio y su aparente incapacidad para impedir el colapso de su territorio.

Siddhartha Gautama (the Buddha)

The Indian prince whose exposure to human suffering led him to develop a path to Enlightenment, which became the basis for the

Siddhartha Gautama (el Buda)

Príncipe indio cuya exposición al sufrimiento humano le llevó a desarrollar un camino hacia la iluminación absoluta que se convirtió

emerging religious tradition of Buddhism; lived ca. 566–ca. 486 B.C.E. (pron. sidd-ARTH-uh gow-TAHM-uh)

en la base para la emergente tradición religiosa del budismo; vivió allá por los años 566 y 486 A. E. C. (pron. si-DAR-ta gau-TA-ma)

signares

The small number of African women who were able to exercise power and accumulate wealth through marriage to European traders.

signares

Grupo reducido de mujeres africanas que fueron capaces de ejercer poder y acumular riquezas a través del matrimonio con comerciantes europeos.

Sikhism

Religious tradition of northern India founded by Guru Nanak (1469–1539); combines elements of Hinduism and Islam and proclaims the brotherhood of all humans and the equality of men and women.

sijismo

Tradición religiosa del norte de la India fundada por Gurú Nanak (1469–1539); combina elementos del hinduismo y del islam y proclama la hermandad de todos los humanos y la igualdad entre hombre y mujer.

Silk Roads

Land-based trade routes that linked many regions of Eurasia. They were named after the most famous product traded along these routes.

Rutas de la seda

Rutas comerciales por tierra que conectaban muchas regiones de Eurasia. Se llamaban así por el producto más famoso con el que se comerciaba a lo largo de ellas.

“silver drain”

“fuga de plata”

Term often used to describe the siphoning of money from Europe to pay for the luxury products of the East, a process exacerbated by the fact that Europe had few trade goods that were desirable in Eastern markets; eventually, the bulk of the world's silver supply made its way to China.

Término empleado para describir el desvío de dinero de Europa para pagar productos lujosos de Oriente, proceso agravado por el hecho de que Europa tenía pocas mercancías atractivas para los mercados orientales; finalmente, el grueso de suministro de plata mundial se fue a China.

social Darwinism

An outlook that suggested that European dominance inevitably led to the displacement or destruction of backward peoples or “unfit” races; this view made imperialism, war, and aggression seem both natural and progressive.

darwinismo social

Perspectiva que sugería que el dominio europeo llevaría inexorablemente al desplazamiento o destrucción de pueblos atrasados o razas “no aptas”; esta visión hizo que el imperialismo, la guerra y la hostilidad parecieran algo tanto natural como progresista.

socialism in the United States

Fairly minor political movement in the United States; at its height in 1912, it gained 6 percent of the vote for its presidential candidate.

socialismo en los Estados Unidos

Movimiento político bastante minoritario en los Estados Unidos; en su apogeo en 1912, su candidato presidencial consiguió un 6 % de los sufragios.

“soft gold”

“oro suave”

Nickname used in the early modern period for animal furs, highly valued for their warmth and as symbols of elite status.

Apelativo empleado en la Edad Moderna para las pieles de animal, altamente valoradas por su calidez y como símbolos de un estatus social elevado.

Song dynasty

The Chinese dynasty (960–1279) that rose to power after the Tang dynasty. During the Song dynasty, an explosion of scholarship gave rise to Neo-Confucianism, and a revolution in agricultural and industrial production made China the richest and most populated country on the planet.

dinastía Song

Dinastía china (960–1279) que alcanzó el poder tras la dinastía Tang. Durante la dinastía Song, una eclosión de erudición dio lugar al neoconfucianismo y a una revolución en la producción agrícola e industrial que convirtió a China en el país más rico y poblado de la Tierra.

Srivijaya

A Malay kingdom that dominated the critical choke point in Indian Ocean trade at the Straits of Malacca between 670 and 1025 C.E. Like other places in Southeast Asia, Srivijaya absorbed various cultural influences from India. (pron. SREE-vih-juh-yuh)

Srivijaya

Reino malayo que dominó el cuello de botella clave del comercio del océano Índico en el estrecho de Malaca entre el 670 y el 1025 C.E. Al igual que otros lugares del Sudeste Asiático, Srivijaya absorbió variadas influencias culturales de India. (pron. es-RI-vi-ja-ya)

Stalin, Joseph (1878–1953)

Stalin, Josef (1878–1953)

Leader of the Soviet Union from the late 1920s until his death.

Líder de la Unión Soviética desde los últimos años de la década de 1920 hasta su muerte.

Stanton, Elizabeth Cady (1815–1902)

Leading figure of the early women's rights movement in the United States. At the first Women's Rights Convention in Seneca Falls, New York, in 1848, she drafted a statement paraphrasing the Declaration of Independence, stating that men and women were created equal.

Stanton, Elizabeth Cady (1815–1902)

Figura destacada de los primeros movimientos para los derechos de la mujer en Estados Unidos. En la primera convención sobre derechos de la mujer de 1848 en Seneca Falls (Nueva York), redactó un documento que parafrasea la Declaración de Independencia y en el que se proclama que el hombre y la mujer fueron creados iguales.

steam engine

The great breakthrough of the Industrial Revolution, the coal-fired steam engine provided an almost limitless source of power and could be used to drive any number of machines as well as locomotives and ships; the introduction of the steam engine allowed a hitherto unimagined increase in productivity

máquina de vapor

Gran hallazgo de la Revolución Industrial, la máquina de vapor alimentada por carbón proporcionaba una casi ilimitada fuente de potencia y podía usarse para impulsar cualquier número de vehículos además de locomotoras y embarcaciones; la introducción de la máquina de vapor permitió un incremento

and made the Industrial Revolution possible.

impensable hasta entonces en la productividad e hizo posible la Revolución Industrial.

Sufism

An understanding of the Islamic faith that saw the worldly success of Islamic civilization as a distraction and deviation from the purer spirituality of Muhammad's time. By renouncing the material world, meditating on the words of the Quran, chanting the names of God, using music and dance, and venerating Muhammad and various "saints," Sufis pursued an interior life, seeking to tame the ego and achieve spiritual union with Allah.

sufismo

Concepción de la fe islámica que consideraba el éxito terrenal de la civilización islámica como distracción y desviación de la espiritualidad más pura de los tiempos de Mahoma. Mediante la renuncia al mundo material, la meditación sobre la palabra del Corán, el canto de los nombres de Dios, la música y el baile, y la veneración a Mahoma y a los distintos "santos", los sufistas perseguían una vida interior en la que buscaban contener su ego y alcanzar la unión espiritual con Alá.

Swahili civilization

An East African civilization that emerged in the eighth century C.E. as a set of commercial city-states linked into the Indian Ocean trading network. Combining African Bantu and Islamic cultural patterns, these

civilización suajili

Civilización del África Oriental que surgió en el siglo VIII E. C. como una serie de ciudades-Estado comerciales relacionadas con la red de comercio del océano Índico. Estas ciudades-estado rivales, que combinaban patrones

competing city-states accumulated goods from the interior and exchanged them for the products of distant civilizations.

culturales del África bantú y del Islam, acumulaban bienes del interior y los intercambiaban por productos de civilizaciones más lejanas.

Syrian civil war

Conflict beginning in 2011 that generated over 12 million refugees and asylum seekers by mid-2016 and engaged both regional and world powers on various sides of the conflict.

guerra civil siria

Conflicto bélico iniciado en 2011 que ha generado más de 12 millones de refugiados y solicitantes de asilo hasta mediados de 2016 e implicado tanto a potencias regionales como mundiales en varios frentes del conflicto.

Taiping Uprising

Massive Chinese rebellion against the ruling Qing dynasty that devastated much of the country between 1850 and 1864; it was based on the millenarian teachings of Hong Xiuquan.

Rebelión Taiping

Significativa rebelión china contra la reinante dinastía Qing que devastó gran parte del país entre 1850 y 1864; se basó en las enseñanzas milenarias de Hong Xiuquan.

Taki Ongoy

Literally, “dancing sickness”; a religious revival movement in central Peru in the 1560s whose members preached the imminent destruction of Christianity

Taki Unquy

Literalmente “enfermedad de la danza”, fue un movimiento de reavivamiento religioso en el centro del Perú en la década de 1560 cuyos miembros predicaban la

and of the Europeans and the restoration of an imagined Andean golden age.

inminente destrucción del cristianismo y de los europeos, así como la restauración de una edad de oro andina imaginada.

Tanzimat

Important reform measures undertaken in the Ottoman Empire beginning in 1839; the term “Tanzimat” means “reorganization.” (pron. tahn-zee-MAHT)

Tanzimat

Importantes medidas reformistas llevadas a cabo en el Imperio otomano e iniciadas en 1839; el término “Tanzimat” significa “reorganización”. (pron. tan-ci-MAT)

Temujin (Chinggis Khan)

Birth name of the Mongol leader better known as Chinggis Khan (1162–1227), or “universal ruler,” a name he acquired after unifying the Mongols. (pron. TEM-oo-chin)

Temuyín (Gengis Kan)

Nombre de pila del líder mongol mejor conocido como Gengis Kan (1162–1227), o “príncipe universal”, denominación que adquirió tras unificar a los mongoles. (pron. te-mu-YIN)

Theravada Buddhism

“Teaching of the Elders,” the early form of Buddhism according to which the Buddha was a wise teacher but not divine; emphasizes practices rather than beliefs. (pron. THAIR-ah-VAH-dah)

budismo Theravada

“Doctrina de los antiguos”, es la escuela más antigua del budismo según la cual Buda fue un maestro sabio pero no divino; pone el énfasis en la práctica más que en las creencias. (pron. te-ra-VA-da)

Thirty Years’ War

guerra de los Treinta Años

Catholic-Protestant struggle (1618–1648) that was the culmination of European religious conflict, brought to an end by the Peace of Westphalia and an agreement that each state was sovereign, authorized to control religious affairs within its own territory.

Lucha católica-protestante (1618–1648), culminación del conflicto religioso europeo, que llegó a su fin con la Paz de Westfalia y un acuerdo por el que cada Estado era soberano y estaba autorizado a manejar asuntos religiosos dentro de su propio territorio.

Timbuktu

A major commercial city of West African civilization and a noted center of Islamic scholarship and education by the sixteenth century.

Tombuctú

Importante ciudad comercial en la civilización del África Occidental y notable foco de erudición e intelectualidad islámicas en el siglo XVI.

Tokugawa Japan

A period of internal peace in Japan (1600–1850) that prevented civil war but did not fully unify the country; led by military rulers, or shoguns, from the Tokugawa family, who established a “closed door” policy toward European encroachments.

Japón Tokugawa

Período de paz interna en Japón (1600–1850) que impidió la guerra civil pero no unificó el país totalmente; fue liderado por dirigentes militares, o sogunes, del clan Tokugawa, que establecieron una política “de puertas cerradas” hacia las intrusiones europeas.

total war

War that requires each country involved to

guerra total

Guerra que requiere que cada país involucrado

mobilize its entire population in the effort to defeat the enemy.

movilice a toda su población en el esfuerzo por vencer al enemigo.

trading post empire

Form of imperial dominance based on control of trade through military power rather than on control of peoples or territories.

imperio de puestos comerciales

Forma de dominio imperial basada en el control del comercio por medio de la fuerza militar en lugar del control de pueblos o territorios.

transatlantic slave system

Between 1500 and 1866, this trade in human beings took an estimated 12.5 million people from African societies, shipped them across the Atlantic in the Middle Passage, and deposited some 10.7 million of them in the Americas as slaves; approximately 1.8 million died during the transatlantic crossing.

sistema transatlántico de esclavos

Entre 1500 y 1866, este comercio de seres humanos capturó aproximadamente a 12.5 millones personas de sociedades africanas y las transportó por barco a través del océano Atlántico en el pasaje medio, de las cuales algo más de 10.7 millones fueron finalmente depositadas en América como esclavos; aproximadamente 1.8 millones personas murieron durante la travesía transatlántica.

transnational corporations

Global businesses that produce goods or deliver services simultaneously

empresas multinacionales

Negocios globales que producen bienes o prestan servicios

in many countries; growing in number since the 1960s, some have more assets and power than many countries.

simultáneamente en muchos países; creciendo en número desde la década de 1960, algunas acumulan más activos y poder que muchos países.

trans-Saharan slave trade

A fairly small-scale commerce in enslaved people that flourished especially from 1100 to 1400, exporting West African slaves across the Sahara for sale in Islamic North Africa.

comercio transahariano de esclavos

Comercio a pequeña escala de personas esclavizadas que floreció especialmente desde el año 1100 hasta el año 1400 en el que se exportaban esclavos del África Occidental a través del Sáhara para su venta en el África islámica septentrional.

Treaty of Versailles

The 1919 treaty that officially ended World War I; the immense penalties it placed on Germany are regarded as one of the causes of World War II.

Tratado de Versalles

Tratado de 1919 que puso fin de manera oficial a la Primera Guerra Mundial; las enormes sanciones impuestas a Alemania son consideradas una de las causas de la Segunda Guerra Mundial.

Tupac Amaru

Leader of a Native American rebellion in Peru in the early 1780s, claiming the last Inca emperor as an ancestor.

Túpac Amaru II

Líder de la rebelión nativa americana del Perú en los primeros años de la década de 1780 que reclamaba ser

descendiente del último emperador inca.

ulama

Islamic religious scholars, both Sunni and Shia, who shaped and transmitted the core teachings of Islamic civilization.

ulema

Académicos religiosos islámicos, tanto suníes como chiíes, que moldearon y transmitieron las enseñanzas básicas de la civilización islámica.

umma

The community of all believers in Islam, bound by common belief rather than territory, language, or tribe. (pron. OOM-mah)

umma

Comunidad de todos los creyentes del islam unidos por su creencia común en lugar de por su territorio, lengua o tribu. (pron. U-ma)

unequal treaties

Series of nineteenth-century treaties in which China made major concessions to Western powers.

Tratados Desiguales

Conjunto de tratados del siglo XIX en los que China hizo grandes concesiones a potencias de Occidente.

Upanishads

Indian mystical and philosophical works written between 800 and 400 B.C.E. (pron. oo-PAHN-ee-shahds)

Upanishad

Textos místicos y filosóficos indios escritos entre el año 800 y el 400 A. E. C. (pron. u-PA-ni-sad)

Vindication of the Rights of Woman

Written by Mary Wollstonecraft, this tract was one of the earliest

Vindicación de los derechos de la mujer

Escrita por Mary Wollstonecraft, esta obra es una de las primeras

expressions of feminist consciousness.

expresiones de conciencia feminista.

Vivekananda (1863–1902)

Leading religious figure of nineteenth-century India; advocate of a revived Hinduism and its mission to reach out to the spiritually impoverished West.

Vivekananda, Svami (1863–1902)

Líder religioso en la India del siglo XIX; defensor de un hinduismo revitalizado y de su misión de conectar con un Occidente espiritualmente empobrecido.

Voltaire

The pen name of François-Marie Arouet (1694–1778), a French writer whose work is often taken as a model of the Enlightenment’s outlook; noted for his deism and his criticism of traditional religion.

Voltaire

Pseudónimo de François-Marie Arouet (1694–1778), escritor francés cuyo trabajo se toma como modelo de la Ilustración; célebre por su deísmo y su crítica a la religión tradicional.

Wahhabi Islam

Major Islamic movement led by the Muslim theologian Muhammad Ibn Abd al-Wahhab (1703–1792) that advocated an austere lifestyle and strict adherence to the Islamic law; became an expansive state in central Arabia.

wahabismo

Importante corriente islámica liderada por el teólogo musulmán Muhammad ibn Abd al-Wahhab (1703–1792) que abogaba por un estilo de vida austero y un estricto cumplimiento de la ley islámica; se convirtió en un amplio Estado en Arabia central.

Wang Yangming

Wang Yangming

Influential Ming thinker (1472–1529) who argued that anyone could achieve a virtuous life by introspection and contemplation, without the extended education and study of traditional Confucianism.

Influyente pensador Ming (1472–1529) que sostenía que cualquiera podría alcanzar una vida virtuosa por medio de la introspección y la contemplación y sin la educación y el estudio prolongados del confucianismo tradicional.

Warsaw Pact

A military alliance between the Soviet Union and communist states in Eastern Europe, created in 1955 as a counterweight to NATO; expressed the tensions of the cold war in Europe.

Pacto de Varsovia

Alianza militar entre la Unión Soviética y los países comunistas de Europa del Este creada en 1955 como contrapeso a la OTAN; expresó las tensiones de la Guerra Fría en Europa.

West African civilization

A series of important states that developed in the region stretching from the Atlantic coast to Lake Chad in the period 500 to 1600 C.E. Developed in response to the economic opportunities of trans-Saharan trade (especially control of gold production), it included the states of Ghana, Mali, Songhay, and Kanem, as well as numerous towns and cities.

civilización del África Occidental

Conjunto de importantes Estados desarrollados en la región que abarca desde la costa atlántica hasta el lago Chad en el período entre el año 500 y el 1600 E. C. Desarrollado en respuesta a las oportunidades económicas del comercio transahariano (especialmente en cuanto al control de la producción de oro), incluía los Estados de

Ghana, Malí, Songhai y Kanem, además de numerosos pueblos y ciudades.

Western Christendom

Western European branch of Christianity, also known as Roman Catholicism, that gradually defined itself as separate from Eastern Orthodoxy, with a major break occurring in 1054 C.E.; characterized by its relative independence from the state and its recognition of the authority of the pope.

crisiandad occidental

Rama del cristianismo en Europa Occidental, también conocida como catolicismo romano, que se definió gradualmente como forma separada de la ortodoxia oriental, con un importante cisma en el año 1054 E. C.; caracterizada por la independencia relativa del Estado y el reconocimiento de la autoridad del papa.

Women's Department

A distinctive organization, known as Zhenotdel, within the Communist Party of the Soviet Union that worked to promote equality for women in the 1920s with conferences, publications, and education.

Departamento de Mujeres

Conocida como Jenotdel, organización paralela dentro del Partido Comunista de la Unión Soviética que trabajaba por promulgar la igualdad para las mujeres en la década de 1920 con conferencias, publicaciones y cursos.

World Trade Organization (WTO)

An international body representing 149 nations and charged with

Organización Mundial del Comercio (OMC)

Organismo internacional que representa a 149 naciones encargado de

negotiating the rules for global commerce and promoting free trade; its meetings have been the site of major anti-globalization protests since 1999.

negociar las reglas del comercio global y promover el libre comercio; sus cumbres han sido objeto de importantes protestas antiglobalización desde 1999.

World War I

The “Great War” (1914–1918), in essence a European civil war with a global reach that was marked by massive casualties, trench warfare, and mobilization of entire populations. It triggered the Russian Revolution, led to widespread disillusionment among intellectuals, and rearranged the political map of Eastern Europe and the Middle East.

Primera Guerra Mundial

La “Gran Guerra” (1914–1918), fue en esencia una guerra civil europea con un alcance global que estuvo marcada por numerosos damnificados, guerra de trincheras y éxodo de poblaciones enteras. Desencadenó la Revolución rusa, provocó un extendido sentimiento de desilusión entre los intelectuales y reordenó el mapa político de Europa del Este y Oriente Medio.

World War II in Asia

A struggle to halt Japanese imperial expansion in Asia, fought by the Japanese against primarily Chinese and American foes.

Segunda Guerra Mundial en Asia

Lucha por detener la expansión imperial de Japón en Asia mantenida por Japón frente a sus enemigos principalmente chinos y americanos.

World War II in Europe

A struggle to halt German imperial expansion in

Segunda Guerra Mundial en Europa

Europe, fought by a coalition of allies that included Great Britain, the Soviet Union, and the United States.

Lucha por detener la expansión imperial de Alemania en Europa mantenida por una coalición de aliados que incluía a Gran Bretaña, la Unión Soviética y los Estados Unidos.

yasak

Tribute that Russian rulers demanded from the native peoples of Siberia, most often in the form of furs.

yasak

Tributo que los gobernantes rusos exigían a los pueblos indígenas de Siberia, la mayoría de las veces en forma de pieles.

Young Ottomans

Group of would-be reformers in the mid-nineteenth-century Ottoman Empire that included lower-level officials, military officers, and writers; they urged the extension of westernizing reforms to the political system.

Jóvenes Otomanos

Grupo de potenciales reformistas en el Imperio otomano de mediados del siglo XIX que incluía a funcionarios de bajo rango, oficiales militares y escritores; urgían la extensión de las reformas occidentalizadoras al sistema político.

Young Turks

Movement of Turkish military and civilian elites that advocated a militantly secular public life and a Turkish national identity; came to power through a coup in 1908.

Jóvenes Turcos

Movimiento de las élites militares y civiles turcas que abogaba por una vida pública radicalmente secularizada y una identidad nacional turca; llegaron al poder por medio de un golpe de estado en 1908.

Yuan dynasty (China)

Mongol dynasty initiated by Khubilai Khan that ruled China from 1271 to 1368.

dinastía Yuan (China)

Dinastía mongola iniciada por Kublai Kan que gobernó China de 1271 a 1368.

Zheng He

Great Chinese admiral who commanded a huge fleet of ships in a series of voyages in the Indian Ocean that began in 1405. Intended to enroll distant peoples and states in the Chinese tribute system, those voyages ended abruptly in 1433 and led to no lasting Chinese imperial presence in the region. (pron. JUHNG-huh)

Zheng He

Gran almirante chino que comandó una gran flota de barcos en una serie de viajes al océano Índico que comenzaron en 1405. Planeadas para que pueblos y Estados lejanos se adhirieran al sistema tributario chino, estas expediciones acabaron de forma abrupta en 1433 sin dejar presencia imperial china duradera en la región. (pron. sheng-E)

Glossary of Academic Terms

Abdicate

as a ruler, to renounce power and position.

Abdicar

como gobernante, renunciar al poder y al cargo.

Aboriginal

the earliest known or indigenous inhabitants of an area. Today the most common use of the term is used for Aboriginal Australians.

Aborigen

primeros habitantes conocidos o indígenas de una región. En la actualidad, el uso más habitual del término es para referirse a los aborígenes australianos.

Accumulation

the collecting or gathering of something over time.

Acumulación

acopio o acaparamiento de algo a lo largo del tiempo.

Adaptation

a change made in order to adjust and improve function in a situation.

Adaptación

cambio realizado para amoldarse y mejorar el desempeño en una situación.

Adherent

a strong supporter of something such as a leader.

Adepto

partidario entusiasta de algo o de alguien, como un líder.

Agrarian

relating to agriculture or land.

Agrario

relacionado con la agricultura o la tierra.

Agricultural Labor**Trabajo agrícola**

work done manually or by hand such as farming.

trabajo realizado manualmente, como la labranza.

Alchemy

popular in the Middle Ages, a type of chemistry that aimed to transform common metals to gold or a substance that would produce an elixir of life.

Alquimia

tipo de química popular en la Edad Media, cuyo objetivo consistía en transformar los metales comunes en oro o en una sustancia que permitiera producir un elixir de la vida.

Alliance

an agreement between parties, or sometimes nations, to work together under certain circumstances.

Alianza

acuerdo entre partes, u ocasionalmente entre naciones, con el propósito de trabajar conjuntamente bajo determinadas circunstancias.

Ambivalence

a feeling of uncertainty due to conflicting emotions or thoughts on a subject.

Ambivalencia

sentimiento de incertidumbre debido a emociones o pensamientos encontrados respecto de un tema.

Amerindian

term used for a Native American or American Indian.

Amerindio

término usado para referirse a un nativo o aborigen de América del Norte.

Analogous**Análogo**

pertaining to an analogy,
or relating one thing to
another.

concerniente a una
analogía o que relaciona
una cosa con otra.

Anthropologist

a person who specializes
in the study of the cultural
and social aspects of
humanity.

Antropólogo

persona que se
especializa en el estudio
de los aspectos culturales
y sociales de la
humanidad.

Apartheid

a political system formerly
imposed in South Africa
that instilled racial
segregation.

Apartheid

sistema político impuesto
en el pasado en
Sudáfrica que inculcaba
la segregación racial.

Aphrodisiac

a substance, typically a
drug or food that is
supposed to arouse
sexual desire.

Afrodisíaco

sustancia, generalmente
una droga o un alimento,
que supuestamente
incrementa el deseo
sexual.

Archaeologist

a person who specializes
in the study of ancient
peoples and cultures by
examining discovered
artifacts such as tools,
buildings, and
inscriptions.

Arqueólogo

persona que se
especializa en el estudio
de los pueblos y las
culturas antiguas a través
del examen de reliquias
descubiertas, como
herramientas,
edificaciones e
inscripciones.

Architecture

the design and
construction of buildings

Arquitectura

diseño y construcción de
edificios y otras
estructuras grandes.

and other large structures.

Armament

military equipment or the process of being prepared for military battle.

Armamento

equipo militar o el proceso de preparación para una batalla.

Artisan

a skilled worker that makes a product by hand.

Artesano

trabajador calificado que hace un producto a mano.

Arts

demonstration of what is perceived as beautiful through means such as painting, sculpture, or performance.

Artes

demonstración de lo que se percibe como bello mediante expresiones como la pintura, la escultura o la interpretación.

Ascendancy

having or growing in political dominance, such as on a global stage.

Ascendiente

que tiene o que desarrolla un dominio político, como por ejemplo a nivel global.

Assimilation

the adoption of other qualities or habits in order to become similar to something else.

Asimilación

adopción de cualidades o hábitos para parecerse a otro.

Attrition

the gradual reduction of strength and numbers due to long periods of pressure.

Desgaste

disminución gradual de la resistencia y del número debido a largos períodos de presión.

Auspices

support or encouragement; approval.

Auspicios

apoyo o fomento; aprobación.

Austere

severe and strict discipline such as through psychological teachings.

Austero

disciplina severa y estricta, por ejemplo la inculcada mediante enseñanzas psicológicas.

Austronesian

pertaining to the people, languages, or lifestyles of countries such as Indonesia, the Philippines, Taiwan, Madagascar, as well as the Malay Peninsula.

Austronesio

concerniente a los habitantes, los idiomas o los estilos de vida de países como Indonesia, las Filipinas, Taiwán, Madagascar, así como también la península Malaya.

Autocracy

form of government with an absolute monarch or small group which has unlimited power.

Autocracia

forma de gobierno en la que un monarca absoluto o un grupo pequeño tiene poder ilimitado.

Autonomy

the state of independence.

Autonomía

estado de independencia.

Beleaguered

surrounded with troubles and in some instances military forces.

Asediado

rodeado de problemas y, en algunos casos, fuerzas militares.

Biologist**Biólogo**

a person who specializes in the study of living things.

persona que se especializa en el estudio de los seres vivos.

Bodhisattvas

in Buddhism, a person who chooses postpone nirvana to help others.

Bodhisattvas

en el Budismo, persona que decide posponer su entrada en el nirvana para ayudar a otros.

Botanist

a person who specializes in the study of plant life.

Botánico

persona que se especializa en el estudio de la vida vegetal.

Bourgeois

relating to the middle class of society.

Burgués

relativo a la clase media de la sociedad.

Brothel

a house or other location that plays host to prostitution.

Burdel

casa u otro lugar en el que se ejerce la prostitución.

Bureaucracy

government run through various departments and administrators.

Burocracia

gobierno ejercido a través de diversos ministerios y administraciones.

Burgeoning

developing or expanding quickly, such as regarding cities.

Florecente

que se desarrolla o expande rápidamente, por ejemplo, una ciudad.

Cadaver

a dead human body that is intended for dissection and research.

Cadáver

cuerpo humano sin vida destinado a la disección y la investigación.

Cadre

a group specifically trained for specific aspects of the armed forces or other large organization.

Cuadro

grupo entrenado especialmente para aspectos específicos de las fuerzas armadas o de otra organización grande.

Caravan

a group that travels together in hopes of passing safely through dangerous territory.

Caravana

grupo de personas que viajan juntas con la esperanza de atravesar un territorio peligroso de manera segura.

Carousing

loud behavior that goes along with drinking.

Parranda

comportamiento alborotado que se relaciona con la bebida.

Caste

a social position held in Hindu society that is a part of the Caste System.

Casta

posición social en la sociedad hindú que forma parte del Sistema de castas.

Cataclysm

a violent, destructive event that causes change in order to recover.

Cataclismo

suceso violento y destructivo que provoca un cambio para la posterior recuperación.

Catholic Diocesan Priest

a priest dedicated to a certain area to serve its citizens.

Sacerdote católico diocesano

sacerdote que sirve a los ciudadanos del área a la que está destinado.

Celibacy**Celibato**

choosing a life of remaining unmarried and maintaining sexual abstinence.

elección de vida según la cual la persona no se casa y practica la abstinencia sexual.

Cleric

a leader in a church and member of the clergy.

Clérigo

líder de una iglesia y miembro del clero.

Climate

weather patterns around the world that include temperature, air pressure, and precipitation. These statistics can be gathered and averaged over time to determine the overall climate of the region under examination.

Clima

patrones del tiempo en todo el mundo que incluyen la temperatura, la presión del aire y la precipitación. Estas estadísticas se pueden reunir y promediar a lo largo del tiempo para determinar el clima general de la región examinada.

Codification

the systematic arranging information into a code.

Codificación

disposición sistemática de la información en forma de código.

Coercive

forcefully persuading someone to do something.

Coercitivo

persuadir por la fuerza a alguien para que haga algo.

Cohesion

being tightly held together or united.

Cohesión

fuertemente unidos o compenetrados.

Commensurate

to correspond in a suitable amount.

Acorde

que corresponde con una cantidad adecuada.

Commodity

an object that can be placed in the market to be bought, sold, or traded.

Mercancía

objeto que puede colocarse en el mercado para su compra, venta o comercialización.

Communication

the exchange of thoughts or information between people through various means such as spoken or written words.

Comunicación

intercambio de ideas o información entre personas a través de diversos medios, como el discurso oral o la palabra escrita.

Compartmentalize

to divide into separate parts or categories.

Compartimentar

dividir en partes o categorías separadas.

Concubine

a low social status held by women who participate in a sexual relationship and often live with someone they are not married to.

Concubina

estatus social bajo de las mujeres que mantienen una relación sexual y que a menudo viven con alguien con quien no están casadas.

Conflagration

a large, destructive event usually in the form of fire.

Conflagración

suceso importante y destructivo, generalmente un incendio.

Confluence

a point at which multiple rivers merge and form one larger body of water.

Confluencia

punto en el que múltiples ríos se unen y forman una masa de agua más grande.

Connotation**Connotación**

the understood meaning of a word or expression aside from its actual definition.

significado implícito de una palabra o expresión más allá de su definición real.

Conquistador

a Spanish soldier of the 16th and 17th centuries that explored the Americas as well as conquered the Natives that lived there.

Conquistador

soldado español de los siglos XVI y XVII que exploró las Américas y que conquistó a los nativos que vivían allí.

Consolidate

to bring together or unite separate parts.

Consolidar

juntar o unir partes separadas.

Consternation

feeling of anger or confusion due to something sudden or unexpected.

Consternación

sensación de enojo o confusión a causa de algo repentino o imprevisto.

Constraint

restraint or limitation of action.

Restricción

limitación de acción.

Cosmopolitan

being multicultural and showing aspects or experience from across the world.

Cosmopolita

multicultural y que muestra aspectos o experiencias de todo el mundo.

Courtesans

similar to prostitutes, women of high social class that had sexual relations with men of

Cortesanans

similares a las prostitutas, mujeres de clase social alta que mantenían relaciones sexuales con hombres de estatus

important status for money.

importante a cambio de dinero.

Credit

method of purchasing something without directly paying at the time and instead paying later.

Crédito

método que permite comprar algo sin pagar directamente en el momento sino más adelante.

Crop-and-Field Rotation

Used in medieval and early-modern Europe, the seasonal planting and growing of different kinds of crops in the same agricultural area.

Rotación de cultivos

plantación y cuidado de distintos cultivos en una misma área agrícola, según las estaciones, habitual en los tiempos medievales y a principios de la Europa moderna.

Crops

plants that are cultivated from the ground, such as fruits, vegetables and grains.

Cultivos

plantas que se cultivan en la tierra, como frutas, verduras y granos.

Culture

the way of life of a certain people that is shown through various traditions such as religion, art, and behavior.

Cultura

forma de vida de determinadas personas que se ve reflejada en diversas tradiciones, como la religión, el arte y el comportamiento.

Cuneiform

an ancient form of writing composed by wedge-shaped characters that was used throughout Mesopotamia and Persia.

Cuneiforme

antigua forma de escritura compuesta de caracteres en forma de cuña que se usaba en la Mesopotamia y en Persia.

Currency

money in circulation used for exchange.

Moneda

dinero en circulación que se usa para el comercio.

Debauchery

poor behavior resulting from excessive drinking such as sexual promiscuity.

Desenfreno

comportamiento inadecuado provocado por el consumo excesivo de alcohol, como la promiscuidad sexual.

Decimate

to kill or damage a large number of something.

Diezmar

matar o dañar a un gran número.

Defensive Wall

a method of protection that fortifies a city and protects its citizens and settlements from potential attackers.

Muro defensivo

método de protección que consiste en fortificar una ciudad y proteger a sus ciudadanos y asentamientos de posibles atacantes.

Deforestation

cutting or clearing away large amounts of trees in a forested area.

Deforestación

tala o extracción de gran cantidad de árboles de un área forestada.

Demographer

a person who studies qualities and statistics of people such as birth and marriage rates.

Demógrafo

persona que estudia las cualidades y las estadísticas de las personas, como las tasas de nacimientos y de matrimonios.

Demographic**Demográfico**

relating to a certain statistic of the human population.

relativo a cierta estadística de la población humana.

Derogatory
degrading or criticizing.

Despectivo
degradante o crítico.

Desertification
process of fertile land becoming a desert. This can be caused by frequent agricultural use, deforestation, or drought.

Desertificación
proceso por el cual un terreno fértil se convierte en un desierto. Esto puede deberse al uso agrícola frecuente, la deforestación o la sequía.

Despotic
having absolute power as a ruler that is often taken advantage of.

Despótico
que tiene poder absoluto como gobernante y a menudo se aprovecha de eso.

Dexterity
being agile or skillful, particularly in a physical way or by hand.

Destreza
agilidad o habilidad, especialmente con el cuerpo o con las manos.

Diffusion
the scattering or spreading of something.

Difusión
divulgación o propagación de algo.

Dignitary
a person of high rank or social authority such as a government official.

Dignatario
persona de alto rango o autoridad social, como un funcionario del gobierno.

Diphtheria
a type of disease that causes weakness of the

Difteria
tipo de enfermedad que causa debilidad del

body as well as fever and difficulty breathing. This can lead to issues of the heart and nervous system.

cuerpo, fiebre y dificultades respiratorias. Esto puede provocar complicaciones cardíacas y del sistema nervioso.

Disdain

dislike due to unworthiness.

Desdén

desagrado a causa del poco valor de algo.

Disease

condition of the body or its parts that have a negative impact and often the potential to spread either internally or externally.

Enfermedad

alteración en el cuerpo o en una de sus partes que tiene un impacto negativo y que a menudo puede propagarse interna o externamente

Dispensaries

locations such as hospitals or schools that serve the community by supplying inexpensive medical care.

Dispensarios

lugares como hospitales o escuelas que sirven a la comunidad proporcionando atención médica a bajo costo.

Dissemination

the spread of something such as information or ideas.

Divulgación

propagación de algo, como información o ideas.

Dogmatic

strong assertion of rules or beliefs.

Dogmático

reivindicación de reglas o creencias.

Dowry

money, property, or goods given to a man by his wife's parents.

Dote

dinero, propiedades o bienes que un hombre entrega a los padres de su esposa.

Drudgery

tedious, boring, or unpleasant work.

Trabajo soporífero

trabajo tedioso, aburrido o desagradable.

Dynasty

a sequential series of rulers who pass on leadership from generation to generation in their own family line.

Dinastía

secuencia de gobernantes que pasan el liderazgo de generación en generación dentro de su propia familia.

Ecological

relating to the relationships between organisms and their environment, as well as other organisms.

Ecológico

relativo a las relaciones que existen entre los organismos, su medio ambiente y otros organismos.

Egalitarian

a social view in which all citizens are equal in all aspects of life.

Igualitario

visión social en la que todos los ciudadanos son iguales en todos los aspectos de la vida.

Embryonic

undeveloped, being in the early stage of progress.

Embrionario

sin desarrollar, que se encuentra en la primera etapa del desarrollo.

Encroachment

gradually taking control or passing certain limits.

Invasión

que gradualmente toma el control o pasa ciertos límites.

Endemic

affecting a particular area or people group.

Endémico

que afecta un área o a un grupo de personas en particular.

Ennobling

to make progress in terms of nobility or respect.

Ennoblecer

progresar en términos de nobleza o de respeto.

Entrench

to firmly establish or defend something.

Afianzar

establecer o defender algo con firmeza.

Entrepreneur

someone who takes a risk by opening and managing a business themselves.

Emprendedor

alguien que corre un riesgo al crear y administrar su propia empresa.

Epochal

highly significant, influential and important.

Histórico

muy significativo, influyente e importante.

Equitable

considered to be just and fair; equal.

Equitativo

considerado como justo y decente; igualitario.

Espionage

the use of spies in order to obtain information, especially from a competitor.

Espionaje

uso de espías para obtener información, especialmente de un competidor.

Esthetically

being tasteful or pleasing to the eye; beautifully.

Estéticamente

con buen gusto y resultando agradable a la vista; bellamente.

Ethnolinguistic

relating to the language, culture, and worldly

Etnolingüística

relativo al lenguaje, la cultura y las percepciones

perceptions of people.

mundanas de las personas.

Eunuch

a man who has had his sexual organs removed or, in other words, been castrated.

Eunuco

hombre a quien le han extraído su órganos sexuales o que, en otras palabras, ha sido castrado.

Exacerbate

to worsen in quality or escalate in violence or severity.

Exacerbar

disminuir la calidad o bien aumentar el grado de violencia o gravedad.

Explicit

being clearly defined or presented.

Explícito

que se define o se presenta con claridad.

Exploitation

to be used for profit or advantage, often unfairly.

Explotación

que se usa para obtener una ganancia o una ventaja, a menudo injustamente.

Export Economy

name for a nation's economy that largely relies on international trade.

Economía de exportación

denominación de la economía de una nación que se basa principalmente en el comercio internacional.

Expulsion

being forced out or expelled.

Expulsión

ser obligado a salir o a abandonar un lugar.

Extortion**Extorsión**

illegally obtaining money or other desires by taking advantage of one's position or power.

obtener dinero o satisfacer otros deseos de manera ilegal, aprovechándose de la posición o el poder que se tiene.

Factionalism

a large group being divided into subgroups that have slight variations.

Faccionalismo

grupo grande dividido en subgrupos que tienen pequeñas diferencias entre sí.

Filipino

a person who originates from the Philippines.

Filipino

persona originaria de las Filipinas.

Finance

management of a person's or organization's money and investments.

Finanzas

administración del dinero y las inversiones de una persona o de una organización.

Financial Instrument

a tradeable asset such as cash or bonds.

Instrumento financiero

activo negociable, como el dinero en efectivo o los bonos.

Floodplain

a flat, easily flooded area that lies along a stream or river.

Terreno inundable

área plana que se inunda con facilidad y que se encuentra junto a un arroyo o río.

Frontier

an area that lies along or beyond a known border.

Frontera

área que se encuentra a lo largo de un límite conocido o en sus alrededores.

Garrisoned City

place used as a home base for troops who originally guarded that particular area.

Ciudad de guarnición

lugar establecido como base de las tropas que originalmente protegían un área determinada.

Gender

characteristics that distinguish between masculinity and femininity, determining the sex of male or female.

Género

características que distinguen la masculinidad y la feminidad, determinando el sexo masculino o femenino.

Gentry

a high social class that in England represents those just below nobility.

Alta burguesía

clase social alta que en Inglaterra representa a aquellos que se encuentran justo por debajo de la nobleza.

Germes

microorganisms that spread various pathogens and diseases.

Gérmenes

microorganismos que propagan diversos agentes patógenos y enfermedades.

Glaciation

period in which ice and glaciers and form and cover the earth's surface.

Glaciación

periodo en el que el hielo y los glaciares cubren la superficie de la Tierra.

Glasnost

a policy instated by the Soviet Union that called for government transparency and openness in hopes of

Glasnost

política instaurada por la Unión Soviética que exigía la transparencia y la apertura del gobierno, con la esperanza de

strengthening economic and political relations within itself as well as with other companies.

fortalecer las relaciones económicas y políticas dentro del propio gobierno y con otras compañías.

Hashish

a type of narcotic and intoxicant drug that is illegal in most countries.

Hachís

tipo de droga narcótica y estupefaciente que es ilegal en la mayoría de los países.

Havoc

chaos after destruction.

Estragos

caos que sigue a la destrucción.

Helot

a low class person of ancient Laconia that acted as serfs owned by the state, supporting Sparta which ruled the area.

Ilota

persona de clase baja de la antigua Laconia que se desempeñaba como siervo; era propiedad del estado y trabajaba para Esparta, que controlaba el área.

Heresy

belief that is contrary to the established beliefs and accepted doctrine of a religious system.

Herejía

creencia que es contraria a las creencias establecidas y a la doctrina aceptada de un sistema religioso.

Hominid

an early modern form of the animal family that includes humans and monkeys.

Homínido

forma moderna primitiva de la familia animal a la que pertenecen los seres humanos y los monos.

Horticulture**Horticultura**

science pertaining to the cultivation of plants.

ciencia relacionada con el cultivo de las plantas.

Ideology

set of thoughts, conscious and unconscious, that compose a person's beliefs.

Ideología

conjunto de ideas, conscientes e inconscientes, que componen las creencias de una persona.

Immigrant

a person who permanently moves to another country.

Inmigrante

persona que se establece en otro país de manera definitiva.

Impinging

impressing or having an impact.

Incidir

causar una impresión o un impacto.

Impoverished

being poverty stricken; very poor and weak.

Empobrecido

víctima de la pobreza; muy pobre y débil.

Inclusivity

accepting and including participants.

Inclusividad

aceptar e incluir participantes.

Incursion

the sudden and aggressive entrance to another's territory; an invasion.

Incursión

ingreso repentino y agresivo en el territorio de otro; invasión.

Indigenous

the natural and native inhabitants or organisms to a certain area.

Autóctonos

habitantes u organismos naturales nativos de determinada área.

Infanticide
the killing of newborn babies.

Infanticidio
asesinato de bebés recién nacidos.

Infidel
someone with opposing beliefs that does not accept a particular faith.

Infiel
alguien con creencias opuestas que no acepta una fe en particular.

Innovation
introduction of something new or different.

Innovación
presentación de algo nuevo o diferente.

Insular
to regard one's own ways as the norm.

Cerrado
que considera como norma las propias costumbres.

Insurance
protective coverage of potential expenses due to physical losses or death that is proportionally paid for by a client.

Seguro
cobertura de protección contra posibles gastos provocados por pérdidas físicas o a la muerte que el cliente paga de manera proporcional.

Insurgency
violent rebellion against an instated government.

Insurgencia
rebelión violenta contra el gobierno establecido.

Intermediary
a person who works with two opposing sides by acting as a go-between.

Intermediario
persona que actúa como nexo entre dos sectores opuestos.

Interventionist
becoming involved or interfering with another

Intervencionista
que se involucra o que interfiere en los asuntos

country's affairs.

de otro país.

Intransigence

being inflexible and unwilling to compromise.

Intransigencia

inflexible y poco dispuesto a llegar a un acuerdo.

Invasion

entering with armed forces into a place; intruding.

Invasión

ingresar a un lugar con las fuerzas armadas; inmiscuirse.

Kaleidoscopic

continuously and rapidly changing.

Caleidoscópico

que cambia continua y rápidamente.

Kinship

maintaining similarities to others, particularly through family relationships.

Parentesco

que presenta semejanzas con otros, especialmente por relaciones familiares.

Liability

something to be held responsibility for.

Responsabilidad

algo por lo que uno debe rendir cuentas.

Liberation

the gaining of equal rights and opportunities; granting freedom.

Liberación

obtención de igualdad de derechos y oportunidades; concesión de la libertad.

Linguist

a person who studies and speaks various languages.

Lingüista

persona que estudia y habla diversos idiomas.

Liturgical

Litúrgico

a sacred language that is used for religious purposes and is separate from daily language.

idioma sagrado que se usa para propósitos religiosos y que es diferente del idioma usado en la vida cotidiana.

Liturgy

a planned form of public worship.

Liturgia

forma planificada de adoración pública.

Lynching

most often regarding hanging, an execution outside of legal terms.

Linchamiento

generalmente referido al uso de la horca, ejecución ilegal.

Malaria

a type of disease transferred by mosquitos into the human bloodstream as well as other animals.

Malaria

tipo de enfermedad que los mosquitos transmiten al torrente sanguíneo de los seres humanos y de otros animales.

Marginalize

to give very limited power, making someone seem unimportant.

Marginar

dar un poder muy limitado, hacer que alguien parezca de poca importancia.

Maritime Migrations

spurred on by the advancements of shipbuilding, the migration of people completed by travelling across seas or oceans.

Migraciones marítimas

migración de personas a través de los mares u océanos, incentivada por los avances de la construcción naval.

Marten**Marta**

a weasel-like animal found in forests of the northern hemisphere, particularly in Europe.

animal similar a la comadreja que se encuentra en los bosques del hemisferio norte, especialmente en Europa.

Mecca

the birth city of Muhammad that acts as the spiritual base for Islam (Mecca); also can be a place people hope to visit or often visit (mecca).

Meca

ciudad en la que nació Mahoma, que constituye el centro espiritual del Islam (La Meca); también puede ser un lugar que las personas esperan poder visitar alguna vez o que recibe a muchos visitantes (meca).

Medicine

a substance used to aid in illness through treatment and/or prevention of disease, or the science of using such substances.

Medicina

sustancia usada para aliviar una enfermedad mediante un tratamiento o la prevención, o bien la ciencia del uso de dichas sustancias.

Mercenary

person who partakes in military force for personal gain, often working for a foreign party.

Mercenario

persona que participa de las fuerzas militares a cambio de ganancias personales, y que a menudo trabaja para un bando extranjero.

Merchant

a person who earns a living by buying and selling goods.

Comerciante

persona que se gana la vida comprando y vendiendo bienes.

Midwife

someone, usually a woman, who is trained to help women during childbirth despite not being a doctor.

Partera

persona, generalmente una mujer, que está capacitada para ayudar a las mujeres durante el parto, a pesar de no ser médico.

Military Industrial Complex

the interrelationships between the government and military, as well as the industries that support the military.

Complejo industrial militar

interrelaciones entre el gobierno y el ejército, así como también las industrias que sustentan el ejército.

Millennium

a time period of one thousand years.

Milenio

periodo de mil años.

Misogyny

the belief that men are superior to women, often combined with feelings of hatred towards women.

Misoginia

creencia de que los hombres son superiores a las mujeres, que a menudo se combina con sentimientos de odio hacia las mujeres.

Missionary

a person who goes somewhere, often a foreign country, to share their religious beliefs with others.

Misionero

persona que va a determinado lugar, a menudo un país extranjero, para compartir sus creencias religiosas con otros.

Mobilize

to prepare for action in a certain situation.

Movilizar

prepararse para la acción en cierta situación.

Monastery

the secluded house of residence for monks that also serves as their place of worship.

Monasterio

residencia aislada de los monjes que también funciona como su lugar de adoración.

Monetization

establishing something as legally circulated money.

Monetización

establecer algo como el dinero de circulación legal.

Monogamous

a marital or sexual relationship that is held with only one person at a time.

Monógama

relación marital o sexual que se mantiene con una sola persona en todo momento.

Monolithic

acting as a solid and massive whole.

Monolítico

que funciona como un todo sólido y macizo.

Monopoly

the exclusive control of a particular item or service on the market.

Monopolio

control exclusivo de un determinado elemento o servicio en el mercado.

Moratorium

a designated time period for suspending activity or delaying something such as payment.

Moratoria

periodo designado para suspender una actividad o retrasar algo, como el pago de algo.

Moribund

making no advances or progress.

Moribundo

que no avanza ni progresa.

Munition**Munición**

war equipment such as weapons or ammunition.

equipo bélico, como las armas o las municiones.

Neoliberalism

in the late 1900s, a political theory focused in the United States that limited the government and maximized personal liberty in regards to trading markets.

Neoliberalismo

teoría política centrada en los Estados Unidos a fines del siglo XX que limitaba al gobierno y que maximizaba la libertad personal en los mercados comerciales.

Niche

a place that is well suited for someone or something.

Nicho

lugar apropiado para alguien o para algo.

Nobility

a distinguished social class which includes those of high birth such as dukes and duchesses, and barons and baronesses.

Nobleza

clase social distinguida que incluye a personas de alcurnia como los duques y las duquesas, y los barones y las baronesas.

Ochre

a material gathered from the earth that creates a yellow and orange color for paint.

Ocre

material que se obtiene de la Tierra y que permite dar un color amarillo y anaranjado a la pintura.

Oligarchy

government in which only a few people are in command.

Oligarquía

gobierno en el que solo unas pocas personas están a cargo.

Onerous

oppressive or troublesome; something

Oneroso

opresivo o problemático; algo cuyos costos

that has more costs than advantages.

superan a las ventajas.

Paganism

religiously believing in multiple gods.

Paganismo

creencia religiosa en múltiples dioses.

Palm Oil

an oil extracted from palm leaves, nuts, and fruit that can be used for cooking purposes, as well as in making soaps, candles, and cosmetics.

Aceite de palma

aceite que se extrae de las hojas, los cocos y los frutos de las palmas, y que se usa para cocinar, así como también para fabricar jabones, velas y cosméticos.

Pantheon

place dedicated to all the gods of a religion or other highly important idols or heroes.

Panteón

lugar dedicado a todos los dioses de una religión, o a otros ídolos o héroes importantes.

Paradox

something that may be true despite its apparent contradictions.

Paradoja

algo que puede ser cierto a pesar de sus aparentes contradicciones.

Patrilineal

the focus on ancestry through the male line of descent.

Por línea paterna

enfoque de la ascendencia por la rama masculina.

Pension

a fixed sum of money payed regularly to a retired person.

Jubilación

suma fija de dinero que se le paga regularmente a una persona retirada.

Periphery**Periferia**

the boundary or outer edge of an area.

límites o los alrededores de un área.

Pharmacology

the science concerning medicine and the study of the effects of drugs on the body.

Farmacología

ciencia que se especializa en las medicinas y el estudio de los efectos de las drogas en el cuerpo.

Philanthropist

a person who focuses money and other means to help others.

Filántropo

persona que destina dinero y otros medios a la ayuda de otras personas.

Philosophy

the study of general theories, ideas, and aspects of life.

Filosofía

estudio de teorías, ideas y aspectos de la vida en general.

Pigment

substance that produces color.

Pigmento

sustancia que produce color.

Piracy

violence at sea that typically involves robbery.

Piratería

violencia en el mar, que suele implicar robo.

Plethora

an excessive amount of something.

Plétora

cantidad excesiva de algo.

Preemptive

preventive measures being made against something, such as a preemptive war that is

Preventivo

medidas anticipadas que protegen contra algo, como la guerra preventiva que se inicia para evitar posibles ataques.

stared in order to avoid potential attacks.

Prerogatives

exclusive rights held by a high official, or special freedoms held by certain people.

Prerrogativas

derechos exclusivos de los que goza un alto funcionario, o libertades especiales de las que gozan ciertas personas.

Prestigious

maintaining honor, esteem, or noble status.

Prestigioso

que posee honor, estima o título de nobleza.

Profit

a monetary gain made after the sale of something for a higher price than what the seller originally paid.

Ganancia

beneficio económico que se obtiene tras la venta de algo por un precio mayor del que se pagó originalmente.

Proliferate

to spread greatly and quickly multiply.

Proliferar

extenderse en gran medida y multiplicarse rápidamente.

Prolific

highly reproductive; fruitful in offspring.

Prolífico

altamente productivo; fructífero.

Prominence

maintaining importance and being very noticeable.

Prominencia

que tiene importancia y que es muy notorio.

Propagating

producing something new from a parent and

Propagarse

producir algo nuevo a partir de un padre y

spreading. This can regard a plant, or even an idea.

extenderse. Puede referirse a una planta o incluso a una idea.

Psychoactive

having an effect on the mind.

Psicoactivo

que tiene efecto en la mente.

Quota

a particular amount of something that is required or permitted.

Cupo

cantidad determinada que se requiere o se permite de algo.

Railroad

mode of transportation that travels over the ground by use of parallel steel rails that act as a track for wheeled locomotives.

Ferrocarril

medio de transporte terrestre que consiste en el uso de rieles de acero paralelos que sirven de guía a las ruedas de las locomotoras.

Reconstitute

to change into a different form.

Reconstituir

cambiar a una forma diferente.

Regicide

the killing of a king or royal figure.

Regicidio

asesinato de un rey o de un miembro de la realeza.

Regional Trade Agreement

a pact made that includes taxes and investment guarantees.

Acuerdo Regional de Comercio

pacto que incluye impuestos y garantías de inversión.

Rejoinder

a quick response.

Réplica

respuesta rápida.

Repository
a storage place.

Depósito
lugar de almacenamiento.

Repudiate
to refuse acceptance or
reject authority.

Repudiar
negarse a aceptar o
rechazar la autoridad.

Revival
restoration of strength or
consciousness, often in
terms of religious beliefs.

Resurgimiento
restauración de la fuerza
o la consciencia, a
menudo en términos de
creencias religiosas.

Sable
a weasel-like animal from
colder forested regions
that has highly valued fur.

Marta cibelina
animal parecido a la
comadreja; vive en
regiones boscosas frías y
tiene una piel muy
valiosa.

Sacrament
a religious act or
ceremony that is
considered important.

Sacramento
acto o ceremonia
religiosa que se
considera importante.

Sacrosanct
unquestionable due to
importance.

Sacrosanto
incuestionable debido a
su importancia.

Salinization
the irrigation of non-saline
soil to saline.

Salinización
transformación del suelo
no salino en salino.

Saltpeter
a white, powdery
substance that is used to
preserve meat as well as

Salitre
sustancia blanca y
polverulenta que se usa
para preservar la carne,
así como también para

produce fertilizers and gunpowder.

producir fertilizantes y pólvora.

Schism

a division of opposing parties that were originally of the same group.

Cisma

división de partidos enfrentados que originalmente formaban parte del mismo grupo.

Sedentary

leisurely or inactive lifestyle.

Sedentario

estilo de vida ocioso o inactivo.

Shantytown

area around a city that is settled by the poor, characterized by small, rickety buildings.

Barriadas pobres

área en las afueras de una ciudad en la que se establecen los pobres, que se caracteriza por sus edificaciones pequeñas y destartaladas.

Shogunate

the rule of a Japanese military dictator, or shogun.

Shogunato

el gobierno de un dictador militar japonés, o *shogun*.

Sickle

developed in the Middle East, a handheld tool used for harvesting grain.

Hoz

herramienta manual creada en el Medio Oriente usada para cosechar granos.

Smallpox

a highly contagious and deadly disease that was eradicated throughout the world by a vaccine.

Viruela

enfermedad muy contagiosa y mortal que logró erradicarse del mundo gracias a una vacuna.

Soil Depletion

a decrease in the earth's ability to produce crops after repeated use of the same area.

Agotamiento del suelo

disminución de la capacidad de la tierra de producir cultivos tras el uso constante de la misma área.

Specialized Professionals

migrant workers who searched for specific work opportunities based on their personal skillsets such as mining or industry work.

Profesionales especializados

trabajadores migratorios que buscaban oportunidades laborales específicas según sus propias destrezas, como la minería o la fabricación de manufacturas.

Sprawl

to spread and stretch out in a disorganized and awkward manner, such as some cities.

Expansión no planificada

propagarse y extenderse de manera desorganizada y compleja, tal como ocurre con algunas ciudades.

Squalid

lowly, repulsive and neglected.

Miserable

humilde, repulsivo y desatendido.

Steppe

a treeless plain that covers a wide area with grass.

Estepa

área plana y amplia que no tiene árboles y que está cubierta de hierba.

Stimulate

to encourage growth or activity.

Estimular

incentivar el crecimiento o la actividad.

Stratification

being arranged into separate parts or layers.

Estratificación

organización en partes o capas separadas.

Stringent

severely difficult or limiting.

Estricto

sumamente dificultoso o restrictivo.

Stymied

to be prevented from completing a task or goal.

Obstaculizado

verse impedido de completar una tarea o lograr una meta.

Succumb

to accept defeat in regard to something you once opposed or resisted.

Sucumbir

darse por vencido y aceptar algo a lo que uno antes se oponía o resistía.

Sufi

a Muslim person dedicated to a life of prayer and meditation in order to unite with God.

Sufí

musulmán que dedica su vida a la plegaria y la meditación para unirse con Dios.

Taboo

something avoided or forbidden due to unacceptable, inappropriate qualities, or sacredness.

Tabú

algo que se evita o se prohíbe debido a sus cualidades inaceptables e inapropiadas, o a su calidad de sagrado.

Tuberculosis

a disease with the potential to affect most of the body, particularly the lungs.

Tuberculosis

enfermedad que puede afectar la mayor parte del cuerpo, en especial los pulmones.

Tumultuous

being noisy or confused;
commotion.

Tumultuoso

ruidoso o confuso;
conmoción.

Variegated

being diverse, varied, and
colorful.

Abigarrado

diverso, variado y
colorido.

Varna

the collective Hindu
castes.

Varna

colectivo de las castas
hindúes.

Vendetta

a strong rivalry or quest
for revenge due to
political or personal
reasons.

Vendetta

fuerte rivalidad o deseo
de venganza por razones
políticas o personales.

Veneration

treating with honor or
respect.

Veneración

tratamiento honorífico o
respetuoso.

Viscount

member of the European
nobility that lies between
an earl and a baron.

Vizconde

miembro de la nobleza
europea que se
encuentra entre un conde
y un barón.

Vociferous

expressing beliefs or
complaints loudly and
repeatedly.

Vociferante

que expresa creencias o
quejas de manera ruidosa
y reiterativa.

Warfare

engaging in battle or
strongly competing with
fighting executed through
use of weaponry.

Guerra

entablar combate o luchar
enérgicamente mediante
el uso de armas.

Water Cistern

container for catching and holding rainwater.

Cisterna

recipiente para recolectar y conservar el agua de lluvia.

Whaling

the hunting of whales for meat and oil.

Caza de ballenas

matanza de ballenas por su carne y aceite.

Xenophobic

the extreme fear or dislike of anything foreign, unfamiliar, or strange.

Xenóforo

temor o desagrado extremo por todo lo extranjero, desconocido o extraño.

Zamindar

in the Mughal Empire, particularly in India, a collector of revenue from a certain district's farmers that was also an aristocrat by birth.

Zamindar

en el Imperio mogol, especialmente en la India, recaudador de impuestos de los campesinos de determinado distrito que, a su vez, era aristócrata de nacimiento.

Notes

Prologue

[1.](#) See David Christian, *Maps of Time* (Berkeley: University of California Press, 2004).

[2.](#) Voltaire, *Treatise on Toleration*, chap. 22.

[3.](#) See David Christian, “World History in Context,” *Journal of World History* 14, no. 4 (December 2003): 437–58.

Chapter 1

1. “Birthday of Confucius ... ,” Embassy of the People’s Republic of China in Australia, September 29, 2009, <http://au.china-embassy.org/eng/xw/t608286.htm>.
2. *The Epic of Gilgamesh*, translated and edited by Benjamin R. Foster (New York: W. W. Norton, 2001), 10.
3. I Samuel 8:11–17.
4. Quoted in Anthony Penna, *The Human Footprint* (Oxford: Wiley-Blackwell, 2010), 151.
5. Quoted in Mark Elvin, *The Retreat of the Elephants* (New Haven, CT: Yale University Press, 2004), 19.
6. Quoted in Eric L. Jones, *Revealed Biodiversity: An Economic History of the Human Impact* (Singapore: World Scientific Publishing, 2014), 152.
7. Richard E. W. Adams, *Ancient Civilizations of the New World* (Boulder, CO: Westview Press, 1997), 53–56; T. Patrick Culbert, “The New Maya,” *Archeology* 51, no. 5 (1998): 47–51.
8. Quoted in Fred W. Clothey, *Religion in India* (London: Routledge, 2006), 92.
9. A. L. Basham, *The Wonder That Was India* (London: Sidgwick and Jackson, 1967), 309.
10. For Perpetua’s diary, see “The Martyrdom of Saints Perpetua and Felicitas” *Frontline*, “From Jesus to Christ,” PBS, April 1998. <https://www.pbs.org/wgbh/pages/frontline/shows/religion/maps/primary/perpetua.html>
11. Quoted in Berthold Spuler, *The Muslim World*, vol. 1, *The Age of the Caliph* (Leiden: E. J. Brill, 1960), 29.
12. Bernard Lewis, *Islam and the West* (New York: Oxford University Press, 1993), 157.

13. See J. R. McNeill and William McNeill, *The Human Web* (New York: W.W. Norton, 2003), 108–113, 153.

14. Ma Yuan Paintings, Chinese Art Gallery, China On-Line Museum, <http://www.chinaonlinemuseum.com/painting-ma-yuan-6.php>.

15. David Hinton, *Existence: A Story* (Boulder, CO: Shambhala, 2016), 3.

Chapter 2

1. Winona LaDuke, “We Are Still Here: The 500 Year Celebration,” *Sojourners*, October 1991.
2. Jonathan Marcantoni, “Columbus Day ... Is Complicated,” October 9, 2015, <http://www.latinorebels.com/2015/10/09/in-defense-of-columbus-day/>.
3. William McNeill, *The Pursuit of Power* (Chicago: University of Chicago Press, 1984), 50.
4. Marco Polo, *The Travels of Marco Polo*, translated by Henry Yule (Toronto: General, 1993), 2:185.
5. Mark Elvin, *The Pattern of the Chinese Past* (London: Eyre Methuen, 1973), 55.
6. J. R. McNeill and William H. McNeill, *The Human Web* (New York: W. W. Norton, 2003), 123.
7. Quoted in Francesca Bray, *Technology and Gender: Fabrics of Power in Late Imperial China* (Berkeley: University of California Press, 1997), 116.
8. Patricia Buckley Ebrey, *The Inner Quarters* (Berkeley: University of California Press, 1993), 6.
9. Susan Mann, “Women in East Asia,” in *Women’s History in Global Perspective*, edited by Bonnie Smith (Urbana: University of Illinois Press, 2005), 2:53–56.
10. Quoted in McNeill, *Pursuit of Power*, 40.
11. John K. Fairbank et al., *East Asia: Tradition and Transformation* (Boston: Houghton Mifflin, 1978), 353.
12. Domingos Paes, “Narrative of Domingos Paes of Things Which I Saw and Contrived to Learn Concerning the Kingdom of Narasinga,” in Robert Sewell, *A Forgotten Empire (Vijayangar), a Contribution to the History of India*, 2nd Indian ed. (New Delhi: National Book Trust, 1970), 247–48.

[13.](#) Marc Jason Gilbert, *South Asia in World History* (Oxford: Oxford University Press, 2017), 57.

[14.](#) Jane I. Smith, "Islam and Christendom," in *The Oxford History of Islam*, edited by John L. Esposito (Oxford: Oxford University Press, 1999), 320.

[15.](#) Quoted in Deno John Geanakoplos, *Byzantium: Church, Society, and Civilization Seen through Contemporary Eyes* (Chicago: University of Chicago Press, 1984), 143.

[16.](#) Quoted in C. R. N. Routh, *They Saw It Happen in Europe: An Anthology of Eyewitnesses' Accounts of Events in European History, 1450–1600* (Oxford: Blackwell, 1965), 386.

[17.](#) Quoted in John M. Hobson, *The Eastern Origins of Western Civilization* (New York: Cambridge University Press, 2004), 113.

[18.](#) Quoted in Richard C. Hoffman, "Economic Development and Aquatic Ecosystems in Medieval Europe," *American Historical Review* 101, no. 3 (1996): 648.

[19.](#) Christopher Tyerman, *Fighting for Christendom: Holy Wars and the Crusades* (Oxford: Oxford University Press, 2004), 16.

[20.](#) See Toby Huff, *The Rise of Early Modern Science* (Cambridge: Cambridge University Press, 1993).

[21.](#) Quoted in Edward Grant, *God and Reason in the Middle Ages* (Cambridge: Cambridge University Press, 2001), 70.

[22.](#) Quoted in Stuart B. Schwartz, ed., *Victors and Vanquished* (Boston: Bedford/St. Martin's, 2000), 8.

[23.](#) Michael E. Smith, *The Aztecs* (London: Blackwell, 2003), 220.

[24.](#) For a summary of this practice among the Aztecs and Incas, see Karen Vieira Powers, *Women in the Crucible of Conquest* (Albuquerque: University of New Mexico Press, 2005), chap. 1.

[25.](#) Powers, *Women in the Crucible*, 25.

[26.](#) Marvin Harris, ed., *Cannibals and Kings* (New York: Vintage, 1978), 102.

[27.](#) Quoted in Rosamund E. Mack, *Bazaar to Piazza* (Berkeley: University of California Press, 2002), 1.

[28.](#) Jerry Brotton, *The Renaissance Bazaar: From the Silk Road to Michaelangelo* (Oxford: Oxford University Press, 2006), 51.

[29.](#) Brotton, *The Renaissance Bazaar*, 51.

Chapter 3

[1.](#) Quoted in Edwin O. Reischauer, *Eninn's Travels in Tang China* (New York: Ronald Press, 1955), 221–24.

[2.](#) Kenneth McPherson, *The Indian Ocean* (Oxford: Oxford University Press, 1993), 15.

[3.](#) Kenneth R. Hall, *Maritime Trade and State Development in Early Southeast Asia* (Honolulu: University of Hawaii Press, 1985), 101.

[4.](#) Quoted in Craig A. Lockard, *Southeast Asia in World History* (Oxford: Oxford University Press, 2009), 67. This account of Malacca draws on Lockard's book and on Craig A. Lockard, "The Sea Common to Us All," *Journal of World History* 21, no. 2 (June 2010): 228–32.

[5.](#) Quoted in Lockard, *Southeast Asia in World History*, 68.

[6.](#) Quoted in Patricia Risso, *Merchants and Faith* (Boulder, CO: Westview Press, 1995), 49.

[7.](#) McPherson, *Indian Ocean*, 97.

[8.](#) Ross Dunn, *The Adventures of Ibn Battuta* (Berkeley: University of California Press, 1986), 124.

[9.](#) Christopher Ehert, *The Civilizations of Africa* (Charlottesville: University of Virginia Press, 2002), 255.

[10.](#) Louise Levantes, *When China Ruled the Seas* (New York: Simon and Schuster, 1994), 175.

[11.](#) Quoted in Nehemia Levtzion and Jay Spaulding, eds., *Medieval West Africa: Views from Arab Scholars and Merchants* (Princeton, NJ: Marcus Wiener, 2003), 5.

[12.](#) David Schoenbrun, "Gendered Themes in Early African History," in *A Companion to Gender History*, edited by Teresa Meade and Merry Wiesner-Hanks (Oxford: Blackwell, 2004), 263.

- [13.](#) Quoted in John Iliffe, *Africans: The History of a Continent* (Cambridge: Cambridge University Press, 1995), 75–76.
- [14.](#) Leo Africanus, *History and Description of Africa* (London: The Hakluyt Society, 1896), 824–25.
- [15.](#) Dunn, *Adventures of Ibn Battuta*, 300.
- [16.](#) J. R. McNeill and William McNeill, *The Human Web* (New York: W. W. Norton, 2003), 160.
- [17.](#) Brian M. Fagan, *Ancient North America* (London: Thames and Hudson, 2005), 475.
- [18.](#) Quoted in Michael E. Smith, *The Aztecs* (London: Blackwell, 2003), 108.

Chapter 4

1. Jehangir S. Pocha, “Mongolia Sees Genghis Khan’s Good Side,” *New York Times*, May 10, 2005.
2. Quoted in David Christian, *A History of Russia, Central Asia, and Mongolia* (London: Blackwell, 1998), 1:389.
3. Jack Weatherford, *Genghis Khan and the Making of the Modern World* (New York: Crown, 2004), 86.
4. Chinggis Khan, “Letter to Changchun,” in E. Bretschneider, *Mediaeval Researches from Eastern Asiatic Sources* (London: Kegan, Paul, Trench, Trübner, 1875), 1:37–39.
5. Thomas T. Allsen, *Mongol Imperialism* (Berkeley: University of California Press, 1987), 6.
6. Chinggis Khan, “Letter to Changchun,” 38.
7. Quoted in Weatherford, *Genghis Khan*, 111.
8. Thomas J. Barfield, *The Nomadic Alternative* (Englewood Cliffs, NJ: Prentice Hall, 1993), 166.
9. *The Book of Ser Marco Polo, the Venetian, Concerning the Kingdoms and Marvels of the East*, translated and edited by Henry Yule (Cambridge: Cambridge University Press, 1871 (reprinted 2010), 1:388.
10. Quoted in Christian, *History of Russia*, 1:425.
11. Quoted in David Morgan, *Medieval Persia* (London: Longman, 1988), 82.
12. Quoted in John J. Saunders, ed., *The Muslim World on the Eve of Europe’s Expansion* (Englewood Cliffs, NJ: Prentice Hall, 1966), 42–43.
13. Charles J. Halperin, *Russia and the Golden Horde* (Bloomington: Indiana University Press, 1985), 126.

- [14.](#) This feature is based on Jack Weatherford, *The Secret History of Mongol Queens* (New York: Random House, 2010), 116–26, 274.
- [15.](#) Charles H. Halperin, “Russia in the Mongol Empire in Comparative Perspective,” *Harvard Journal of Asiatic Studies* 43, no. 1 (1983): 261.
- [16.](#) Quoted in Arthur P. Newton, *Travel and Travellers of the Middle Ages* (London: Routledge, 2010), 144.
- [17.](#) Muhammad ibn’ Abd Allah (Ibn Battuta), *The Travels of Ibn Batuta*, translated by Samuel Lee (London: Oriental Translation Committee, 1829), 208.
- [18.](#) Thomas Allsen, *Culture and Conquest in Mongol Eurasia* (Cambridge: Cambridge University Press, 2001), 211.
- [19.](#) Quoted in Allsen, *Culture and Conquest*, 121.
- [20.](#) John Aberth, *The First Horseman: Disease in Human History* (Upper Saddle River, NJ: Pearson/Prentice Hall, 2007), 18.
- [21.](#) Quoted in John Aberth, *The Black Death: The Great Mortality of 1348–1350* (Boston: Bedford/St. Martin’s, 2005), 84–85.
- [22.](#) Michael Dols, *The Black Death in the Middle East* (Princeton, NJ: Princeton University Press, 1977), 212, 223.
- [23.](#) Quoted in John Aberth, *A Knight at the Movies: Medieval History on Film* (New York: Routledge, 2003), 225.
- [24.](#) Quoted in Aberth, *Black Death*, 72.
- [25.](#) Quoted in Dols, *Black Death in the Middle East*, 67.
- [26.](#) Aberth, *Black Death*, 112.
- [27.](#) *The Decameron, or, Ten Days’ Entertainment of Boccaccio* (London: J. Wright, 1804), 1:3–4.
- [28.](#) George Nathaniel Curzon, *Problems of the Far East* (London: Longmans, Green, 1894), vi.

- [29.](#) Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (New York: HarperCollins, 2015), 191.
- [30.](#) William Skidelsky, “Niall Ferguson: ‘Westerners Don’t Understand How Vulnerable Freedom Is,’” *The Observer*, February 19, 2011, accessed May 22, 2017, <https://www.theguardian.com/books/2011/feb/20/niall-ferguson-interview-civilization>.
- [31.](#) Andre Gunder Frank, *ReOrient: Global Economy in the Asian Age* (Berkeley: University of California Press, 1998), 256.
- [32.](#) Arnold Pacey, *Technology in World Civilization* (Cambridge, MA: MIT Press, 1990), 62.
- [33.](#) David Christian, *A History of Russia, Central Asia, and Mongolia* (London: Blackwell, 1998), 1:385.

Chapter 5

1. See Kevin Meerschaert, “U.S. Sen. Nelson Says Putin Wants to Rebuild Russian Empire,” *WJCT News*, March 17, 2014, <http://news.wjct.org/post/us-sen-nelson-says-putin-wants-rebuild-russian-empire>; and Asli Aydintasbas, “Rebuilding the Turkish Empire: Fantasy or Reality?” *The Caravan*, April 17, 2013, <http://www.hoover.org/research/rebuilding-turkish-empire-fantasy-or-reality>.
2. Quoted in Thomas E. Skidmore and Peter H. Smith, *Modern Latin America* (New York: Oxford University Press, 2001), 15.
3. George Raudzens, ed., *Technology, Disease, and Colonial Conquest* (Boston: Brill Academic, 2003), xiv.
4. Quoted in Noble David Cook, *Born to Die: Disease and the New World Conquest* (Cambridge: Cambridge University Press, 1998), 202.
5. Quoted in Cook, 206.
6. Quoted in Charles C. Mann, *1491: New Revelations of the Americas before Columbus* (New York: Alfred A. Knopf, 2005), 56.
7. Geoffrey Parker, *Global Crisis* (New Haven, CT: Yale University Press, 2013), chap. 15.
8. Quoted in Charles C. Mann, *1493: Uncovering the New World Columbus Created* (New York: Alfred A. Knopf, 2011), 165.
9. Felipe Fernandez-Armesto, “Empires in Their Global Context,” in *The Atlantic in Global History*, edited by Jorge Canizares-Esguerra and Erik R. Seeman (Upper Saddle River, NJ: Prentice Hall, 2007), 105.
10. Quoted in Alejandro Lugo, *Fragmented Lives; Assembled Parts* (Austin: University of Texas Press, 2008), 53.
11. Quoted in Anthony Padgen, “Identity Formation in Spanish America,” in *Colonial Identity in the Atlantic World, 1500–1800*, edited by Nicholas Canny

and Anthony Padgen (Princeton, NJ: Princeton University Press, 1987), 56.

12. Quoted in James Lockhart and Stuart B. Schwartz, *Early Latin America* (Cambridge: Cambridge University Press, 1983), 206.

13. Mary Prince, *The History of Mary Prince* (1831; Project Gutenberg, 2006), <http://www.gutenberg.org/ebooks/17851>.

14. Kevin Reilly et al., eds., *Racism: A Global Reader* (Armonk, NY: M. E. Sharpe, 2003), 136–37.

15. Benjamin Wadsworth, *The Well-Ordered Family* (1712), 39.

16. Willard Sutherland, *Taming the Wild Fields: Colonization and Empire on the Russian Steppe* (Ithaca, NY: Cornell University Press, 2004), 223–24.

17. Quoted in Michael Khodarkovsky, *Russia's Steppe Frontier* (Bloomington: Indiana University Press, 2002), 216.

18. Khodarkovsky, 222.

19. Geoffrey Hosking, “The Freudian Frontier,” *Times Literary Supplement*, March 10, 1995, 27.

20. Peter Perdue, *China Marches West: The Qing Conquest of Central Eurasia* (Cambridge, MA: Harvard University Press, 2005), 10–11.

21. Quoted in P. Lewis, *Pirs, Shrines, and Pakistani Islam* (Rawalpindi, Pakistan: Christian Study Centre, 1985), 84.

22. Quoted in Stanley Wolpert, *A New History of India* (New York: Oxford University Press, 1993), 160.

23. Lewis Melville, *Lady Mary Wortley Montagu: Her Life and Letters* (Whitefish, MT: Kessinger, 2004), 88.

24. Jane I. Smith, “Islam and Christendom,” in *The Oxford History of Islam*, edited by John Esposito (Oxford: Oxford University Press, 1999), 342.

25. Charles Thornton Forester and F. H. Blackburne Daniell, *The Life and Letters of Ogier Ghiselin de Busbecq* (London: C. Kegan Paul, 1881), 1:405–6.

26. Jean Bodin, “The Rise and Fall of Commonwealths,” Chapter VII, Constitution Society, accessed February 21, 2012, http://www.constitution.org/bodin/bodin_4.htm.

Chapter 6

- [1.](#) Jacob Wheeler, “From Slave Post to Museum,” *Christian Science Monitor*, December 31, 2002.
- [2.](#) M. N. Pearson, ed., *Spices in the Indian Ocean World* (Aldershot, UK: Valorium, 1996), xv.
- [3.](#) Quoted in Paul Lunde, “The Coming of the Portuguese,” *Saudi Aramco World*, July/August 2005, 56.
- [4.](#) Quoted in Patricio N. Abinales and Donna J. Amoroso, *State and Society in the Philippines* (Lanham, MD: Rowman and Littlefield, 2005), 50.
- [5.](#) Quoted in Craig A. Lockard, *Southeast Asia in World History* (Oxford: Oxford University Press, 2009), 85.
- [6.](#) Anthony Reid, *Southeast Asia in the Age of Commerce, 1450–1680* (New Haven, CT: Yale University Press, 1993), 2:274, 290.
- [7.](#) Anthony Reid, *Charting the Shape of Early Modern Southeast Asia* (Chiang Mai, Thailand: Silkworm Books, 1999), 227.
- [8.](#) Quoted in Adam Clulow, “Like Lambs in Japan and Devils outside Their Land: Diplomacy, Violence, and Japanese Merchants in Southeast Asia,” *Journal of World History* 24, no. 2 (2013): 343.
- [9.](#) Kenneth Pomeranz and Steven Topik, *The World That Trade Created* (Armonk, NY: M. E. Sharpe, 2006), 28.
- [10.](#) Makrand Mehta, *Indian Merchants and Entrepreneurs in Historical Perspective* (Delhi: Academic Foundation, 1991), 54–58.
- [11.](#) Andre Gunder Frank, *ReOrient: Global Economy in the Asian Age* (Berkeley: University of California Press, 1998), 131.
- [12.](#) Quoted in Richard von Glahn, “Myth and Reality of China’s Seventeenth Century Monetary Crisis,” *Journal of Economic History* 56, no. 2 (1996): 132.

- [13](#). Quoted in Pomeranz and Topik, *The World That Trade Created*, 165.
- [14](#). Quoted in John Hemming, *The Conquest of the Inca* (New York: Harcourt, 1970), 372.
- [15](#). Dennis O. Flynn and Arturo Giraldez, "Born with a 'Silver Spoon,'" *Journal of World History* 6, no. 2 (1995): 210.
- [16](#). Quoted in Mark Elvin, *The Retreat of the Elephants* (New Haven, CT: Yale University Press, 2004), 37.
- [17](#). Quoted in Robert Marks, *The Origins of the Modern World* (Lanham, MD: Rowman and Littlefield, 2002), 81.
- [18](#). See John Richards, *The Endless Frontier* (Berkeley: University of California Press, 2003), pt. 4. Much of this section is drawn from this source.
- [19](#). Quoted in Elspeth M. Veale, *The English Fur Trade in the Later Middle Ages* (Oxford: Clarendon Press, 1966), 141.
- [20](#). Quoted in Herbert Milton Sylvester, *Indian Wars of New England* (Cleveland, 1910), 1:386.
- [21](#). Quoted in Timothy Brook, *Vermeer's Hat: The Seventeenth Century and the Dawn of the Global World* (London: Bloomsbury, 2008), 44.
- [22](#). Quoted in Richards, *Endless Frontier*, 499.
- [23](#). Richards, 504.
- [24](#). Quoted in Jeff Crane, *The Environment in American History* (New York: Routledge, 2015), 68.
- [25](#). Pamela McVay, *Envisioning Women in World History* (New York: McGraw-Hill, 2009), 86.
- [26](#). These figures derive from the Trans-Atlantic Slave Trade Database, accessed December 26, 2017, <http://www.slavevoyages.org/assessment/estimates>.

- [27](#). Quoted in Charles E. Curran, *Change in Official Catholic Moral Teaching* (Mahwah, NJ: Paulist Press, 2003), 67.
- [28](#). David Brion Davis, *Challenging the Boundaries of Slavery* (Cambridge, MA: Harvard University Press, 2003), 13.
- [29](#). Quoted in Bernard Lewis, *Race and Slavery in the Middle East* (New York: Oxford University Press, 1990), 52–53.
- [30](#). Audrey Smedley, *Race in North America* (Boulder, CO: Westview Press, 1993), 57.
- [31](#). Kevin Reilly et al., eds., *Racism: A Global Reader* (Armonk, NY: M. E. Sharpe, 2003), 131.
- [32](#). Quoted in Donald R. Wright, *The World and a Very Small Place in Africa* (Armonk, NY: M. E. Sharpe, 1997), 109–10.
- [33](#). John Thornton, *Africa and Africans in the Making of the Atlantic World* (Cambridge: Cambridge University Press, 1998), 72.
- [34](#). Thomas Phillips, “A Journal of a Voyage Made in the Hannibal of London in 1694,” in *Documents Illustrative of the History of the Slave Trade to America*, edited by Elizabeth Donnan (Washington, DC: Carnegie Institute, 1930), 399–410.
- [35](#). Erik Gilbert and Jonathan T. Reynolds, *Africa in World History* (Upper Saddle River, NJ: Pearson Educational, 2004), 160.
- [36](#). Anne Bailey, *African Voices in the Atlantic Slave Trade* (Boston: Beacon Press, 2005), 153–54.
- [37](#). This account is based largely on Thomas Bluett, *Some Memoirs of the Life of Job ...* (London, 1734), <http://docsouth.unc.edu/neh/bluett/bluett.html/>; and James T. Campbell, *Middle Passages* (New York: Penguin Books, 2007), 1–14.
- [38](#). Francis Moore, *Travels into the Inland Parts of Africa* (London, 1755), 146–47.

[39](#). James Grehan, "Smoking and 'Early Modern' Sociability: The Great Tobacco Debate in the Ottoman Middle East (Seventeenth to Eighteenth Centuries)," *American Historical Review* 111, no. 5 (2006): 1352–77.

[40](#). Edwards Forbes Robinson, *Coffee Houses in England* (London: Kegan, Paul, Trench, Trübner & Co., 1893), 163.

[41](#). Brook, *Vermeer's Hat*, 140.

Chapter 7

1. Andrew Rice, "Mission from Africa," *New York Times Magazine*, April 8, 2009; "African Missionaries Take Religion to the West," *Church Shift*, August 7, 2006, <http://www.churchshift.org/in-the-press/70-african-missionaries-take-religion-to-the-west>.
2. Quoted in Armin Siedlecki and Perry Brown, "Preachers and Printers," *Christian History*, Issue 118 (2016): 22.
3. Glenn J. Ames, *Vasco da Gama: Renaissance Crusader* (New York: Pearson/Longman, 2005), 50.
4. Quoted in Marysa Navarro et al., *Women in Latin America and the Caribbean* (Bloomington: Indiana University Press, 1999), 37.
5. Quoted in James Rinehart, *Apocalyptic Faith and Political Violence* (New York: Palgrave Macmillan, 2006), 42.
6. Quoted in Nicolas Griffiths, *The Cross and the Serpent* (Norman: University of Oklahoma Press, 1996), 263.
7. Richard M. Eaton, "Islamic History as Global History," in *Islamic and European Expansion*, edited by Michael Adas (Philadelphia: Temple University Press, 1993), 25.
8. Patricia Buckley Ebrey, ed. and trans., *Chinese Civilization: A Sourcebook* (New York: Free Press, 1993), 257.
9. Robert Bly and Jane Hirshfield, trans., *Mirabai: Ecstatic Poems* (Boston: Beacon Press, 2004), ix–xi.
10. Quoted in Steven Shapin, *The Scientific Revolution* (Chicago: University of Chicago Press, 1996), 66.
11. This section draws heavily on Toby E. Huff, *The Rise of Early Modern Science* (Cambridge: Cambridge University Press, 2003), 48, 52, 76.
12. Huff, *Rise of Early Modern Science*, 339.

13. Huff, 76.

14. Jerome Cardano, *The Book of My Life*, translated by Jean Stoner (London: J. M. Dent, 1931), 189.

15. Quoted in Shapin, *Scientific Revolution*, 28.

16. Quoted in Shapin, 61.

17. Quoted in Andrew Lossky, *The Seventeenth Century: Sources in Western Civilization* (New York: Free Press, 1967), 72.

18. Quoted in Shapin, *Scientific Revolution*, 33.

19. Quoted in Shapin, 68.

20. For this observation, see Clifford R. Backman, *The Cultures of the West: A History* (Oxford: Oxford University Press, 2013), 473.

21. Pope John Paul II, "Faith Can Never Conflict with Reason," *L'Osservatore Romano*, November 4, 1992.

22. Quoted in Lossky, *Seventeenth Century*, 88.

23. David C. Lindberg and Ronald L. Numbers, "Beyond War and Peace: A Reappraisal of the Encounter between Christianity and Science," *Perspectives on Science and Christian Faith* 39, no. 3 (1987): 140–49.

24. H. S. Thayer, ed., *Newton's Philosophy of Nature: Selections from His Writings* (New York: Hafner Library of Classics, 1953), 42.

25. Immanuel Kant, "What Is Enlightenment?" translated by Peter Gay, in *Introduction to Contemporary Civilization in the West* (New York: Columbia University Press, 1954), 1071.

26. Voltaire, *Treatise on Tolerance* (1763), chap. 22,
<http://www.constitution.org/volt/tolerance.htm>.

27. Quoted in Margaret C. Jacob, *The Enlightenment* (Boston: Bedford/St. Martin's, 2001), 103.

[28](#). Quoted in Karen Offen, *European Feminisms, 1700–1950* (Stanford, CA: Stanford University Press, 2000), 39.

[29](#). Quoted in Toby E. Huff, *Intellectual Curiosity and the Scientific Revolution* (Cambridge: Cambridge University Press, 2010), 48.

[30](#). Joanna Waley-Cohen, *The Sextants of Beijing* (New York: W. W. Norton, 1999), 105–14.

[31](#). Benjamin A. Elman, *On Their Own Terms: Science in China, 1550–1900* (Cambridge, MA: Harvard University Press, 2005).

[32](#). Quoted in David R. Ringrose, *Expansion and Global Interaction, 1200–1700* (New York: Longman, 2001), 188.

[33](#). Gauvin Alexander Bailey, *Art on the Jesuit Missions in Asia and Latin America* (Toronto: University of Toronto Press, 1999), 102–4.

[34](#). John W. O'Malley et al., *The Jesuits* (Toronto: University of Toronto Press, 1999), 381.

Part 3

1. William H. McNeill, “*The Rise of the West after 25 Years,*” *Journal of World History* 1, no. 1 (1990): 7.

Chapter 8

1. Quoted in Keith M. Baker, “A World Transformed,” *Wilson Quarterly* (Summer 1989): 37.
2. Quoted in Thomas Benjamin et al., *The Atlantic World in the Age of Empire* (Boston: Houghton Mifflin, 2001), 205.
3. Quoted in Jack P. Greene, “The American Revolution,” *American Historical Review* 105, no. 1 (2000): 96–97.
4. Quoted in Greene, “American Revolution,” 102.
5. Quoted in Susan Dunn, *Sister Revolutions* (New York: Faber and Faber, 1999), 11, 12.
6. Quoted in Dunn, *Sister Revolutions*, 9.
7. Quoted in Lynn Hunt et al., *The Making of the West* (Boston: Bedford/St. Martin’s, 2003), 625.
8. Quoted in Lynn Hunt, ed., *The French Revolution and Human Rights* (Boston: Bedford, 1996), 123.
9. Bonnie S. Anderson and Judith P. Zinsser, *A History of Their Own* (New York: Harper and Row, 1988), 283.
10. Hunt, *French Revolution*, 29.
11. From James Leith, “Music for Mass Persuasion during the Terror,” copyright James A. Leith, Queen’s University Kingston.
12. Franklin W. Knight, “The Haitian Revolution,” *American Historical Review* 105, no. 1 (2000): 103.
13. Quoted in David P. Geggus, *Haitian Revolutionary Studies* (Bloomington: Indiana University Press, 2002), 27.

- [14](#). John Charles Chasteen, *Born in Blood and Fire* (New York: W. W. Norton, 2006), 103.
- [15](#). Peter Winn, *Americas: The Changing Face of Latin America and the Caribbean* (Berkeley: University of California Press, 2006), 83.
- [16](#). Quoted in Thomas E. Skidmore and Peter H. Smith, *Modern Latin America* (New York: Oxford University Press, 2001), 33.
- [17](#). Quoted in David Armitage and Sanjay Subrahmanyam, eds., *The Age of Revolutions in Global Context, c. 1760–1840* (New York: Palgrave Macmillan, 2010), xxiii.
- [18](#). James Walvin, “The Public Campaign in England against Slavery,” in *The Abolition of the Atlantic Slave Trade*, edited by David Eltis and James Walvin (Madison: University of Wisconsin Press, 1981), 76.
- [19](#). Michael Craton, “Slave Revolts and the End of Slavery,” in *The Atlantic Slave Trade*, edited by David Northrup (Boston: Houghton Mifflin, 2002), 200.
- [20](#). Joseph Dupuis, *Journal of a Residence in Ashantee* (London: Henry Colburn, 1824), 162–64.
- [21](#). Eric Foner, *Nothing but Freedom* (Baton Rouge: Louisiana State University Press, 1983).
- [22](#). Quoted in Daniel Moran and Arthur Waldron, eds., *The People in Arms: Military Myth and National Mobilization since the French Revolution* (Cambridge: Cambridge University Press, 2003), 14.
- [23](#). Barbara Winslow, “Feminist Movements: Gender and Sexual Equality,” in *A Companion to Gender History*, edited by Teresa A. Meade and Merry E. Wiesner-Hanks (London: Blackwell, 2004), 186.
- [24](#). Quoted in Claire G. Moses, *French Feminism in the Nineteenth Century* (Albany: SUNY Press, 1984), 135.
- [25](#). Raden Adjeng Kartini, *Letters of a Javanese Princess* (New York: W. W. Norton, 1964). Unless otherwise noted, all quotes come from this source.

[26](#). Quoted in Jooste Cote, "Raden Ajeng Kartini," in *Gender, Colonialism and Education*, edited by Joyce Goodman and Jayne Martin (London: Woburn Press, 2002), 204.

Chapter 9

1. http://news.xinhuanet.com/english/2017-06/05/c_136342098.htm.
2. <https://citifmonline.com/2017/06/07/webster-university-holds-public-lecture-on-africa-china-relations/>.
3. Edmund Burke III and Kenneth Pomeranz, eds., *The Environment and World History* (Berkeley: University of California Press, 2009), 41.
4. Gregory T. Cushman, *Guano and the Opening of the Pacific World* (Cambridge: Cambridge University Press, 2013), chaps. 1–3.
5. Ricardo Duchesne, *The Uniqueness of Western Civilization* (Leiden: Brill, 2011).
6. Eric Jones, *The European Miracle: Environments, Economics and Geopolitics in the History of Europe and Asia* (Cambridge: Cambridge University Press, 1981).
7. Kenneth Pomeranz, *The Great Divergence* (Princeton: Princeton University Press, 2000); Pier Vries, “Are Coal and Colonies Really Crucial?” *Journal of World History* 12 (2001): 411.
8. Peter Stearns, *The Industrial Revolution in World History*, 3rd ed. (Boulder, CO: Westview, 2007), 47.
9. Eric Hopkins, *Industrialization and Society* (London: Routledge, 2000), 2.
10. Joel Mokyr, *The Lever of Riches* (New York: Oxford University Press, 1990), 81.
11. Eric Hobsbawm, *Industry and Empire* (New York: New Press, 1999), 58. This section draws heavily on Hobsbawm’s celebrated account of British industrialization.
12. Samuel Smiles, *Thrift* (London: John Murray, 1875), 30–40.

- [13.](#) Quoted in Bonnie S. Anderson and Judith P. Zinsser, *A History of Their Own* (New York: Harper and Row, 1988), 2:131.
- [14.](#) Much of this feature draws from E. P. Thompson, *The Making of the English Working Class* (New York: Vintage Books, 1966).
- [15.](#) Hobsbawm, *Industry and Empire*, 65.
- [16.](#) Peter Stearns and John H. Hinshaw, *Companion to the Industrial Revolution* (Santa Barbara, CA: ABC-CLIO, 1996), 150.
- [17.](#) Quoted in Herbert Vere Evatt, *The Tolpuddle Martyrs* (Sydney: Sydney University Press, 2009), 49.
- [18.](#) Hobsbawm, *Industry and Empire*, 171.
- [19.](#) Dirk Hoeder, *Cultures in Contact* (Durham, NC: Duke University Press, 2002), 331–32.
- [20.](#) Carl Guarneri, *America in the World* (Boston: McGraw-Hill, 2007), 180.
- [21.](#) Quoted in Hoeder, *Cultures in Contact*, 318.
- [22.](#) John Charles Chasteen, *Born in Blood and Fire* (New York: W. W. Norton, 2006), 181.
- [23.](#) Peter Bakewell, *A History of Latin America* (Oxford: Blackwell, 1997), 425.
- [24.](#) Michael Adas, *Machines as the Measure of Men* (Ithaca, NY: Cornell University Press, 1990).

Chapter 10

1. Norimitsu Onishi, “A Colonial-Era Wound Opens in Namibia,” *New York Times*, January 21, 2017, accessed July 30, 2017, <https://www.nytimes.com/2017/01/21/world/africa/namibia-germany-colonial.html>.
2. Quoted in Heinz Gollwitzer, *Europe in the Age of Imperialism* (London: Thames and Hudson, 1969), 136.
3. Quoted in Steven Roger Fischer, *A History of the Pacific Islands* (New York: Palgrave Macmillan, 2013), 112.
4. Charles Griffith, *The Present State and Prospects of the Port Phillip District ...* (Dublin: William Curry and Company, 1845), 169.
5. Robert Knox, *Races of Man* (Philadelphia: Lea and Blanchard, 1850), v.
6. Quoted in Ralph Austen, ed., *Modern Imperialism* (Lexington, MA: D. C. Heath, 1969), 70–73.
7. Mike Davis, *Late Victorian Holocausts: El Niño Famines and the Making of the Third World* (New York: Verso, 2001), 12.
8. Quoted in John Iliffe, *Africans: The History of a Continent* (Cambridge: Cambridge University Press, 1995), 191.
9. Quoted in Nicholas Tarling, “The Establishment of Colonial Regimes,” in *The Cambridge History of Southeast Asia*, edited by Nicholas Tarling (Cambridge: Cambridge University Press, 1992), 2:76.
10. R. Meinertzhagen, *Kenya Diary* (London: Oliver and Boyd, 1957), 51–52.
11. Mrinalini Sinha, *Colonial Masculinity* (Manchester: Manchester University Press, 1995), 35; Jane Burbank and Frederick Cooper, *Empires in World History* (Princeton, NJ: Princeton University Press, 2010), 308–9.
12. Nupur Chaudhuri, “Clash of Cultures,” in *A Companion to Gender History*, edited by Teresa A. Meade and Merry E. Wiesner-Hanks (London: Blackwell,

2004), 437.

[13](#). Quoted in Donald R. Wright, *The World and a Very Small Place in Africa* (Armonk, NY: M. E. Sharpe, 2004), 170.

[14](#). Quoted in Scott B. Cook, *Colonial Encounters in the Age of High Imperialism* (New York: HarperCollins, 1996), 53.

[15](#). D. R. SarDesai, *Southeast Asia: Past and Present* (Boulder, CO: Westview Press, 1997), 95–98.

[16](#). Quoted in G. C. K. Gwassa and John Iliffe, *Records of the Maji Maji Rising* (Nairobi: East African, 1967), 1:4–5.

[17](#). Quoted in Basil Davidson, *Modern Africa* (London: Longman, 1983), 79, 81.

[18](#). This section draws heavily on Margaret Jean Hay and Sharon Stichter, eds., *African Women South of the Sahara* (London: Longman, 1984), especially chaps. 1–5.

[19](#). Quoted in Robert A. Levine, “Sex Roles and Economic Change in Africa,” in *Black Africa*, edited by John Middleton (London: Macmillan, 1970), 178.

[20](#). Quoted in Davis, *Late Victorian Holocausts*, 37.

[21](#). Josiah Kariuki, *Mau Mau Detainee* (London: Oxford University Press, 1963), 5.

[22](#). Quoted in Harry Benda and John Larkin, *The World of Southeast Asia* (New York: Harper and Row, 1967), 182–85.

[23](#). Quoted in William Theodore de Bary, *Sources of Indian Tradition* (New York: Columbia University Press, 1958), 619.

[24](#). Quoted in Edward W. Smith, *Aggrey of Africa* (London: SCM Press, 1929).

[25](#). Robert Strayer, *The Making of Mission Communities in East Africa* (London: Heinemann, 1978), 137.

[26](#). Strayer, *The Making of Mission Communities*, 139.

[27.](#) C. A. Bayly, *The Birth of the Modern World* (Oxford: Blackwell, 2004), 343.

[28.](#) Unless otherwise noted, this essay and all the quotes derive from Philip Goldberg, *American Vedas* (New York: Harmony Books, 2010), 47–66; and Diana L. Eck, *A New Religious America* (New York: HarperCollins, 2001), 94–104.

[29.](#) Nirad Chaudhuri, *Autobiography of an Unknown Indian* (London: John Farquharson, 1968), 229.

[30.](#) Quoted in William Theodore de Bary, *Sources of Indian Tradition* (New York: Columbia University Press, 1958), 652.

[31.](#) Edward Blyden, *Christianity, Islam, and the Negro Race* (Edinburgh: Edinburgh University Press, 1967), 124.

[32.](#) John Iliffe, *A Modern History of Tanganyika* (Cambridge: Cambridge University Press, 1979), 324.

Chapter 11

1. Xi Jinping, "Xi Jinping: UN Climate Deal 'Must Not Be Derailed,'" *Climate Home News*, January 19, 2017, <http://www.climatechangenews.com/2017/01/19/xi-jinping-un-climate-deal-must-not-be-derailed/>.
2. Dun J. Li, ed., *China in Transition, 1517–1911* (New York: Van Nostrand Reinhold, 1969), 112.
3. Quoted in Jonathan D. Spence, *The Search for Modern China* (New York: W. W. Norton, 1999), 169.
4. Quoted in Vincent Shih, *The Taiping Ideology: Its Sources, Interpretations, and Influences* (Seattle: University of Washington Press, 1967), 73.
5. Barbara Hodgson, *Opium: A Portrait of the Heavenly Demon* (San Francisco: Chronicle Books, 1999), 32.
6. This account of Lin Zexu draws from Jonathan D. Spence, *The Search for Modern China* (New York: W. W. Norton, 1999); and Arthur Waley, *The Opium War through Chinese Eyes* (London: George Allen and Unwin, 1968).
7. Quoted in Teng Ssu and John K. Fairbanks, eds. and trans., *China's Response to the West* (New York: Atheneum, 1963), 69.
8. Quoted in Magali Morsy, *North Africa: 1800–1900* (London: Longman, 1984), 79.
9. Quoted in M. Sukru Hanioglu, *The Young Turks in Opposition* (New York: Oxford University Press, 1995), 17.
10. Marius B. Jansen, *The Making of Modern Japan* (Cambridge, MA: Harvard University Press, 2002), 33.
11. Quoted in Carol Gluck, "Themes in Japanese History," in *Asia in Western and World History*, edited by Ainslie T. Embree and Carol Gluck (Armonk, NY: M. E. Sharpe, 1997), 754.

[12](#). Quoted in S. Hanley and K. Yamamura, *Economic and Demographic Change in Pre-Industrial Japan* (Princeton, NJ: Princeton University Press, 1977), 88–90.

[13](#). Quoted in Harold Bolitho, “The Tempo Crisis,” in *The Cambridge History of Japan*, vol. 5, *The Nineteenth Century*, edited by Marius B. Jansen (Cambridge: Cambridge University Press, 1989), 230.

[14](#). Kenneth Henshall, *A History of Japan* (New York: Palgrave, 2004), 67.

[15](#). Quoted in James L. McClain, *Japan: A Modern History* (New York: W. W. Norton, 2002), 177.

[16](#). Kaoru Sugihara, “Global Industrialization: A Multipolar Perspective,” in *The Cambridge World History* (Cambridge: Cambridge University Press, 2015), 7:117.

[17](#). Quoted in Renée Worringer, *Ottomans Imagining Japan* (New York: Palgrave Macmillan, 2014), 59.

Part 4

1. David Christian et al., *Big History* (New York: McGraw-Hill, 2014), 283.
2. William McNeill, “*The Rise of the West after 25 Years,*” *Journal of World History* 1, no. 1 (1990): 2.

Chapter 12

1. UN Secretary General, “Remarks to General Assembly ...,” July 8, 2014, <https://www.un.org/sg/en/content/sg/speeches/2014-07-08/remarks-general-assembly-commemoration-100th-anniversary-outbreak>; meeting of the Valdai Discussion Club, October 19, 2017, <http://en.kremlin.ru/events/president/news/55882>.
2. Quoted in John Keegan, *The First World War* (New York: Vintage Books, 1998), 3.
3. Stanley Payne, *History of Fascism, 1914–1945* (Madison: University of Wisconsin Press, 1995), 208.
4. Quoted in Claudia Koonz, *Mothers in the Fatherland* (New York: St. Martin’s Press, 1987), 75.
5. James L. McClain, *Japan: A Modern History* (New York: W. W. Norton, 2002), 414.
6. Quoted in Marius B. Jansen, *The Making of Modern Japan* (Cambridge, MA: Harvard University Press, 2000), 607.
7. Quoted in Jansen, 639.
8. Quoted in Robert Jungk, *Brighter Than a Thousand Suns: A Personal History of the Atomic Scientists* (New York: Harcourt Brace, 1958), 201.
9. Quoted in Merry E. Wiesner-Hanks et al., *Discovering the Global Past*, 3rd ed. (Boston: Houghton Mifflin, 2007), 422.
10. Quoted in Exordio Blog, “Draft shows that in the UN survivor of the atomic bomb tended bridges over political differences,” <http://www.exordio.com/blog/biografias/borrador-muestra-que-en-la-onu-sobreviviente-de-la-bomba-atmica-tendio-puentes-sobre-diferencias-politicas.html#axzz53Qipu8CG>.

[11](#). Adam Gopnik, “The Big One: Historians Rethink the War to End All Wars,” *New Yorker*, August 23, 2004, 78.

[12](#). Benito Mussolini, *The Political and Social Doctrine of Fascism* (London: Hogarth Press, 1933), 25.

[13](#). Quoted in Christopher Kelly, *The Roman Empire* (Oxford: Oxford University Press, 2006), 124.

Chapter 13

1. Aaron Yakinyebi, “South Africa Celebrates ...,” *International Business Times*, May 2, 2014, <http://www.ibtimes.co.uk/south-africa-celebrates-20th-anniversary-since-end-apartheid-1446321>.
2. NPR, “South Africa Celebrates ...,” April 27, 2014, <http://www.npr.org/sections/thetwo-way/2014/04/27/307427490/south-africa-marks-20-years-of-democracy>.
3. Quoted in John L. Gaddis, *The Cold War: A New History* (New York: Penguin Press, 2005), 57.
4. Quoted in Dean Rusk, *As I Saw It* (New York: Norton, 1990), 245.
5. Quoted in Frank Mankiewicz and Kirby Jones, *With Fidel: A Portrait of Castro and Cuba* (New York: Ballantine Books, 1976), 83.
6. Quoted in Paul Mason, *Cuba* (New York: Marshall Cavendish, 2010), 14.
7. Quoted in Peter Roman, *People’s Power: Cuba’s Experience with Representative Government* (Lanham, MD: Rowman and Littlefield, 2003), 63.
8. Ronald Steel, *Pax Americana* (New York: Viking Press, 1970), 254.
9. Quoted in Craig A. Lockard, *Southeast Asia in World History* (Oxford: Oxford University Press, 2009), 138–39.
10. Quoted in Stanley Wolpert, *A New History of India* (Oxford: Oxford University Press, 1993), 331.
11. Quoted in J. D. Legge, *Sukarno: A Political Biography* (New York: Praeger, 1972), 341.
12. Deng Xiaoping, “The Necessity of Upholding the Four Cardinal Principles in the Drive for the Four Modernizations,” in *Major Documents of the People’s Republic of China* (Beijing: Foreign Language Press, 1991), 54.

[13](#). Quoted in Abraham Brumberg, *Chronicle of a Revolution* (New York: Pantheon Books, 1990), 225–26.

Chapter 14

1. "Put Yourself in My Shoes," United Nations Office on Drugs and Crime, <http://www.unodc.org/unodc/en/frontpage/2012/November/put-yourself-in-my-in-my-shoes-a-human-trafficking-victim-speaks-out.html>.
2. Climate and Migration Coalition, "Moving Stories: Indonesia," September 26, 2013, <http://climatemigration.org.uk/moving-stories-indonesia/>.
3. <http://www.gereports.com/post/77131235083/jet-engine-bracket-from-indonesia-wins-3d-printing/>.
4. International Energy Agency, "World Energy Outlook," 2015, <http://www.worldenergyoutlook.org/resources/energydevelopment/energyaccessdatabase/>; The World Bank, "World Development Indicators," <http://databank.worldbank.org/data/reports.aspx?source=2&series=EG.ELC.ACCS.ZS&country=>.
5. Vaclav Smil, *Transforming the Twentieth Century* (New York: Oxford University Press, 2006), 2:266.
6. Douglas Brinkley, *Wheels for the World* (New York: Viking, 2003), 118.
7. Maja Adena et al., "Radio and the Rise of the Nazis in Pre-War Germany," *The Quarterly Journal of Economics* 130, no. 4 (2015): 2.
8. Jason Hickel, "Global Inequality May Be Much Worse Than We Think," *The Guardian*, April 8, 2016.
9. The World Bank, "Life Expectancy at Birth," <http://data.worldbank.org/indicator/SP.DYN.LE00.IN>.
10. Charles Bright and Michael Geyer, "Benchmarks of Globalization," in *A Companion to World History*, edited by Douglas Northrup (New York: Wiley-Blackwell, 2012), 290.
11. Jeffrey Frieden, *Global Capitalism* (New York: W. W. Norton, 2006), 476.

12. “Gross World Product, 1950–2009,” in *World on the Edge*, by Lester R. Brown (New York: W. W. Norton, 2011).
13. Branko Milanovic, “Global Income Inequality: What It Is and Why It Matters,” United Nations Department of Economic and Social Affairs, 2006, 9, www.un.org/esa/desa/papers/2006/wp26_2006.pdf.
14. Quoted in Frieden, *Global Capitalism*, 459.
15. Eric Hobsbawm, *The Age of Extremes: A History of the World, 1914–1991* (New York: Vintage, 1996), 289, 290, 292.
16. John Vidal, “Hi-Tech Agriculture Is Freeing the Farmer from His Fields,” *The Guardian*, October 20, 2015, accessed February 4, 2017, <https://www.theguardian.com/environment/2015/oct/20/hi-tech-agriculture-is-freeing-farmer-from-his-fields>.
17. Amy Clark, “Is NAFTA Good for Mexico’s Farmers?” CBS Evening News, July 1, 2006, accessed February 4, 2017, <http://www.cbsnews.com/news/is-nafta-good-for-mexicos-farmers/>.
18. Merry Wiesner-Hanks, *The Concise History of the World* (Cambridge: Cambridge University Press, 2015), 308.
19. Binyamin Appelbaum, “Perils of Globalization When Factories Close and Towns Struggle,” *New York Times*, May 17, 2015, accessed February 8, 2017, https://www.nytimes.com/2015/05/18/business/a-decade-later-loss-of-maytag-factory-still-resonates.html?_r=0.
20. The Organisation for Economic Co-operation and Development (OECD) defined middle class as living in a household with a daily per capita income of between 10 and 100 U.S. dollars; Homi Kharas, *The Emerging Middle Class in Developing Countries*, Working Paper No. 285 (Paris: OECD, 2009), 6.
21. Studs Terkel, *The Great Divide: Second Thoughts on the American Dream* (New York: Pantheon, 1988), 175.
22. Norimitsu Onishi, “Nigeria Goes to the Mall,” *New York Times*, January 5, 2016.

23. Chrystia Freeland, "The Rise of the New Global Elite," *The Atlantic*, January/February 2011, accessed February 4, 2017, <https://www.theatlantic.com/magazine/archive/2011/01/the-rise-of-the-new-global-elite/308343/>.
24. Quoted in Chrystia Freeland, *Plutocrats: The Rise of the New Global Super-Rich and the Fall of Everyone Else* (New York: Penguin, 2012), 59.
25. Tim Samuels, "Africa Goes Hardcore," *The Guardian*, August 30, 2009.
26. "Global Views on Premarital Sex 2013," Statista, <https://www.statista.com/statistics/297288/global-views-on-premarital-sex/>.
27. Quoted in Patrick B. Kinross, *Ataturk: A Biography of Mustafa Kemal* (New York: Morrow, 1965), 390.
28. Barbara Engel and Anastasia Posadskaya-Vanderbeck, eds., *A Revolution of Their Own* (Boulder, CO: Westview Press, 1998), 17–46.
29. Quoted in Sarah Shaver Hughes and Brady Hughes, *Women in World History* (Armonk, NY: M. E. Sharpe, 1997), 2:268.
30. Quoted in Wilhelmina Oduol and Wanjiku Mukabi Kabira, "The Mother of Warriors and Her Daughters: The Women's Movement in Kenya," in *Global Feminisms since 1945*, edited by Bonnie G. Smith (London: Routledge, 2000), 111.
31. Phyllis Schlafly, *The Power of the Christian Woman* (Cincinnati: Standard Publishers, 1981), 117.

Chapter 15

1. BBC, "Chad Urban Migrant's Story," http://news.bbc.co.uk/2/shared/spl/hi/picture_gallery/06/africa_chad_urban_migrant0s_story/html/2.stm.
2. J. R. McNeill, "Energy, Population and Environmental Change since 1750," in J. R. McNeill and Kenneth Pomeranz, *The Cambridge World History* (Cambridge: Cambridge University Press, 2015), vol. 7, part 1, pp. 63–67.
3. World Bank, "Death Rate, Crude," <http://data.worldbank.org/indicator/SP.DYN.CDRT.IN>.
4. David Clark, *Urban World/Global City* (London: Routledge, 1996), 1.
5. Michael H. Hunt, *The World Transformed: 1945 to the Present*, 2nd ed. (New York: Oxford University Press, 2016), 443.
6. Gareth McLean, "Where We're Headed," *The Guardian*, April 1, 2006.
7. <https://kanere.org/2016/12/31/quotes-of-the-month-for-august-october-december-edition>, accessed January 20, 2018.
8. Lizzy Davis, "The Young French Women Fighting to Defend the Full Face Veil," *The Guardian*, January 31, 2010.
9. Jose C. Moya and Adam McKeown, *World Migration in the Long Twentieth Century* (Washington, DC: American Historical Association, 2011), 39.
10. <http://www.pbs.org/wgbh/americanexperience/features/primary-resources/influenza-letter/>.
11. Quoted in John J. Simon, "Aime F. Cesaire: The Clarity of Struggle," *Monthly Review* 60 (2008): 2.
12. *Sayings of Ayatollah Khomeini* (New York: Bantam Books, 1980), 4.
13. Pew Research Center, "America's Changing Religious Landscape," 2015, <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.

14. Karen Armstrong, *The Battle for God* (New York: Alfred A. Knopf, 2000), xi.

15. Quoted in John Esposito, *Unholy War* (Oxford: Oxford University Press, 2002), 63.

16. “Muslim Dolls Tackle ‘Wanton’ Barbie,” BBC News, March 5, 2002, http://news.bbc.co.uk/2/hi/middle_east/1856558.stm.

17. Quoted in Katherine Zoepf, “Barbie Pushed Aside in Mideast Cultural Shift. Little Girls Obsessed with Fulla in Scarf,” *International Herald Tribune*, September 22, 2005, 2. The passages concerning Fulla are largely drawn from this article.

18. Quoted in John Esposito and John Voll, *Makers of Contemporary Islam* (New York: Oxford University Press, 2001), 193.

19. J. R. McNeill, *Something New under the Sun* (New York: W. W. Norton, 2001), 3–4.

20. Ker Than, “The Atomic Age Ushered In the Anthropocene, Scientists Say,” *Smithsonian.com*, January 7, 2016, <http://www.smithsonianmag.com/science-nature/scientists-anthropocene-officially-thing-180957742/>.

21. Johan Rockstrom et al., *Big World, Small Planet* (New Haven, CT: Yale University Press, 2015), 33.

22. This section draws heavily on the work of John McNeill, a leading environmental historian. See McNeill, “Energy, Population,” 72–77; and McNeill, *Something New*.

23. George J. Gilboy and Eric Heginbotham, “The Latin Americanization of China,” *Current History*, September 2004, 258.

24. “Sixth Wildlife Mass Extinction May Happen in 2020, Experts Say,” *Nature World News*, November 27, 2016, <http://www.natureworldnews.com/articles/30805/20161027/year-2020-era-wildlife-mass-extinction.htm>.

25. Hywel Griffith, "Great Barrier Reef Suffered Worst Bleaching on Record in 2016, Report Finds," *BBC News*, November 28, 2016, <http://www.bbc.com/news/world-australia-38127320>.

26. See Ramachandra Guha, *Environmentalism: A Global History* (New York: Longmans, 2000).

27. Quoted in Guha, 14.

28. Quoted in Guha, 50, 53.

29. Quoted in Shiraz Sidhva, "Saving the Planet: Imperialism in a Green Garb," *UNESCO Courier*, April 2001, 41–43.

30. Quoted in Jane Lampman, "Sufism May Be Powerful Antidote to Islamic Extremism," *Christian Science Monitor*, December 5, 2007.

31. Saira Khan, "Why I, as a British Muslim Woman, Want the Burkha Banned from Our Streets," *Daily Mail*, June 24, 2009.

32. Peter Allen, "Burka Ban," [Daily Mail.com](http://DailyMail.com), April 11, 2011.

Acknowledgments

Chapter 1

Excerpt beginning “A tumbled confusion” from Mark Elvin, *The Retreat of the Elephants* (New Haven, CT: Yale University Press, 2004). Copyright © 2004 by Mark Elvin. Used by permission of Yale University Press.

Source 1.4A: Li Po, “Zazen on Ching-t’ing Mountain” from *Crossing the Yellow River: Three Hundred Poems from the Chinese*, translated by Sam Hamill. Copyright © 2000 by Sam Hamill. Reprinted with the permission of The Permissions Company, Inc., on behalf of Tiger Bark Press, www.tigerbarkpress.com.

Source 1.4B: Li Po, “Drinking Alone with the Moon,” from *The Jade Mountain*. Print usage: Translated by Witter Bynner, translation copyright © 1929, renewed 1957 by Penguin Random House LLC. Used by permission of Alfred A. Knopf, an imprint of the Knopf Doubleday Publishing Group, a division of Penguin Random House LLC. All rights reserved. Any third party use of this material, outside of this publication, is prohibited. Interested parties must apply directly to Penguin Random House LLC for permission. Electronic usage: Translated by Witter Bynner, translation copyright © 1929, renewed 1957 by Penguin Random House LLC. Used by permission of the Witter Bynner Foundation.

Source 1.4C: Wang Wei, “My Retreat at Mount Zhongnan,” from *The Jade Mountain*. Print usage: Translated by Witter Bynner, translation copyright © 1929, renewed 1957 by Penguin

Random House LLC. Used by permission of Alfred A. Knopf, an imprint of the Knopf Doubleday Publishing Group, a division of Penguin Random House LLC. All rights reserved. Any third party use of this material, outside of this publication, is prohibited. Interested parties must apply directly to Penguin Random House LLC for permission. Electronic usage: Translated by Witter Bynner, translation copyright © 1929, renewed 1957 by Penguin Random House LLC. Used by permission of the Witter Bynner Foundation.

Source 1.4D: Du Fu, “A View of Taishan,” from *The Jade Mountain*. Print usage: Translated by Witter Bynner, translation copyright © 1929, renewed 1957 by Penguin Random House LLC. Used by permission of Alfred A. Knopf, an imprint of the Knopf Doubleday Publishing Group, a division of Penguin Random House LLC. All rights reserved. Any third party use of this material, outside of this publication, is prohibited. Interested parties must apply directly to Penguin Random House LLC for permission. Electronic usage: Translated by Witter Bynner, translation copyright © 1929, renewed 1957 by Penguin Random House LLC. Used by permission of the Witter Bynner Foundation.

Chapter 2

Source 2.5: From Norman Housely, *Documents of the Later Crusades, 1274–1580*, published 1996 by St. Martin's Press, reproduced with permission of Palgrave Macmillan.

Chapter 3

Source 3.2: Ma Huan, *Ying-Yai Sheng-Lan — The Overall Survey of the Ocean Shores* (1433). Translated by Ch'eng Chun (London: Hakluyt Society, 1970), pp. 138, 140–141, 143, 145. Used with permission of David Higham on behalf of Hakluyt Society.

Chapter 4

Source 4.1B: From Paul Kahn, *The Secret History of the Mongols: The Origins of Chingis Khan* (San Francisco: North Point Press, 1984). Copyright © 1984 by Paul Kahn. Reprinted by permission of the author.

Chapter 5

Source 5.3A: From *Louis XIV* by Robert Campbell. Copyright © 1993 Taylor and Francis. Reproduced by permission of Taylor & Francis Books UK.

Source 5.4: From *Incas of Pedro de Cieza de Leon*, by Pedro de Cieza de Leon. Reproduced with permission of University of Oklahoma Press in the format Republish in a book via Copyright Clearance Center.

Chapter 6

Excerpt beginning “Rarer, too, their timber grew” from Mark Elvin, *The Retreat of the Elephants* (New Haven, CT: Yale University Press, 2004). Copyright © 2004 by Mark Elvin. Used by permission of Yale University Press.

Source 6.7: From *Vermeer’s Hat: The Seventeenth Century and the Dawn of the Global World*, by Timothy Brook. Copyright © 2008 by Timothy Brook. Bloomsbury Press, an imprint of Bloomsbury Publishing Inc. Used by permission of Bloomsbury Publishing and Penguin Canada, a division of Penguin Random House Canada Limited.

Chapter 7

Excerpt beginning “What I paid” from *Mirabai*, translated by Robert Bly and Jane Hirshfield. Copyright © 2004 by Robert Bly and Jane Hirshfield. Reprinted by permission of Beacon Press, Boston.

Source 7.2: From *Book of Chilam Balam of Chumayel* by University of Oklahoma Press. Reproduced with permission of University of Oklahoma Press in the format Republish in a book via Copyright Clearance Center.

Chapter 11

Source 11.1: From *Sources of Chinese Tradition: From 1600*

Through the Twentieth Century, edited by Wm. Theodore de Bary and Richard J. Lufrano. Reproduced with permission of Columbia University Press in the format Republish in a book via Copyright Clearance Center.

Source 11.2: From *Sources of Chinese Tradition: From 1600*

Through the Twentieth Century, edited by Wm. Theodore de Bary and Richard J. Lufrano. Reproduced with permission of Columbia University Press in the format Republish in a book via Copyright Clearance Center.

Chapter 13

Source 13.1: From *Fanshen: A Documentary of Revolution in a Chinese Village*, by William Hinton. Reproduced with permission of Monthly Review Press in the format Republish in a book via Copyright Clearance Center.

Chapter 14

Source 14.2: From Zillah R. Eisenstein, ed., *Capitalist Patriarchy and the Case for Socialist Feminism* (New York: Monthly Review Press, 1979). Used by permission of Zillah Eisenstein.

Chapter 15

Source 15.5: From Kabir Helminski, “Islam and Human Values,” unpublished pamphlet, 2009. Used by permission of the author.

Index

A Note about the Index: Names of individuals are in **boldface**.

Letters in parentheses following pages refer to the following:

(d) documents in the docutext portion of the book

(v) visual sources in the docutext portion of the book

(i) illustrations, including photographs and artifacts

(f) figures, including charts and graphs

(m) maps

(t) tables

A

Abbasid caliphate, [63–64](#), [130](#)

 Mongols and, [159](#)

 Ottomans and, [65](#)

 paper in, [132](#)

 Silk Road trade and, [111](#)

abbess, [80](#)

Abd al-Hamid II (Ottomans), [496–497](#)

Abd al-Rahman al-Jabarti, [493](#)

Abd al-Rahman III, [68](#)

Abkhazians, [606](#)

abolition, [359](#), [363–366](#), [364\(i\)](#), [371](#)

Aboriginal Australians, [8](#)

 disease and, [443](#)

abortion rights, [546](#), [651](#)

“About the Insurrectional Movement in China,” [518\(v\)](#).

Abraham (Hebrews), [37\(i\)](#).

Abrahamic faiths, [30](#)

Abyssinia. See [Axum](#); [Ethiopia](#)

Aceh (Muslim sultanate), [308](#), [508](#)

activism, against globalization, [640–641](#)

acupuncture, [174](#)

“Address to Two Hundred Million Fellow Countrywomen” (Qiu Jin), [514\(d\)](#).

Adeyemo, Tokunboh (Nigeria), [293](#)

administration. See [government](#)

Adowa, Battle of, [445](#), [474](#)

Adu Amoah, Lloyd G. (Ghana), [389](#)

adultery, social rules about, [457](#)

aesthetics, in Japan, [62–63](#)

Afghanistan

communism in, [586](#)

conflict in, [609](#)

U.S. intervention in, [608](#)

Africa. See *also* [Afro-Eurasia](#); [East Africa](#); specific locations

Atlantic network and, [208–209](#)

banana in, [122](#)

chiefs in, [446](#)

Christianity in, [25\(m\)](#), [32](#), [293](#), [300–301\(m\)](#), [461–462](#)

civilizations of, [13](#)

colonialism and, [366](#), [435–436](#), [438](#), [438\(j\)](#), [440](#), [441–443](#), [444\(m\)](#), [449–459](#), [591](#), [600](#)

Cuban communism and, [589](#)

democracy in, [600](#)

diaspora from, [266–267](#)

economic development in, [634](#)

elites in, [594–596](#)

empires in, [592–599](#), [594\(m\)](#)

environment in, [454](#)

Europe, Western Hemisphere, and, [193](#)

European perceptions of, [439](#)

farmers in, [644](#)

feminism in, [657](#)

foods in, [208](#)

France and, [443](#), [446](#), [450](#)

human origins in, [8](#)

income decrease in, [635](#)

independence in, [591](#), [592–599](#)

Islam in, [128](#), [195](#)

Jul'hoan !Kung San people in, [10\(j\)](#)

Marxism in, [591](#)

migration and, [453–454](#), [455–456](#), [678](#)
military rule in, [600](#)
modernization in, [458](#), [460](#)
nationalism in, [370](#)
pacification in, [462](#), [472\(d\)](#).
population of, [275](#)
railroad in, [473](#), [473\(v\)](#).
scramble for, [442](#), [444\(m\)](#), [470–477](#)
silk in, [110](#)
slavery and, [18](#), [193](#), [214](#), [246\(i\)](#), [247](#), [268–269](#), [271–273](#)
tribes in, [466–467](#)
Western views of, [448](#)
women in, [275–276](#), [276\(i\)](#), [456–459](#)
workers in, [454](#)
World War I and, [533](#)
World War II and, [554\(m\)](#), [558](#)

African Americans. See *also* [slave trade](#)
Africans and, [466](#)
feminism and, [654–655](#), [662](#), [663\(d\)](#).
free blacks and, [216](#)
on scramble for Africa, [477\(d\)](#).

African identity, [464](#)

Africanization, of Christianity, [462–464](#)

Africans
abolitionism and, [364–365](#)
European-African unions and, [216](#)
in Spanish American colonies, [210](#), [360](#)

Afro-Asia, culture and, [307–312](#)

Afro-Eurasia
Americas and, [205](#)
Arab Empire in, [63](#)

civilizations in, [50\(i\)](#)
commercial network in, [171–172](#)
cultures in, [21](#)
Islam and, [63–69](#), [129–130](#)
plague and, [174–178](#)
trade in, [110](#)

“agency,” in Atlantic world, [269](#)

age of fossil fuels. See [fossil fuels](#)

age of man, [697](#)

age of warring states (China), [27](#)

Aggrey, James (West Africa), [460](#)

agrarianism. See *also* [Agricultural Revolution](#); [agriculture](#)
in Russian Empire, [222](#)

agribusiness, [643](#)

Agricultural Revolution, [8–10](#). See *also* [agriculture](#)
society and, [10–12](#)

agriculture. See *also* [Agricultural Revolution](#); [farms and farming](#);
[irrigation](#); [technology](#).
in Americas, [134](#), [210](#)
Aztec, [89](#)
cash-crop, [451](#), [452](#), [456](#)
in China, [55](#)
civilization and, [13](#)
collectivization of, [538–539](#), [580](#), [603](#)
in England, [396](#)
environment and, [17](#)
Green Revolution and, [643](#), [674](#)
imperialism and, [436](#)
Inca, [91](#), [91\(i\)](#)
of Mesoamerica, [86](#)
Mongols and, [158](#)

Persian, [165](#)
in sub-Saharan Africa, [124](#)
technology in, [78](#)

AIDS (acquired immune deficiency syndrome), [651](#), [683–684](#)

Ain Jalut, battle at, [158](#)

aircraft, military, [632](#)

air pollution, [394](#), [703](#)
in Beijing, [698\(i\)](#).

Akbar (Mughal Empire), [227](#), [235](#)
Christian art and, [334](#)
Darwin, John, on public image of, [245\(d\)](#).
state cult of, [311](#)

alcohol
as import, [264](#)
Native Americans and, [264–265](#)

Alexandria, Egypt, trade and, [250](#)

algebra, [132](#)

Algeria
African migration and, [453](#)
democracy and, [601](#)
European migrants to, [405](#), [405\(m\)](#).
France and, [475](#)
independence and, [596](#), [598](#)
Islamic Salvation Front in, [694](#)

Algonquian peoples, [264](#)

Allah, [33](#). See *also* [Islam](#); [Muhammad](#); [Muslims](#)

alliances. See *also* specific alliances
of Mexico, [88](#)
United States in, [589](#)
before World War I, [528](#)
in World War I, [528](#)

World War II and, [553](#)
All Quiet on the Western Front (Remarque), [534](#)
alphabets. See also [writing and writing systems](#)
 Cyrillic, [72](#)
 Korean *hangul*, [60](#)
al-Qaeda, [608](#), [693](#)
Amazonia, Europeans in, [443](#)
Amazon River region, [697](#)
America(s). See also [North America](#); [South America](#); [Western Hemisphere](#); specific locations
 in 15th century, [87\(m\)](#).
 animals brought to, [207](#)
 Atlantic network and, [208–209](#)
 British colonies in, [217–219](#)
 Christianity in, [300–301\(m\)](#).
 civilizations of, [13](#), [18](#), [50\(j\)](#), [86–92](#)
 clothing and status in, [281](#), [282\(v\)](#).
 colonial societies in, [209–219](#), [592](#)
 crops in, [207](#), [208](#)
 cross-cultural connections across, [133–136](#)
 diseases in, [203–204](#), [264](#)
 empires in, [200–219](#), [248](#)
 Europeans in, [193](#), [200](#), [404](#), [405–406](#), [405\(m\)](#).
 geography of, [200–203](#)
 Great Dying in, [207](#)
 mixed-race peoples in, [210–213](#), [211\(j\)](#), [215–216](#), [215\(t\)](#).
 nationalist rivalries in, [367–369](#)
 pastoral societies in, [11](#)
 relationship between continents in, [362–363](#)
 silver from, [258](#), [259–260](#)
 slavery in, [270](#), [273](#)

sugar colonies in, [213–216](#)

American Federation of Labor, [409](#)

American Indians. See [Native Americans](#)

Americanos, [361](#)

American Revolution, [346](#), [349–352](#)

American web, [134–136](#), [135\(m\)](#).

Amerindians. See [Native Americans](#)

Amitabha, [113](#)

“Amman Message,” [695](#)

Amos (Jewish prophet), [31](#)

Anabaptists, [298](#)

Analects, The (Confucius), [27](#)

Anatolia. See also [Ottoman Empire](#); [Turkey](#).

- Byzantine Empire and, [70](#)
- Islam and, [63](#)
- Ottoman Empire in, [228](#), [230](#)
- Turkic peoples in, [65](#)

anatomy, in Enlightenment, [322–323](#)

ancien régime. See [Old Regime](#)

ancient world. See specific locations

al-Andalus, [68](#). See also [Spain](#)

Andes Mountains region, [11](#), [90\(i\)](#). See also specific locations

- Christianity in, [327–328](#), [328\(v\)](#).
- civilizations of, [13](#), [86](#)
- colonies in, [209](#)
- Incas in, [89–92](#)
- pastoral societies of, [156\(t\)](#).
- religions in, [303–304](#), [303\(i\)](#).
- women in, [92](#)

Angkor Wat, [118](#)

Anglicanism, [298](#)

Anglo-Japanese Treaty, [506](#)
Angola, [273](#). See also [Kongo, Kingdom of](#)
animals. See also [domesticated animals](#); [fur trade](#); specific animals
breeding of, [10](#)
in Columbian exchange, [207](#)
polar bears and, [701](#)
Antarctica, [8](#)
Anthropocene era, [339](#), [394](#), [521](#), [696](#), [701](#), [706](#)
anticolonialism. See also [colonies and colonization](#);
[decolonization](#); [empire\(s\)](#)
in cold war, [587–588](#)
after World War II, [557](#)
anticommunism
in 1920s and 1930s, [543](#), [544](#)
U.S. support of, [587–588](#)
anti-globalization, [641–642](#), [641\(i\)](#)
anti-Semitism, [573](#), [573\(d\)](#). See also [Jews and Judaism](#)
Nazi Germany and, [546](#), [569\(v\)](#)
antislavery movement. See [abolition](#)
antitrust laws, in United States, [410](#)
apartheid, [651](#)
migrants and, [646](#)
in South Africa, [601](#)
“Appeal to Emperor Guangxu, An” (Kang Youwei), [511](#)
appeasement, of Hitler, [553](#)
appliances, after World War I, [534](#)
aquatic ecosystems, [700–701](#)
Aquinas, Thomas, [84](#)
Arab Empire, [38–39](#), [63](#)
civilization of, [18](#)
Islam and, [36\(m\)](#)

Arabia. See *also* [Arabs and Arab world](#)

Islam and, [33](#), [308](#)

Muhammad and, [34–35](#)

religious traditions in, [30](#)

Arabian camels, [124–125](#)

Arabian Sea, [255](#)

Arabic language

in Islamic world, [129](#)

literacy in, [308](#)

in Spain, [68](#)

in Swahili civilization, [121](#)

translations into, [69](#), [132](#)

in West Africa, [129](#)

Arabs and Arab world. See *also* [intellectual thought](#); [Islam](#)

economic development in, [634](#)

Islam and, [33–38](#)

Israel and, [557](#)

mass movements in (2011), [601](#)

mathematics and, [132](#)

Mongols and, [154](#)

North African caravans and, [125](#)

Ottomans and, [230](#), [494](#)

Persia and, [164](#)

sugar production in, [213](#)

trade and, [130](#)

Turkey and, [497–498](#)

World War I and, [533](#), [536](#)

Arab Spring, [349](#), [601](#)

global warming and, [700](#)

Aral Sea, shrinking of, [703](#)

Arctic region, warming of, [699–700](#)

Argentina. See *also* [Latin America](#)
European migrants to, [405](#), [405\(m\)](#), [417](#)
investment in, [415–417](#)
military rule in, [600](#)
Paraguay conflict with, [369](#), [413](#)
railroads in, [417](#)
voting in, [363](#)

aristocracy. See *also* [nobility](#).
in England, [396](#)
in Japan, [63](#)
in Korea, [59](#)

Aristotle, [101](#), [101\(v\)](#).
cultural borrowing and, [79\(f\)](#).
texts of, [84](#)

armed forces. See [military](#); [navy](#); specific wars

Armenia
Christianity in, [25\(m\)](#), [32](#), [231](#)
Ottomans and, [536](#)

arms and armaments. See [weapons](#)

arms race, in cold war, [586–588](#), [605](#)

arranged marriages, [650](#)

art(s). See *also* specific forms and artists
in China, [56\(j\)](#).
Christian art in Mughal Empire, [334](#), [335\(v\)](#).
civilization and, [16](#)
cultural borrowing and, [79\(f\)](#).
in Japan, [62](#)
Maya, [86](#)
in Mughal India, [311](#)
in Persia, [164](#)
in Renaissance, [85](#), [101](#), [102\(v\)](#).

Romantic movement in, [321](#)
Silk Road and, [112\(j\)](#).
socialism in, [426](#), [427\(v\)](#), [428\(v\)](#).

artisans
in Japan, [499](#)
social protest and, [401–402](#)

Asante kingdom (West Africa), [365](#)

Asia. See also [Afro-Asia](#); [Eurasia](#); Indus River region; Indus Valley region; specific locations
in 15th century, [123\(m\)](#).
Britain and, [363](#)
carbon dioxide from, [700\(f\)](#).
Christianity in, [25\(m\)](#), [253](#), [300–301\(m\)](#).
civilizations in, [13](#), [52](#)
colonial rule in, [435–436](#), [438](#), [440](#), [441](#)
colonies in, [442\(m\)](#), [591](#)
commerce in, [256–257](#)
communism in, [559](#), [584–586](#)
economic development in, [634](#)
elites after independence in, [594–596](#)
empires in, [223–232](#), [592–599](#)
Europe, Europeans, and, [145\(v\)](#), [178](#), [248–256](#), [251\(m\)](#), [439](#)
financial crisis in, [638](#)
independence in, [592–599](#)
Islam in, [195](#), [307](#), [308](#)
Jesuits in China and, [305–307](#), [306\(i\)](#).
migration and, [453](#), [454–456](#)
mining laborers from, [455](#)
modernization in, [458](#), [460](#)
nationalism in, [370](#)
new empires of, [195](#)

after Pearl Harbor attack, [553](#)
pluralistic political systems in, [600](#)
Russian Empire in, [219](#), [220\(m\)](#).
socially engaged Buddhism in, [696](#)
trade in, [248–257](#), [251\(m\)](#).
World War I and, [536](#)
World War II in, [551–553](#), [552\(m\)](#).

Asian Tigers, [633](#)

Assayar, Omar Imma (Chad), [673](#)

assemblies, in France, [353](#), [354](#)

assembly line, in United States, [407](#)

assimilation

- in China, [226](#)
- of Islam into West Africa, [129\(i\)](#).
- of migrants, [682–683](#)
- of Mongols, [161–162](#)
- by United States, [406](#)

astronomy

- Scientific Revolution and, [315–317](#)
- telescope and, [315](#), [316–317](#)

Aswan Dam, Soviets and, [588](#)

Atahualpa (Inca), [203](#)

Atatürk, Mustafa Kemal (Turkey), [652](#), [688](#), [708](#), [709\(d\)](#).

Athens. See also [Greece](#)

- environment of, [17](#)
- slaves in, [18](#)
- women in, [19](#)

Atlantic Ocean region

- “Atlantic world” idea, [268–269](#)
- Europeans and, [178](#), [200](#)
- networks in, [208–209](#)

revolutions in, [346–366](#)
slave trade in, [246\(i\)](#), [266](#), [453](#)
West African civilization and, [125](#)

Atlantic revolutions, [345–387](#)
opponents of, [378–385](#)
pros and cons of, [374–376](#)
slavery after, [364–366](#)

atman (soul), in Hinduism, [22](#)

atomic bombings. See also [nuclear weapons](#)
of Hiroshima, [553](#), [555](#), [556–557](#), [556\(i\)](#).
of Nagasaki, [553](#), [555](#), [556](#)

atomic power, [626](#)

Atwill, David and **Yurong**, on Sino-Japanese War, [519\(d\)](#).

Aurangzeb (Mughal), [228](#), [308](#)

Auschwitz, [556](#)

Australia. See also [Aboriginal Australians](#); [Dreamtime](#); [Dreamtime stories](#)
colonization of, [443](#)
environment in, [703\(i\)](#).
European migrants to, [404](#), [405\(m\)](#).
European perceptions of, [439](#)
gold in, [455](#)
Green party in, [703](#)
immigrants in, [682](#)
World War I and, [533](#)

Austria, [493](#), [553](#)

Austria-Hungary. See [Austro-Hungarian Empire](#)

Austrian Empire
autonomy within, [367](#)
end of, [592](#)

Austro-Hungarian Empire. See also [Austria](#); [Hungary](#).

in Triple Alliance, [528](#)
after World War I, [534](#), [535\(m\)](#).

authoritarianism

- failure of, [601](#)
- in Japan, [547–550](#)
- Nazi, [544–547](#)
- U.S. support of, [587–588](#)
- after World War I, [542–550](#)

authority (power). See *also* [government](#); [state \(nation\)](#); specific locations

- of United States, [407](#)

automobiles

- availability of, [629–630](#)
- Ford and, [408](#)

“awakening,” in Buddhism, [23](#)

Axis powers, [543](#), [553](#), [565–571](#)

Axum. See *also* [Ethiopia](#)

- Christianity in, [25\(m\)](#), [32](#), [32\(i\)](#).

Ayurvedic medicine, [689](#)

Aztec Empire, [50\(i\)](#), [87\(m\)](#), [88–89](#), [205](#)

- Cortés and, [136](#), [203](#)
- diseases and, [208\(i\)](#)
- economy in, [210–213](#)
- Europeans and, [200](#)
- gender systems in, [92](#)
- Incas and, [134](#)
- merchants of, [136](#)
- Spain and, [203](#), [209–212](#)
- Tlaxcala and, [209–210](#)
- trade in, [136](#)

B

Bach Dang River, battle of, [60](#)

Baghdad

Abbasid capital in, [130](#)

Mongol sack of (1258), [165](#)

Bahamas, independence in, [591](#)

Bahrain, mass movement in, [601](#)

Baikal, Lake, pollution and, [703](#)

balance of power

American empires and, [209](#)

before World War I, [528](#)

Balkan region. *See also* specific locations

Byzantine Empire and, [70](#)

Islam and, [63](#)

Ottomans and, [65](#), [231](#)

World War I and, [528](#)

ball game, spread of, [134](#)

Baltic region, [222](#), [537](#). *See also* specific locations

Crusades and, [82\(m\)](#), [83](#)

banana republics, [419](#)

bananas, [415](#), [436](#)

Indian Ocean trade and, [122](#)

Banda Islands, Dutch and, [254–255](#)

bandits, in China, [484](#)

Bangladesh, factory collapse in, [646](#)

banking

computers and, [631–632](#)

Islamic trade and, [130–131](#)

Bantu languages, of Swahili civilization, [120](#)

Bantustans, South Africa, [454](#)

Barbados, independence in, [591](#)
Barbie dolls, in Muslim world, [692](#), [694–695](#), [694\(i\)](#).
bards, in West Africa, [127](#)
Basques, separatism of, [686](#)
Bastidas, Micaela (Inca), [213](#)
Bastille (Paris), [354](#)
Batbayar, Bat-Erdene (Mongolian historian and politician), [153](#)
battles. See [war\(s\) and warfare](#); specific battles and wars
Bay of Pigs, [589](#)
Beaulmer, Madame (editor), [321](#)
Beauvoir, Simone de (writer), [653](#)
beaver fur trade, [262](#)
Beijing. See also [China](#)
 air pollution in, [698\(j\)](#).
 Mongol capital in, [162](#)
 occupation of, [491](#)
 Temple of Heaven in, [243](#), [244\(v\)](#).
 Yongle in, [164](#)
Belgian Congo, [598](#). See also [Congo](#)
Belgium, [395\(m\)](#), [435](#), [438](#), [450](#). See also [Belgian Congo](#)
Belize, independence in, [591](#)
Bellini, Gentile, [96\(d\)](#), [97\(v\)](#).
Bengal, Islam in, [67](#)
Bengali people, [459–460](#)
Benin, Kingdom of, slavery and, [277](#)
Berbers, [154](#)
Berlin, division of, [584](#), [584\(m\)](#).
Berlin Academy of Sciences, women and, [318](#)
Berlin Wall, fall of, [605](#)
bhakti movement (India), [26](#), [311](#), [312](#)
Bharatiya Janata Party (BJP, India), [692](#)

Bhutto, Benazir, “Politics and the Muslim Woman,” [666–667\(d\)](#).
Bible, in Protestantism, [297–298](#)
“Big Man” dictatorships, [600](#)
big men, [12](#)
Bill of Rights (U.S.), [352](#)
bills of exchange, [111](#)
biodiversity, loss of, [697](#)
biology
 behavior and, [685–686](#)
 Darwin and, [323](#)
birth control
 discussion about, [373](#)
 in industrialized countries, [674](#)
 in Nazi Germany, [651](#)
birth rates, drop in, [674](#)
al-Biruni (Islam), [133\(f\)](#).
bishops. See *also* [popes](#)
 Roman Catholic, [76](#)
Black Death (plague), [174–178](#)
 in Europe, [78](#)
 spread of, [111](#)
“Black Feminist Statement, A” (Combahee River Collective),
[662\(d\)](#).
“blackness,” slavery and, [270](#), [271](#)
black people. See [Africa](#); [African Americans](#)
Black Sea region. See *also* specific locations
 Byzantine Empire and, [70](#)
“black ships,” [498](#), [501\(i\)](#).
Black Shirts (Italy), [544](#)
Blake, William (poet), [701](#)
blitzkrieg, [553](#)

blockades

of Cuba, [586](#)

industry and, [401](#)

Blyden, Edward (Liberia), [466](#)

Boahen, A. Adu, on scramble for Africa, [479\(d\)](#).

boats. See [navigation](#); [ships and shipping](#)

Boccaccio, Giovanni, plague and, [175–176](#)

bodhisattvas, Silk Roads' impact on, [112](#), [112\(i\)](#).

Bodin, Jean (France), [232](#)

Boer War (1899–1902), [443](#)

Bohemia, industrialization in, [395\(m\)](#).

Boko Haram, [608](#), [693](#)

Bolívar, Simón (Venezuela), [348](#), [361](#), [362](#), [362\(i\)](#).

Declaration of Independence and, [352](#)

on liberty, [349](#)

Bolivia

military rule in, [600](#)

Peru and, [413](#)

silver in, [258](#), [259–260](#), [327](#)

tin in, [415](#)

Bollywood, [689](#)

Bologna, Italy, university in, [84](#), [85\(i\)](#), [314](#)

Bolsheviks, [413](#), [537](#), [538](#), [538\(i\)](#). See also [Russian Revolution, of 1917](#); [Soviet Union](#)

Bombay (Mumbai), [255](#)

bombs and bombings. See also [nuclear weapons](#)

in World War II, [553](#), [555](#)

Bonaparte. See [Napoleon Bonaparte](#)

Book of the Marvels of the World (Polo), [185\(v\)](#).

books

in China, [55](#)

in Enlightenment, [318](#), [319](#)
illuminations of, [101](#)
in Timbuktu, [128\(i\)](#), [129](#)
borders, [225](#). See also [frontiers](#)
Born Red (Gao Yuan), [620\(d\)](#)
Borobudur, Java, [117\(i\)](#), [118](#)
Borte Ujin (wife of Chinggis Khan), [152\(i\)](#)
Botswana, [456–457](#)
Bougainville (French explorer), [439](#)
Bouillon, Godefroi de (France), [81\(i\)](#)
Boulding, Kenneth, on automobiles, [630](#)
bourgeoisie, Marx and, [404](#)
Bourguiba, Habib (Tunisia), [692](#)
Boxer Uprising (China), [491](#), [511](#)
boys. See [men](#)
Bradford, William (Plymouth), [206](#)
Brahman (World Soul), [22](#)
Brahmins (Hindu priestly caste), [21](#), [22](#), [26](#)
Brahmins (Indian upper class), [448](#)
Brazil. See also [Latin America](#)
anti-globalization in, [641\(i\)](#)
disease exchange in, [264](#)
economic development in, [419](#)
electricity in, [704](#)
as emerging power, [609](#)
ethnic and racial makeup in, [215](#), [216](#)
European migrants to, [405](#), [405\(m\)](#), [417](#)
feminism in, [373](#)
industry in, [626](#)
military rule in, [600](#)
mixed-race society in, [213–216](#)

Paraguay conflict with, [369](#), [413](#)
Portugal and, [200](#)
revolts in, [413](#)
slavery and, [273](#), [365](#), [414](#), [453](#)
sugar production in, [213–216](#)

Bretton Woods system, [636](#)

bride wealth, missionaries on, [462](#)

Britain. See [British Empire](#); [England \(Britain\)](#)
British and French in North Africa, [476\(y\)](#).

British East India Company, [254](#), [255–256](#), [441](#), [447](#)

British Empire. See *also* specific locations
in Africa, [445–446](#), [450](#)
after Atlantic revolutions, [363](#)
colonial rule by, [435](#), [446–447](#)
India and, [434\(i\)](#), [455](#)
nobility and, [396](#)
North American colonies of, [217–219](#), [346](#), [349–352](#)
rebellions in West Indies, [364](#)

British Royal Africa Company, [272](#)

British Women’s Social and Political Union, [371](#)

Brotton, Jerry, [105](#), [105\(d\)](#).

Broz, Josef. See [Tito](#)

Bruno, Giordano (Italian philosopher), [318](#)

bubonic plague. See [plague](#)

Buddha (Siddhartha Gautama) and Buddhism, [7](#), [22–26](#), [24\(i\)](#), [30\(i\)](#).

Borobudur, Java, and, [117\(i\)](#), [118](#)
China and, [111–112](#), [113](#)
Confucianism and, [113](#)
in East Asia, [294](#)
India and, [66–67](#)

in Indonesia, [117](#)
in Japan, [61](#), [62](#)
Mahayana, [24](#), [112](#), [113](#)
in Mongol Empire, [161](#)
silk and, [110](#)
socially engaged, [696](#)
spread of, [23–26](#), [25\(m\)](#), [111](#)
Theravada, [24](#)
as transregional culture, [690–691](#)
in Vietnam, [60](#)
Zoroastrianism and, [112](#)

Buenos Aires, Argentina, [417](#)
Buganda, East Africa, [122](#), [445](#)
buildings, in Southeast Asia, [118](#)
Bukhara, [108](#)
 Persian view of conquest of, [187](#), [187\(d\)](#)

Bulgaria, [494](#), [559](#), [605](#)
bullion, [209](#)
Bunyoro kingdom, [122](#)

bureaucracy. *See also* [government](#); [political systems](#)
 in China, [18](#), [27](#), [52–54](#), [55](#)
 Inca, [90](#)
 in Japan, [499](#)
 in Korea, [59](#)
 Mongol, [160](#)
 paper and, [132](#)
 Persian, [164](#)
 in Soviet Union, [539](#)
 in Spanish America, [211](#)
 in Western Europe, [73–74](#)

Bureau of Astronomy (China), [306](#)

burials. See *also* [tombs](#)

in Cahokia, [134–135](#)

in Korea, [59](#)

Burke, Edmund, *Reflections on the Revolution in France*, [380](#), [381\(d\)](#).

Burma (Myanmar), [551](#)

cash crops in, [452](#)

conflict in, [609](#)

independence for, [591](#)

Islam and, [120](#)

burqa, in Islam, [717](#), [718\(v\)](#).

bushido (Japanese way of the warrior), [62](#)

business. See *also* [corporations](#); [trade](#)

computers and, [631](#)

middle classes in, [397](#)

migration and, [683](#)

social functions of, [649–650](#)

U.S., in Latin America, [419](#)

bwana (Swahili), [447](#)

Byzantine Empire (Byzantium), [52](#), [69](#), [70–72](#), [70\(i\)](#).

architecture of, [72\(j\)](#).

Crusades and, [83](#)

decline of, [72](#)

Ottoman Empire and, [230](#)

silk in, [110](#)

Silk Road trade and, [111](#)

Byzantium (city). See [Byzantine Empire](#); [Constantinople](#)

C

Cabrera, Miguel (artist), [211\(i\)](#), [282\(v\)](#).

cacao, [415](#), [452](#)

caesaropapism, [71](#)

Cahokia, [12](#), [134–135](#)

Cairo, coffeehouses in, [285\(d\)](#).

Calcutta, [255](#)

calendars

 in Mesoamerica, [86](#)

 Mongols and, [174](#)

California, [455](#)

caliphs

 Abbasid, [63–64](#), [132](#)

 Ottoman, [228](#)

Call for Crusade (Clement VI), [103](#), [104\(d\)](#).

Calvinism, [298](#)

Cambodia, [257](#), [559](#), [590](#)

Cambridge University, [84](#), [314](#)

camels

 Arabian, [124–125](#)

 Silk Roads trade and, [108](#)

 trans-Saharan trade and, [124–125](#)

Cameroon(s), women in, [456](#)

Canada. *See also* [North America](#)

 electricity in, [704](#)

 immigrants in, [682](#)

 NAFTA and, [642](#)

 as settler colony, [443](#)

 World War I and, [533](#)

canals, in China, [164](#)

Candomblé (syncretic religion), [307](#)
cannons, [75](#)
Canton, China, [130](#), [487\(t\)](#).
Cao Xueqin (writer), *Dream of the Red Chamber, The*, [310\(j\)](#), [311](#)
“cap and trade” systems, [704](#)
Cape Coast Castle, [247](#)
capital (financial), foreign investments and, [436](#)
capital cities. See specific locations
capitalism
 in China, [604](#)
 vs. communism, [602](#)
 Great Depression and, [540–542](#)
 industrialization and, [392](#)
 in Japan, [549](#)
 Marx and, [402](#), [403](#)
 after World War II, [636](#)
capitulations (agreements), [494](#)
caravans
 Mongol, [171](#)
 in Sahara, [125](#)
 on Silk Roads, [18](#)
carbon dioxide
 climate change and, [699](#), [699\(f\)](#), [701](#)
 emissions of, [206](#), [696](#), [700\(f\)](#).
 Little Ice Age and, [206](#)
carbon tax, [704](#)
Cardano, Girolamo (Italy), [314](#)
Cárdenas, Lázaro (Mexico), [541](#)
Cardinal Principles of the National Entity of Japan, [570\(d\)](#)
Caribbean region. See also specific locations
 colonies in, [591](#)

connections in, [268](#)
independence in, [357–359](#)
Indian migration in, [455](#)
migrants to U.S. from, [643](#)
mixed-race society of, [216](#)
native peoples of, [205](#)
slaves in, [214](#), [214\(i\)](#), [273](#), [359](#)
sugar in, [213–216](#), [214\(i\)](#)

Carnegie, Andrew (industrialist), [408](#)
carrying trade, [253](#), [255–256](#)
cars. See [automobiles](#)

Carson, Rachel, [702](#)
cartaz (trading license/pass), [252](#)
cash crops. See also [agriculture](#)
 in colonial world, [451](#), [452](#), [456](#)
cassava (manioc), [275–276](#)
castas, in Americas, [212](#)
caste system. See also [classes](#)
 in Hinduism, [22](#)
 in India, [18](#), [19\(i\)](#)
 Spanish American *castas* and, [212](#)
Caste War of Yucatán, [415](#)
castiza (mixed-race child), [211\(i\)](#)

Castro, Fidel (Cuba), [586](#), [588](#), [588\(i\)](#)
cathedral schools, [84](#). See also specific locations

Catherine the Great (Russia), [221](#), [346](#)
Catholicism. See [Roman Catholic Church](#)
caudillos (Latin American strongmen), [414](#), [415](#)

Cavendish, Margaret (English scientist), [317–318](#)
cave paintings, in Dunhuang, China, [112\(i\)](#)
cell phones, [624\(i\)](#), [630–631](#), [632](#)

Censorate (China), [52–53](#)
censorship, in Japan, [549](#), [550](#)
census, Mongol, [160](#)
Central Africa. See [Africa](#); specific locations
Central America, [419](#). See also [Mesoamerica](#); specific locations
Central Asia. See also [Silk Roads](#); specific locations
 Buddhism in, [111](#)
 China and, [224–226](#), [226\(m\)](#), [592](#)
 Christianity in, [25\(m\)](#)
 Islam in, [308](#)
 Mahayana Buddhism in, [24](#)
 Mongols and, [158](#)
 Russia and, [406](#), [537](#)
 silk in, [110](#)
 Silk Roads cultural connections and, [111](#)
 trade route in, [178](#)
 Ukraine and, [406](#)
Central Europe, revolutions and, [363](#)
Cercle Social (Social Circle, France), [355](#)
ceremonies
 Confucian, [27](#)
 in Mesoamerica, [86](#)
Cesaire, Aime (Martinique), [685](#)
Cevdet, Abdullah (Young Turks), [497](#)
Ceylon (Sri Lanka), tea from, [454\(j\)](#)
Chabi (wife of Khubilai Khan), [163](#)
Chaco canyon, [134](#), [135](#)
Chaco Phenomenon, [135](#)
Chad (nation), lifestyle in, [673](#)
Chad, Lake, [125](#), [673](#)
“Chairman Mao and Us Together” (poster), [619\(v\)](#)

Champa rice, in China, [55](#)
Chan Buddhism, [113](#), [114](#). See also [Buddha \(Siddhartha Gautama\)](#) and [Buddhism](#)
Chang'an, China, [114](#)
Changchun (Chinese Daoist), [181](#), [181–182\(d\)](#).
change
 in 20th century, [520–523](#)
 assessing, [179–180](#)
charismatic leaders, [543](#), [549](#)
charities, women in, [371](#)
Charles V (Habsburg), [327](#), [328\(v\)](#).
Chávez, Hugo (Venezuela), [601](#)
Chechens, [606](#)
Chernobyl nuclear disaster, [703](#)
Cherry Blossom Society (Japan), [549](#)
chess, cultural borrowing and, [79\(t\)](#).
Chiang Kai-shek (China), [559](#)
chiefs and chiefdoms, [12](#)
 in Africa, [446](#)
Chikpo movement, [704](#)
Chilam Balam of Chumayel, [329–330\(d\)](#).
child labor, [398](#), [403](#)
child marriage, in India, [227](#)
children
 in Korea, [59](#)
 Rousseau on, [321](#)
 of slaves, [270](#)
 violence against, [451\(i\)](#).
Chile
 economy in, [415](#)
 military rule in, [600](#)

miner protest in, [418](#)
U.S. intervention in, [587](#)
China. See *also* [Buddha \(Siddhartha Gautama\) and Buddhism](#);
[bureaucracy](#); specific rulers and dynasties
in 19th century, [490\(m\)](#)
Afro-Eurasian commerce and, [171–172](#)
age of warring states in, [27](#)
air pollution in, [698](#), [698\(i\)](#)
British trade with (1835–1836), [487\(t\)](#)
Buddhism in, [24](#), [111–112](#), [113](#)
bureaucracy in, [18](#), [27](#)
Bureau of Astronomy in, [306](#)
capitalism in, [604](#)
carbon dioxide from, [700\(f\)](#)
Central Asia and, [592](#)
change in, [512](#), [513\(d\)](#)
Christianity in, [32](#), [330–331](#), [331\(v\)](#)
Christian missionaries in, [325](#)
cities in, [77](#)
civilization of, [13](#), [16](#), [17](#)
cold war and, [585\(m\)](#)
collectivization in, [580](#), [603](#), [644](#)
communism in, [559–561](#), [579–583](#), [584](#), [603–604](#), [603\(i\)](#)
after communism, [607](#)
Confucianism in, [26–29](#), [164](#), [309–310](#)
conservative modernization in, [489–492](#)
constitutional monarchy in, [511](#), [512\(d\)](#)
crises in (19th century), [482–492](#), [511](#)
culture of, [30\(i\)](#), [226](#)
Daoism in, [29–30](#)
democracy and, [601](#)

divorce in, [650](#)
dynasties in, [194](#)
East Asia and, [52–63](#)
economic revolution in, [55–57](#)
economy in, [164](#), [191\(d\)](#), [261](#), [484](#), [603–604](#), [607](#), [633](#)
empire of, [224–226](#), [226\(m\)](#).
English words in, [689](#)
environmentalism and, [703](#), [704](#)
environment of, [17](#)
Europe and, [322](#), [439](#), [481–482](#)
expansion of, [193](#), [223](#), [224–226](#)
famine in, [224](#), [582](#), [622–623\(d\)](#).
feminism in, [373](#)
foods in, [208](#)
foot binding in, [57–58](#), [57\(j\)](#).
gender and gender issues in, [485](#), [491](#), [514\(d\)](#).
global commerce and, [258–259](#)
global role of, [193](#), [576](#)
Great Leap Forward in, [580–582](#), [580\(j\)](#).
Great Powers in, [480\(j\)](#).
gunpowder and, [55](#)
imperialism toward, [436](#)
income inequality in, [639](#)
Indian Ocean and, [119](#), [122–124](#), [251](#)
industrialization and, [413](#), [489](#), [581–582](#)
industry in, [626](#)
influence of, [19](#)
Inner Asia and, [200](#)
innovation in, [55–57](#)
Japan and, [61–63](#), [124](#), [491](#), [503](#), [507](#), [511](#), [519](#), [519\(d\)](#), [551](#),
[561](#)

Jesuits in, [305–307](#), [306\(i\)](#), [336–337\(d\)](#).
kaozheng movement in, [310](#)
Korea and, [58–60](#), [114](#)
Mahayana Buddhism in, [24](#)
Malacca and, [119](#), [120](#)
Mandate of Heaven in, [28](#)
Mao and, [560](#), [561](#), [579–583](#), [581\(t\)](#), [602](#), [603–604](#)
marriage in, [560](#)
medicine from, [174](#)
migration from, [455](#)
missionaries in, [336\(d\)](#).
modernization in, [517](#)
Mongols and, [158](#), [161](#), [162–164](#), [191\(d\)](#).
nationalism in, [491](#), [551](#)
native Chinese Ming dynasty in, [163–164](#)
one-child family policy in, [651](#), [652\(i\)](#), [674](#)
Opium Wars and, [363](#), [481](#), [486–488](#)
Ottoman Empire and, [498](#)
paper money in, [56](#)
peasants in, [484](#)
Persia and, [173](#)
Philippines and, [254](#)
plague in, [163](#), [174](#)
poems about smoking from, [289\(d\)](#), [290](#)
Polo in, [139](#), [139\(d\)](#).
population of, [55](#), [306](#), [484](#)
premarital sex in, [651](#)
printing in, [55](#)
queue (hair braid) in, [515](#), [516\(v\)](#).
rites controversy in, [332](#), [332\(d\)](#).
Russia and, [225](#), [406](#)

scholar-officials in, [42–48\(d\)](#)
science and, [314](#)
Sea Roads trade and, [116](#)
self-strengthening movement in, [489–491](#)
silk in, [80](#), [108–110](#)
silver and, [247](#), [258–259](#), [261](#)
socialism in, [580](#), [582](#), [583](#), [615](#), [615\(d\)](#), [616\(v\)](#)
society in, [18](#), [580–582](#), [604](#)
Song dynasty and neighbors of, [54\(m\)](#)
Southeast Asian trade and, [257](#)
Soviet Union and, [590](#)
spheres of influence in, [490\(m\)](#)
Taiping Uprising in, [484–486](#), [485\(i\)](#)
Tang Dynasty poetry in, [45–47\(d\)](#)
Temple of Heaven in, [243](#), [244\(v\)](#)
trade and, [164](#), [645](#)
tribute system in, [58](#), [59\(i\)](#)
unification of, [162](#)
urbanization in, [677](#)
Vietnam and, [60–61](#), [586](#), [590](#)
Voltaire and, [321](#)
watercolor scroll in, [56\(i\)](#)
waterways in, [56](#)
West and, [486–489](#)
women in, [19](#), [57–58](#), [163](#), [164](#), [491](#), [513](#), [514\(d\)](#), [560–561](#),
[616](#), [617\(v\)](#)
World War I and, [533](#), [536](#)
in World War II, [555](#)
writing in, [114](#)
Yellow Turban Rebellion in, [30](#)
chinampas, [89](#)

Chinese Communist Party (CCP), [481](#), [559](#), [560](#), [561](#)

Chinese language, [160](#)

Chinese Revolution

of 1911–1912, [492](#), [511](#), [516](#), [516\(d\)](#), [517](#), [518\(v\)](#).

of 1949, [559–561](#)

Chinggis Khan (Temujin, Mongols), [152\(i\)](#), [153–154](#), [155–158](#), [164–165](#), [181](#), [181–182\(d\)](#).

“Chinggis Khan and His Family,” [152\(i\)](#).

chlorofluorocarbons, [698](#)

chocolate, trade in, [208](#)

Christ. See [Jesus of Nazareth](#)

Christendom, [32–33](#), [69–77](#). See also [Christianity](#).

in 1500, [294](#)

Byzantium and, [52](#)

Islam and, [95](#), [96\(d\)](#).

Western, [73](#)

Christian, David, on environment, [521](#)

Christianity, [31–33](#), [37\(i\)](#), [81–83](#). See also [Christendom](#);

[Crusades](#); [Eastern Orthodox Christianity](#); [Jesus of Nazareth](#);

specific groups and locations

in Africa, [293](#), [307](#), [461–462](#)

Africanization of, [462–464](#)

in Andes Mountains region, [327–328](#), [328\(v\)](#).

Arabs and, [33](#)

in Asia, [253](#)

Axumite, [32\(i\)](#).

in China, [7](#), [330–331](#), [331\(v\)](#).

cultural borrowing and, [79\(t\)](#).

culture and, [340](#)

Eastern Orthodox, [32](#), [70–72](#)

Europe and, [193](#)

expansion of, [293–294](#), [301–302](#)
fundamentalist, [691](#)
globalization of, [300–301\(m\)](#), [327–335](#)
growth of, [194](#)
hierarchy in, [32](#)
imperialism and, [439](#)
in India, [463](#)
Islam and, [132](#)
in Japan, [256](#), [501](#), [503](#)
in Latin America, [302–305](#)
martyrs to, [32](#), [34–35](#), [34\(i\)](#).
Maya on, [329–330\(d\)](#).
in Mexico, [292\(j\)](#), [303](#), [304](#)
Mongols and, [161](#), [173](#)
Mughal art and, [334](#), [335\(v\)](#).
Muslims and, [105\(d\)](#).
in North America, [217](#)
Ottoman Empire and, [228–232](#), [492](#), [496](#)
in Pacific Oceania, [461](#)
reconquest and, [69](#), [95](#)
Renaissance and, [85](#)
in Rus, [71–72](#)
in Russia, [221](#)
silk and, [110](#)
in Spain, [68](#), [69](#)
in Spanish America, [302–305](#), [303\(i\)](#).
spread of, [25\(m\)](#), [38–39](#)
Taiping Uprising and, [484](#)
as transregional culture, [690](#), [691](#)
in Western Europe, [72](#)

Chronicles of the Incas (Pedro de Cieza de León), [241–242\(d\)](#).

Chulalongkorn (Siam), [461\(i\)](#).

chu nom (Vietnamese writing), [61](#)

churches. See *also* specific religions

Christian, [32–33](#)

in Europe, [75–77](#)

in North American colonies, [351](#)

Churchill, Winston (Britain), [558](#)

Cieza de León, Pedro de (Spanish chronicler), [241–242\(d\)](#).

circumcision, female, [462](#)

cities and towns, [678\(i\)](#). See *also* [city-states](#); [state \(nation\)](#);

[urbanization](#); specific locations

caravanserais, [108](#)

in China, [56\(i\)](#), [582](#)

commerce in, [248](#)

economy and, [193](#)

First Civilizations in, [13](#)

governments of, [77](#)

groundwater depletion in, [699](#)

groups of people in, [79](#)

Hausa, [126](#)

laboring classes in, [399](#)

in Latin America, [417](#)

population growth in, [78–79](#)

in Soviet Union, [539](#)

Swahili, [121](#)

in West Africa, [126](#), [128–129](#)

“City of Timbuktu, The” (Leo Africanus), [146–147\(d\)](#).

city-states, [77](#). See *also* specific locations

empires and, [18](#)

Swahili, [121](#)

in West Africa, [126](#)

civic nationalism, [370](#)

Civil Code (Japan, 1898), [504](#)

civilization(s), [12–20](#). See *also* [culture](#); [empire\(s\)](#); [First Civilizations](#); [government](#); [society](#); specific civilizations

- of Americas, [86–92](#)
- of Andes Mountains region, [86](#), [90](#)
- characteristics of, [13–16](#)
- Chinese, [16](#)
- comparison of, [17–20](#)
- cultures and, [21–38](#)
- defined, [13–16](#)
- environment and, [16–17](#)
- European, [73](#), [440](#)
- influence of, [19](#)
- interactions and encounters among, [38–39](#)
- major (500–1450), [14–15\(m\)](#).
- Maya, [86–88](#), [88\(i\)](#).
- of Mesoamerica, [50\(i\)](#), [86–89](#)
- racial theories of, [439–440](#)
- in river regions, [16](#)
- uses of term, [92–93](#)
- in West Africa, [125–127](#)

“civilizing mission,” [440](#)

civil service system. See *also* [bureaucracy](#); [examination system](#)

civil wars

- in Russia, [538](#), [538\(i\)](#).
- in Syria, [607](#)
- Taiping Uprising as, [484–486](#)
- in United States, [365](#)

classes. See *also* [caste system](#)

- in colonial empires, [447–449](#), [448\(i\)](#).

in England, [396–400](#)
estates as, [77](#)
in Europe, [298](#)
in France, [344\(i\)](#).
in Haiti, [357](#)
imperialism and, [436](#), [446](#)
industrialization and, [406](#)
in Japan, [499](#), [502–503](#)
laboring, [398–400](#)
in Latin America, [361](#), [415](#), [417–420](#)
Marx and, [323–324](#), [402–403](#)
middling, [348](#)
in New England, [217](#)
in North American colonies, [350–351](#)
in Ottoman Empire, [496](#)
racial mixing in Americas and, [210–213](#), [211\(i\)](#).
in Russia, [410–411](#), [410\(i\)](#), [412](#)
in Swahili society, [121](#)
women’s movement and, [373](#)

classification, racial, [448](#)

class struggle. See [Marx, Karl, and Marxism](#)

Clavius, Christoph (astronomer), [316](#)

Clement VI (Pope), *Call for Crusade*, [103\(d\)](#), [104\(d\)](#).

Clement XI (Pope), on Chinese rites, [332](#), [332\(d\)](#).

clergy, [77](#)

Catholicism, Protestantism, and, [296](#), [297](#), [297\(t\)](#).
Luther and, [296](#)

climate. See *also* [environment](#); [global warming](#); [Ice Age](#); [Little Ice Age](#)

in 21st century, [625](#)
in Americas, [86](#)

changes in, [17](#), [696](#), [699–701](#)
in Little Ice Age, [206](#)

climate refugees, [700](#)

cloth and clothing. See also [cotton and cotton industry](#); [silk and silk industry](#).

in Americas, [281](#), [282\(v\)](#).
in Europe, [283](#), [284\(v\)](#).
in Qing China, [225](#)
Western fashions and, [688](#)

Club of Rome (think tank), *Limits to Growth* report by, [702](#)

coal and coal industry, [390](#), [394](#)
in China, [55](#)
for energy, [626](#)
gas from, [394\(i\)](#).
industrialization and, [407](#), [411](#)
solar and wind power and, [705](#)

cocoa, [436](#), [540](#)
Ghana exports of, [637](#)

codes of law. See [law codes](#); specific codes

coffee and coffeehouses
in England, [287](#), [287\(d\)](#), [291\(d\)](#).
in Haiti, [357](#)
from Latin America, [415](#)
in Ottoman Empire, [285](#), [286\(d\)](#), [286\(v\)](#).

coins, piece of eight as, [259](#)

cold war, [558](#), [575–576](#), [583–591](#). See also [Soviet Union](#); [United States](#)

end of, [605](#), [607](#)
as global war, [583–591](#)
nuclear weapons in, [586–588](#)
superpowers in, [589–591](#)

collectivization

of agriculture, [538](#)

in China, [580](#), [603](#)

communism and, [644](#)

in Soviet Union, [538–539](#)

colleges. See [universities and colleges](#); specific schools

colonies and colonization. See *also* [America\(s\)](#); [British Empire](#); [decolonization](#); [empire\(s\)](#); [exploration](#); [imperialism](#); [independence](#);

specific locations

1751–1900, [440–445](#)

in 20th-century Asia, [442\(m\)](#)

in Africa, [366](#), [438](#), [438\(i\)](#), [444\(m\)](#), [453–459](#)

African and Asian migrants in, [455](#)

in Americas, [200](#), [202\(m\)](#), [209–219](#)

assessing development of, [458–459](#)

cash-crop agriculture in, [451](#), [452](#), [456](#)

cold war and, [587](#), [588](#)

contributions of subordinated people and, [467–468](#)

decolonization and, [591–601](#)

democracy after, [599–600](#)

dependent development and, [419](#)

economic development after, [633](#)

economies in, [449–459](#), [454\(i\)](#)

education and culture in, [459–460](#)

environment and, [262](#), [452](#)

Ethiopia and, [445](#)

ethnic composition of Latin American, [215\(t\)](#)

European masters and servants in, [448\(i\)](#)

European rule of, [445–449](#)

gender in, [448–449](#)

in Great Depression, [540](#)

independent states and, [481–482](#)
Japanese, [551](#)
nationalism in, [458–459](#)
in North America, [216](#), [262–266](#), [349–352](#), [350\(m\)](#).
in Pacific Ocean region, [435–436](#), [438](#)
in Philippines, [253](#)
rivalries over, [367](#), [438\(i\)](#).
settler, [217–219](#), [218\(i\)](#).
Siam (Thailand) and, [445](#)
Spanish, [359–363](#)
sugar industry in, [213–216](#)
trade with Britain, [378\(d\)](#).
wealth of, [209](#)
in West Indies, [349](#)
women and, [456–459](#)
workers in, [449–459](#)
World War I and, [527](#), [533](#), [536](#)
after World War I, [534](#), [535\(m\)](#).
after World War II, [557](#), [558](#)

color. See [skin color](#)

Columbian exchange, [193](#), [207–209](#)

Columbus, Christopher, [50\(i\)](#), [51](#), [52](#)

Combahee River Collective, [662](#)
“Black Feminist Statement, A” by, [662\(d\)](#)

commerce. See *also* [slaves and slavery](#); [slave trade](#); [trade](#)
1450–1750, [247–248](#)
in American web, [134–136](#)
Asians and Asian, [256–257](#)
Chaco, [135](#)
China and, [77](#)
cross-cultural connections through, [39](#), [107–108](#)

European view of Asian, [255\(i\)](#).
fur trade in, [247–248](#), [261–266](#), [263\(m\)](#).
in Indian Ocean region, [114](#), [115–116](#), [250–253](#), [251\(m\)](#).
in Malacca, [119](#)
in modern era, [247–248](#)
Mongol, [161](#), [171](#)
Native Americans in, [264](#)
online, [631](#), [632](#)
silver and, [258–261](#), [258\(m\)](#).
in Southeast Asia, [116–120](#)
in West Africa, [125–128](#)

Committee of Public Safety (France), [354](#)

common people

- Daoism in China and, [30](#)
- as French third estate, [344\(i\)](#), [353](#)

communication. See *also* [communication revolution](#); [trade](#)

- colonialism and, [438–439](#)
- global technology and, [624\(j\)](#).
- Mongol, [160–161](#)
- networks of, [39](#)

communication revolution, [630–632](#)

communism, [349](#), [520–521](#), [522](#). See *also* [cold war](#); [socialism](#);

specific locations

- in Afghanistan, [586](#)
- in Asia, [559](#), [584–586](#)
- vs. capitalism, [602](#)
- in China, [559–561](#), [579–583](#), [603\(j\)](#).
- collapse of, [575–576](#), [604–606](#)
- collectivization and, [644](#)
- in Cuba, [586](#), [588–589](#), [590](#)
- in developing countries, [599](#)

Eastern Europe and, [558–559](#), [600](#)
East vs. West and, [583–591](#)
end of, [602–609](#)
environmentalism and, [703](#)
feminism and, [664](#), [665\(v\)](#).
as global presence, [590–591](#)
in Indonesia, [588](#)
Nazi Germany and, [545](#)
reform movements and, [590](#)
religion and, [690\(i\)](#).
Russia and, [538](#), [607–609](#)
Soviet Union and, [538](#), [600](#)
urbanization and, [677](#)
in Vietnam, [559](#), [584](#), [585–586](#), [591](#)
after World War I, [537–540](#), [543](#)

Communist Manifesto, The (Marx and Engels), [423](#), [425\(d\)](#).

Communist Party
in China, [559](#), [582–583](#), [604](#), [613](#), [614\(v\)](#).
in Soviet Union, [539](#), [606](#)

communities. See [villages](#); specific locations

compass, [75](#)

computers, [630](#)
personal, [631–632](#), [631\(i\)](#).

concubines, in China, [306](#)

Condorcet (Marquis de, philosopher), [321](#), [370–371](#)

conflict. See [war\(s\) and warfare](#); specific battles and wars
“Confronting Landlords and Husbands” (Hinton), [612–613\(d\)](#).

Confucius and Confucianism, [7](#). See also [Neo-Confucianism](#)
Buddhism and, [113](#)
in China, [26–29](#), [164](#), [194](#), [309–310](#), [498](#)
Enlightenment and, [321](#)

filial piety in, [28\(j\)](#).
in Japan, [29](#), [63](#), [502](#), [503](#)
Korea and, [58](#)
sages and, [49\(d\)](#).
in Vietnam, [29](#), [60](#)

Congo
Belgian, [450](#), [598](#)
U.S. intervention in, [587](#)
violence in, [451\(i\)](#)

Congo Free State, [450](#)

Congress Party (India). See [Indian National Congress](#)

connections. See [cross-cultural connections](#)

conquistadores, [86](#), [211](#)

conscription. See *also* [forced labor](#)
in France, [367](#)
before World War I, [532–533](#)

conservatism
nationalism and, [370](#)
religious, [691](#)
in United States, [409](#)

conservative modernization, [489–492](#)

“Conservative Reactions after the Sino-Japanese War,” [513\(d\)](#).

Constantine XI (Byzantine Empire), [74](#), [75](#)

Constantinople, [65](#), [70](#), [96](#)
fall of (1453), [177](#), [230](#), [294](#)
in Fourth Crusade, [71](#)
as Istanbul, [230](#)
as New Rome, [70](#)
Ottoman capture of, [74–75](#), [74\(j\)](#), [170](#)
population of, [79](#)
as second Rome, [170](#)

constitution(s)
after Atlantic revolutions, [363](#)
in France, [353](#)
in Japan, [503](#)
in Latin America, [414](#)
Locke and, [319](#)
in Mexico, [418](#)
in United States, [352](#)

constitutional monarchy, in China, [511](#), [511\(d\)](#).

consumerism, [644](#)
electricity and, [628](#)
in Japan, [548](#)
after World War I, [534](#)

consumption, by middle classes, [398](#)

containerized shipping, [637\(i\)](#).

context, in world history, [233](#)

Continental Congress, clergyman's criticism of, [378](#), [378\(d\)](#).

continental populations (400 B.C.E.–2017), [11\(t\)](#).

continents. See specific locations

contracts
business, [131](#)
zero-hour, [647](#)

contract workers, [647](#)

convents. See [nuns](#)

conversion. See *also* [Christianity](#)
in Africa, [461–463](#)
in China, [302–305](#)
to Christianity, [25\(m\)](#), [69](#)
to Islam, [35](#), [63](#), [67](#), [68](#), [230–231](#)
in Latin America, [302–305](#)
of Mongols in Persia, [165\(i\)](#).

in Russia, [221](#)

Copernicus, Nicolaus, [313](#), [315](#), [317](#)

copper, [415](#)

Córdoba, Spain, [68](#), [79](#)

corn. See [maize](#)

corn (maize), spread of, [134](#)

corporations, legal revolution and, [313](#)

Correa, Tirso Alvares, [643](#)

Cortés, Hernán (Spain), [136](#), [203](#)

 female slaves and, [209–210](#)

 La Malinche (Malinal) and, [204–205](#)

 marriages of, [210](#)

Cossacks, [221\(i\)](#), [346](#)

cotton and cotton industry. See also [textiles and textile industry](#).

 in India, [255](#), [261](#)

 industrialization and, [394](#)

 slavery and, [271](#)

councils (Christian), of Trent, [298](#)

Counterblaste to Tobacco, A (James I), [289\(d\)](#).

Counter-Reformation, [298](#), [299\(m\)](#).

coups, Ottoman, [497](#)

court (royal), [73](#)

 Mongol, [166](#)

cowrie shells, as money, [272](#)

crafts, Native American, [264](#)

craftsmen, Mongols and, [173](#)

credit, trade and, [131](#)

Creek people, [264](#)

creoles, [211](#), [359–360](#), [361](#)

 independence movements and, [359–360](#), [361](#)

Crimea, Russian annexation of, [607](#)

Crimean War, [411](#)
crimes against humanity, genocide as, [557](#)
Croatia, ethnic cleansing in, [687\(i\)](#).
crop rotation, [78](#)
crops. *See also* [agriculture](#); [food\(s\)](#); specific crops
 in Americas, [208](#), [209](#)
 cash crops and, [451](#)
 in Columbian exchange, [207–209](#)
 high-yielding, [674](#)
 Islamic, [131](#)
 in Mesoamerica, [86](#)
 in Mongol Empire, [174](#)
cross-cultural connections. *See also* [communication](#); [culture\(s\)](#);
[globalization](#); [Sand Roads](#); [Sea Roads](#); [Silk Roads](#); [technology](#);
[trade](#)
 in Africa, [276](#)
 in Americas, [133–136](#), [265](#)
 in Asian empires, [224](#)
 in China, [107](#)
 among civilizations, [38–39](#)
 commerce and, [107–108](#)
 in Eurasia, [108–114](#)
 between Europe and Islam, [69](#)
 in European Renaissance, [105\(d\)](#)
 in Islam, [129–133](#)
 in Mongol world, [173–174](#)
 in Ottoman Empire, [230–232](#)
 religious, [294](#), [334](#), [335\(v\)](#).
 in West Africa, [128–129](#)
crucifixion, of Jesus, [31](#)
Crusades, [81–83](#), [81\(i\)](#), [82\(m\)](#).

Clement VI call for, [103\(d\)](#).
Muslims and, [71](#), [82–83](#), [82\(m\)](#).

Cuba

communism in, [586](#), [588–589](#), [590](#)
independence in, [591](#)
private enterprise in, [607](#)
revolution in, [588–589](#), [588\(i\)](#).
slavery in, [365](#), [414](#)
Soviet Union and, [589](#)
sugar in, [359](#)
United States and, [419](#), [592](#)

Cuban missile crisis, [586](#), [587](#), [611](#)

cult(s)

of Akbar, [311](#)
of Isis, [38](#)
of Isis and Osiris, [34](#)
of Mao, [618](#), [619\(v\)](#).
of Mithra, [38](#)
of motherhood, [546](#)
in Mughal Empire, [227](#)

cultivation system, [451](#)

cultural globalization, [687](#)

cultural identity, [685–696](#)

Cultural Revolution (China), experiencing, [582–583](#), [614\(v\)](#), [618](#),
[620\(d\)](#).

culture(s). *See also* [Cross-cultural connections](#); cross-cultural
interaction; [diversity](#); [language\(s\)](#); [religion\(s\)](#).

in Americas, [134](#)
Andean, [89–91](#)
of Aztecs, [88–89](#)
borrowing in, [79\(t\)](#), [324–325](#)

in Chaco, [135](#)
in China, [30\(i\)](#), [164](#)
Christianity and, [305](#)
in cities, [13](#)
civilizations and, [21–38](#)
globalization and, [635](#), [687–689](#)
of Hausa people, [126](#)
identity and, [459–467](#)
in India, [66–67](#)
interactions among, [38–39](#), [66–69](#)
Islamic, [63](#)
in Korea, [58–60](#)
in Malacca, [120](#)
maritime, [120](#)
of Maya, [86–88](#)
in Middle East, [30–38](#)
Mississippi, [134–135](#)
Mongol, [161–162](#), [163](#), [173–174](#)
of Mongol Persia, [165–166](#)
national, [635](#)
in Persia, [35](#)
popular, [687–689](#)
religion and, [293–312](#)
in Renaissance, [84–85](#)
of Rus, [72](#)
in Russia, [168](#)
science and (1450–1750), [312–324](#)
Silk Roads spread of, [111–114](#)
in Spain, [67–68](#)
spread of Chinese, [114](#)
Swahili, [121](#)

- in Vietnam, [61](#)
- of West Africa, [129–130](#)
- after World War I, [534](#)
- currency
 - euro as, [576](#)
 - in financial crisis (2008), [638](#)
 - foreign, [637](#)
- curriculum, in universities, [314](#)
- Curzon** (Lord), [177](#)
- cyber-warfare, [632](#)
- Cyrillic alphabet, [72](#)
- Czechoslovakia
 - breakup of, [606](#), [686](#)
 - communism in, [558](#), [605](#)
 - independence of, [534](#)
 - Nazi Germany and, [553](#)
 - reform movement in, [590](#)
- Czech people, autonomy of, [367](#)

D

da Gama, Vasco (explorer), [124](#), [248](#), [250](#), [302](#)

Dahomey, Kingdom of, slave trade and, [276](#), [277](#)

daimyo (feudal lords), [499](#), [502](#)

Dakar, slave trade in, [246\(i\)](#).

Damascus, Venetian ambassador in, [100\(v\)](#).

Daodejing, [29](#)

Daoism (Taoism), [7](#), [26](#), [113](#)

in China, [29–30](#)

ideals of, [49\(d\)](#).

in Mongol Empire, [161](#)

in Vietnam, [60](#)

Dar al-Islam, [33](#)

Darwin, Charles (biologist), social Darwinism and, [323](#), [324](#), [440](#)

Darwin, John (historian), on Emperor Akbar's public image, [245\(d\)](#).

Davis, David Brion (historian), on racial stereotypes, [271](#)

Davis, Natalie Zemon (historian), on Leo Africanus's audiences, [151](#), [151\(d\)](#).

Davison, Emily (feminist), [371](#)

death and death rates, from plague, [174–175](#)

death camps, in World War II, [556](#)

debt

Global North vs. Global South and, [639](#)

“independence” (Haiti), [358](#)

in Japan, [504](#)

Ottoman, [494](#)

debt crises, after 2008, [638](#)

Decade for Women, [656](#)

Declaration of Independence (U.S.), [349](#), [352](#)

Declaration of the Rights of Man and Citizen (France), [353](#), [355](#)

Burke on, [380](#), [381\(d\)](#).

decolonization, [591–601](#). See also [revolution\(s\)](#); specific locations in Caribbean region, [359](#)

“Decree of Emperor Kangxi,” [333\(d\)](#).

deep ecology, [702–703](#)

deforestation, [17](#), [78](#), [697](#)

environmentalism and, [702](#)

De Gouges, Olympe (writer), [355](#)

deities. See [gods and goddesses](#); [religion\(s\)](#); specific deities

Delhi, Sultanate of, [66](#)

democracy

authoritarianism and, [542–550](#)

after colonialism, [599–600](#)

Cuba and, [589](#)

globalization of, [600–601](#)

in Italy, [544](#)

in Japan, [548](#), [549](#)

in Latin America, [600](#)

multiparty, [599](#)

in North American colonies, [352](#)

one-party, [599](#)

in Soviet Union, [605](#)

by World War II, [547](#)

Democracy in America (Tocqueville), [386\(d\)](#).

democratic socialism, in Great Depression, [541](#)

demography. See also [population](#)

environmental change and, [17](#)

in Little Ice Age, [206](#)

modern population growth and, [193](#)

of Spanish American colonies, [211](#)

“Demonstration for Women Workers’ Rights in Toulouse, France, A,” [662\(v\)](#).

demonstrations. See [protest\(s\)](#)

Deng Xiaoping (China), [603](#), [604](#)

Denmark. See [Scandinavia](#); specific issues

dependent development, [419](#)

depressions (economic). See [economy](#); [Great Depression](#)

Der Ewige Jude (The Eternal Jew) (Schluter), [569\(v\)](#).

Descartes, René, [313](#), [316](#)

Descent of Man, The (Darwin), [323](#)

Description of Cairo, [285\(d\)](#).

deserts. See *also* specific locations

 pastoral societies in Arabian and Saharan, [156\(f\)](#).

Dessalines, Jean-Jacques (Haiti), [358](#)

Detail from a Series on Mixed-Race Marriages in Mexico

(Cabrera), [282\(v\)](#).

detrribalization, [449](#)

developing countries, [599](#). See *also* [Global South](#)

 automobiles from, [630](#)

 industrialization in, [633–636](#)

 migrants from, [679](#)

 population growth in, [674](#)

devshirme, [232](#)

dhow (ships), [116](#)

Diallo, Ayuba Suleiman, [278–279](#), [278\(i\)](#).

Dialogue Concerning the Two Chief World Systems (Galileo), [317](#)

diamonds, in South Africa, [454](#)

diaspora, African, [266–267](#)

diasporic communities, [116](#), [119](#), [121](#), [128](#)

Díaz, Porfirio (Mexico), [418](#), [600](#)

dictatorships. See *also* specific dictators and locations

in developing countries, [599](#)
in Mexico, [418](#)

Dikotter, Frank, on Mao's great famine, [622–623\(d\)](#)

Diop, C. A. (Senegal), [465](#)

diplomacy. See *also* [alliances](#); specific alliances
in Eurasia, [172–173](#)
U.S.-Cuba, [607](#)

diseases. See *also* [plague](#); specific diseases
Arab physicians and, [132](#)
Aztecs and, [208\(i\)](#)
from coal processing, [394\(i\)](#)
European in Americas, [203–204](#), [264](#)
European in isolated regions, [443](#)
germ theory of, [440](#)
globalization of, [683–685](#)
plague as, [174–175](#)
in Russian Empire, [221](#)
spread of, [111](#)
and trade in 14th century, [172\(m\)](#)

Disraeli, Benjamin (politician), [399](#)

dissection, [316–317](#), [322](#)

distribution of wealth, in Great Depression, [541](#)

diversity
in Indian Ocean trade, [250](#)
in Ottoman Empire, [229\(m\)](#), [232](#)

divine right of kings, [238](#), [319](#), [348](#)

divinity. See [gods and goddesses](#); specific divinities

division of labor, [16](#)
in Europe, [79](#)
gender and, [456](#)

divorce

in China, [561](#)
in Iran, [653](#)
liberalization of, [372](#)
in Turkey, [652](#)

Diwali (Hindu festival), [228](#)

doctors. See [medicine](#)

Doll's House, A (Ibsen), [373](#)

domesticated animals, [11](#)

domesticity, ideology of, [398](#)

Dominican Republic, [419](#), [600](#)

Dominicans (religious order), [302](#)

draft (military). See [conscription](#)

Dream of the Red Chamber, The (Cao Xueqin), [310\(i\)](#), [311](#)

Dreamtime stories (Australia), [8](#)

Dremona, Girolamo da, [101](#)

Drinking Alone with the Moon (Li Po), [46\(d\)](#).

drought, climate change and, [700](#)

drug use, HIV/AIDS and, [684](#)

Du Bois, W. E. B., [466](#), [477\(d\)](#).

Dubova, Anna, [654–655](#), [654\(i\)](#).

Duma (Russia), [412](#)

Dunhuang, China, [108](#), [111](#), [112\(i\)](#).

durbar (ceremonial assembly), [199\(i\)](#).

Dutch. See also [Netherlands](#)

- Boers and, [443](#)
- empire of, [451](#)
- fur trade and, [262](#)
- in Indonesia, [441](#), [451](#)
- slavery and, [273](#)
- sugar colonies and, [213](#)
- trade and, [251\(m\)](#), [254–256](#)

Dutch East India Company, [254–256](#)

“Dutch learning,” [323](#)

dynasties. See specific dynasties and rulers

E

Eagleton, Terry, on continuing relevance of Marx, [433\(d\)](#).

early modern era, [192](#), [193–195](#). See *also* specific issues

1450 to 1750 as, [192–195](#)

cultural transformations in, [294](#)

economic globalization in, [277–279](#)

European-Asian trade in, [251\(m\)](#).

exchange and status in, [281–290](#)

Little Ice Age in, [206](#), [219](#), [224](#)

rulers in, [245\(d\)](#).

technology in, [393](#)

earth

at center of universe, [315](#), [318](#)

motion of, [315](#)

photo of, [672\(i\)](#).

protecting, [701–705](#)

East Africa. See *also* specific locations

British in, [445–446](#)

civilization of, [18](#)

colonies in, [445](#), [447](#)

commerce, state building and religion in, [120–122](#)

Germany and, [451](#)

pacification in, [472](#), [472\(d\)](#).

slave trade in, [268](#), [366](#)

East Asia. See *also* [World War I](#); [World War II](#); specific locations

China and, [52–63](#)

civilizations in, [52](#)

Confucianism in, [29](#)

economic growth in, [633](#)

imperialism by, [445](#)

Japanese empire in, [499](#)
world map from, [148](#), [149\(v\)](#)

Easter Island. See [Rapa Nui](#)

Eastern Europe. See *also* [Christianity](#); [Eastern Orthodox Christianity](#); specific locations
cold war in, [583–584](#), [584\(m\)](#)
collectivization in, [644](#)
communism and, [600](#), [601](#), [602](#), [605–606](#)
Mongols and, [158](#)
Ottomans in, [65](#)
reform movements in, [590](#)
revolutions in (1989), [592](#)
Soviet Union and, [558–559](#)

Eastern Hemisphere, [208](#)

Eastern Orthodox Christianity, [32](#), [70–72](#). See *also* [Russian Orthodox Church](#)
Crusades and, [83](#)
in Ottoman Empire, [231](#)
Roman Catholic Church and, [294](#), [299\(m\)](#)
in Russia, [168](#), [170](#)

eastern Roman Empire, [31](#). See *also* [Byzantine Empire](#)
Byzantium and, [70](#)

eastern woodlands, [134](#)

Eastern world. See *also* specific locations
vs. West, [583–591](#)

East Germany, end of communism in, [605](#)

East India companies, [254–256](#)

East Indies. See [Indonesia](#); [Netherlands East Indies](#)

East/West divide, [583–591](#), [609](#), [639](#)

Ebola virus, [684](#)

ecology. See *also* [environment](#); [environmentalism](#)

in China, [261](#)
deep, [702–703](#)
Islamic civilization and, [131](#)
in sub-Saharan Africa, [124](#)

ecology monks, Buddhist teachers as, [704](#)

economic development
in Asia, Africa, and Arab world, [634–635](#)
in Latin America, [419](#)

economic globalization, [632–642](#). See also [globalization](#)

economic revolution, in China, [55–57](#)

economic systems. See [agriculture](#); [capitalism](#); [communism](#); [gathering and hunting peoples](#); [industrialization](#); [pastoralists and pastoral societies](#)

economy. See also [agriculture](#); [globalization](#); [industrialization](#); [labor](#); [trade](#); specific locations
1450–1750, [247–248](#)
Aztec, [210](#)
in China, [164](#), [191\(d\)](#), [261](#), [484](#), [603–604](#), [633](#)
cities and, [193](#)
colonial, [441](#), [449–459](#), [454\(i\)](#), [593](#)
commercialized, [193](#)
in communist countries, [602](#)
in Cuba, [589](#)
debt crises in, [638](#)
Dutch colonies and, [451](#)
in England, [394](#)
in Eurasia, [171–172](#)
in Europe, [79–81](#), [576](#)
in France, [353](#)
free market principles and, [401](#)
global, [632–642](#), [676–678](#)

globalization of, [137](#), [277–279](#), [482](#), [522](#)
government and, [541–542](#)
in Great Depression, [540–542](#)
Inca, [91](#)
in India, [633](#)
industry and, [436–440](#)
informal, [647](#)
intervention in, [411](#)
in Japan, [260](#), [482](#), [499–500](#), [503](#), [504](#), [548](#)
in Latin America, [414–417](#), [416\(m\)](#), [417](#)
mercantilism and, [209](#)
in Mesoamerica, [86](#)
in Middle East, [639](#)
Ottoman, [494](#)
in Persia, [165](#)
in Portugal, [251](#)
in Russia, [168](#), [411](#), [607](#)
service sector in, [646–647](#)
silver and, [260](#)
in Soviet Union, [539](#)
women in colonial, [456–458](#)
after World War II, [576–577](#), [590](#)

ecosystems
alteration of, [696](#)
aquatic, [700–701](#)
damage to, [78](#)

Edo (Tokyo), Japan, shogunate in, [499](#)
education. See *also* [literacy](#); [scholars and scholarship](#); [universities and colleges](#)
for children, [398](#)
in China, [55](#), [580](#)

Confucianism and, [27](#)
cultural change and, [459–460](#)
for examination system, [28](#)
in Iran, [693](#)
in Japan, [503](#), [504](#), [548](#)
online, [631](#)
Protestantism and, [297](#)
Quranic, [37](#)
in Renaissance, [84–85](#), [85\(i\)](#).
Rousseau on, [321](#)
about sex, [651](#)
state and, [650](#)
for women, [58](#), [80](#)

Edward VII (England), [434\(i\)](#).

EEC. See [European Economic Community](#).

egalitarian societies
Islam as, [67](#)
movement away from, [16](#)

Egypt. See *also* [Alexandria](#); Coptic Christianity; [Nile River region](#);
pharaohs
Aswan Dam in, [588](#)
England and, [475](#)
feminism in, [373](#)
industrialization and, [413](#)
Islam and, [70](#), [692–693](#)
Mansa Musa in, [131](#)
mass movement in, [601](#)
Mongols and, [158](#)
Muslim Brotherhood in, [694](#)
Napoleon and, [363](#), [493](#)
nationalism in, [370](#)

Ottomans in, [65](#)
Roman Empire and, [20\(m\)](#)
silk in, [110](#)
strongman in, [601](#)
Suez Canal and, [470](#)
Western civilization and, [465](#)

Ehrenreich, Barbara (author), on racism, [685](#)

eightfold path, in Buddhism, [23](#)

eight-hour workday, in Mexico, [418](#)

elections (U.S.), of 2016, [642](#)
 Russian meddling in, [607](#)

electricity
 energy sources for, [626–628](#)
 grids for, [628](#)

elites. *See also* [aristocracy](#); [caste system](#); [classes](#); [nobility](#).
 in Afro-Asian world, [461\(i\)](#)
 after Asian and African independence, [594–596](#)
 in Central Europe, [363](#)
 China and, [42–48\(d\)](#), [49\(d\)](#), [224](#)
 Chinese Confucianism and, [27–28](#)
 in early modern age, [194](#)
 English, [401](#)
 European expansion and, [203](#)
 Haitian Revolution and, [358](#), [359](#)
 in Japan, [548](#)
 in Korea, [59](#)
 in Latin America, [417](#)
 in Mexico, [361](#)
 Mongol, [163](#)
 in Persia, [166](#)
 in Spanish American colonies, [359–360](#)

in Vietnam, [60](#)
working-class, [455–456](#)
El Salvador, U.S. and, [587](#)
emerging powers, [609](#)
emigration. See also [Immigrants and immigration](#)
of Spanish Jews and Muslims, [69](#)
emperor(s). See also specific empires and emperors
in China, [42](#)
Inca, [90](#)
empire(s), [18](#), [194](#). See also [colonies and colonization](#);
[imperialism](#); specific empires
in Africa, [592–599](#), [594\(m\)](#)
American, [200–219](#), [248](#), [440–443](#), [445](#)
Arab (Islamic), [36\(m\)](#), [38–39](#), [63](#)
in Asia, [223–232](#), [592–599](#)
in China, [224–226](#), [226\(m\)](#), [482](#), [498](#)
Christianity and, [302](#)
colonial, [209–210](#), [435–436](#), [447–449](#)
conflicts among (1800–1900), [481–482](#)
Crusades and, [83](#)
debate over, [176–177](#)
end of, [527](#), [575](#), [591–592](#), [594\(m\)](#)
European, [199–200](#), [368](#)
growth of, [194](#)
historians' assessments of, [176–177](#)
industry and, [436–440](#)
informal, [488–489](#)
Islamic, [33](#)
Japanese, [499](#), [506](#), [507\(m\)](#), [550](#), [551](#)
migration in (1846–1940), [453\(t\)](#)
Mongol, [154–178](#)

Napoleonic, [356\(m\)](#).
re-creation of, [177](#)
Russian, [219–223](#), [220\(m\)](#).
without territory, [592](#)
trade and, [393](#)
transregional, [139](#)
value of, [177](#)
after World War I, [534–536](#), [535\(m\)](#).

empire building
by Japan, [550](#)
in North Africa, [475](#), [476\(y\)](#).

employment. See also [labor](#); [workers](#)
reduced security in, [648](#)
in service industries, [647](#)
in textile mills, [399–400](#)
trade and, [637](#)

encomienda system, [210–211](#)

Encyclopedia (Yongle), [164](#)

Encyclopédie (Enlightenment), [320](#)

energy
clean energy and, [704–705](#)
consumption of, [521](#), [628\(f\)](#), [629\(m\)](#).
fossil fuels and, [626–628](#)
global crisis in, [390](#)
mechanical sources of, [78](#)
military and, [632](#)
solar, [704](#)
transportation and, [628–630](#)

Engels, Friedrich (political thinker), *Communist Manifesto, The*,
[423](#), [425\(d\)](#).

engine

energy and, [628](#)
steam, [390](#)

engineering, in China, [56](#)

England (Britain). See *also* [British Empire](#); [World War II](#)

abolitionism in, [364](#)

Africa and, [470](#)

American colonies and, [200](#), [206](#), [350–352](#), [378\(d\)](#)

American Revolution and, [349–352](#)

aristocracy in, [396](#)

Asia and, [363](#)

China and, [486–489](#), [487\(t\)](#)

classes in, [396–400](#)

coffeehouse culture in, [287](#), [287\(d\)](#)

colonial empire of, [209](#), [216](#)

economy in, [394](#)

EU exit by, [635](#), [642](#), [648](#)

France and, [264](#)

Great Depression in, [541](#), [541\(t\)](#)

industrialization in, [388\(i\)](#), [390–391](#), [394–404](#), [394\(i\)](#), [395\(m\)](#),
[701](#)

industrial origins in, [392](#)

Irish home rule and, [367](#)

labor in, [396](#), [398–400](#)

Labour Party in, [403](#), [404](#)

Latin American investment by, [415–417](#)

Luddites in, [400–401](#), [400\(i\)](#)

middle classes in, [396–398](#), [397\(i\)](#)

Mughal India and, [255](#)

North Africa and, [475](#), [476\(v\)](#)

Opium Wars and, [363](#)

Ottomans and, [494](#)

poverty in, [399\(i\)](#)
slave trade and, [273](#)
socialism in, [402–403](#), [403\(i\)](#)
South Pacific colonization by, [443](#)
sugar colonies and, [213](#)
textile industry in, [394](#)
trade and, [254–256](#)
in Triple Entente, [528](#)
women in, [372](#), [534](#)
worldwide power of, [482](#)

English language, cultural globalization and, [688](#)
enlightened religion, [321](#)
enlightenment, in Buddhism, [24](#), [24\(i\)](#)
Enlightenment (historical period)
in France, [353](#)
philosophy in, [319–321](#), [320\(i\)](#)
religion and, [322](#)
revolutions and, [348](#), [351](#)
science and, [318–322](#)
women and, [320–321](#), [370–371](#)

Enlightenment (Industrial), [392](#)
enterprise zones, in China, [603](#)
environment. *See also* [agriculture](#); [climate](#); [environmentalism](#)
in 20th century, [521](#)
in Africa, [454](#)
agriculture and, [17](#)
in Chad, [673](#)
civilization and, [16–17](#)
colonial development and, [452](#)
damage to, [78](#)
fur trade and, [262](#)

global, [696–705](#)
Global North vs. Global South and, [639](#)
industrialization and, [393](#)
inter-American contacts and, [134](#)
of Islamic world, [131](#)
regulations of, [637–638](#)
of sub-Saharan Africa, [124](#)
urbanization and, [677–678](#)
in Vietnam, [452](#)
environmentalism, [701–705](#), [703\(i\)](#)
epic literature
 Epic of Gilgamesh, [13](#)
 Mahabharata (India), [26](#)
epidemics. *See also* [AIDS](#)
 influenza pandemic and, [683](#)
 in Russian Empire, [221](#)
 smallpox pandemic and, [205–206](#)
EPZs (export-processing zones), [646](#)
equality
 in ancient societies, [8](#)
 concept of, [348–349](#)
 for freed people, [365–366](#)
 globalization and, [639](#)
 in Japan, [502–503](#)
 in Ottoman Empire, [495–496](#)
Erdogan, Recip (Turkey), [601](#)
Erie, Lake, [262](#), [698](#)
Eritrea, [686](#)
erosion, [17](#)
Esposito, John (Islamic scholar), on source of the Iranian Revolution, [719\(d\)](#)

estates (classes), [77](#)
in France, [344\(j\)](#), [353](#)
Estates General (France), [353](#)
Ethiopia. *See also* [Axum](#)
Axumite Christianity in, [32\(j\)](#)
civilization of, [13](#)
colonization and, [445](#)
Eritrea and, [686](#)
Europeans and, [441](#), [481–482](#)
Italy and, [445](#), [544](#), [566\(v\)](#)
malaria in, [701](#)
scramble for Africa and, [474](#), [474\(d\)](#), [475\(d\)](#)
silk in, [110](#)
ethnic cleansing. *See also* [genocide](#)
in Croatia, [687\(j\)](#)
ethnicity. *See also* [race and racism](#)
in Africa, [466–467](#)
cultural identity and, [685–687](#)
globalization and, [635](#)
of Latin American colonial societies, [215\(t\)](#)
of migrants, [679](#)
in Russian Empire, [222](#)
separatist movements and, [609](#)
EU. *See* [European Union](#)
eunuchs, in China, [122](#), [124](#), [164](#)
Eurasia. *See also* [Afro-Eurasia](#); [Asia](#); [Europe and Europeans](#); [Mongols and Mongol Empire](#); specific locations
China and, [223](#), [225](#), [226](#)
civilizations of, [51–52](#)
cross-cultural connections in, [108–114](#)
diplomacy in, [172–173](#)

economy in, [171–172](#)
Mongols in, [154](#), [161–162](#), [170–179](#)
Russia and, [226](#)
Silk Roads in, [108–114](#)
tobacco smoking in, [288](#), [289\(d\)](#)

euro (currency), [576](#)

Eurocentrism, [338–341](#)

Europe and Europeans. See *also* [Christianity](#); [colonies and colonization](#); [Eastern Europe](#); [empire\(s\)](#); [Eurasia](#); [Western Europe](#); [Western world](#); specific locations
in 1453(*m*), [76](#)
in 1914, [530–531\(m\)](#).
Americas and, [200–219](#), [202\(m\)](#).
Asia and, [248–256](#), [251\(m\)](#), [261](#)
centrality of, [338–341](#)
China and, [486–489](#), [490\(m\)](#).
Christianity and, [25\(m\)](#).
civilizations of, [13](#), [17](#)
clothing, status, and, [283](#), [284\(v\)](#).
colonial masters, servants, and, [448\(j\)](#).
colonial wage laborers and, [453](#)
colonies and, [445–449](#), [453](#), [458](#)
cultural borrowing by, [79\(t\)](#).
culture and, [21](#), [459–460](#)
in early modern era, [193](#)
economy and, [79–81](#)
Enlightenment and, [319–322](#)
environment in, [17](#)
European-African unions and, [216](#)
expansion and, [178](#), [193](#)
explorations by, [193](#)

fascism and, [543–544](#)
fur trade and, [262](#)
globalization and, [194](#)
Great Depression in, [540](#)
Holocaust and, [556–557](#)
imperial wars in, [346](#)
Indian Ocean trade and, [124](#)
industrial origins in, [392–393](#)
Industrial Revolution and, [395\(m\)](#), [404–406](#)
integration of, [578\(m\)](#).
Japan and, [501](#)
labor and, [79](#)
Latin America and, [417–420](#)
leisure in, [645](#)
migrants to, [678](#)
migration from, [404–406](#), [405\(m\)](#), [417](#)
after Napoleon, [363](#)
nationalism and, [367–370](#)
nations and empires of (ca. 1880), [368\(m\)](#).
new empires of, [195](#)
nobility and church in, [75–77](#)
Ottomans and, [492–498](#)
Polo in China and, [139](#), [140\(d\)](#).
population growth and, [78–79](#)
Reformations and, [299\(m\)](#).
Renaissance and, [84–85](#), [95](#), [96\(d\)](#).
revolutions and (1830, 1848, 1870), [363](#)
Russia and, [222–223](#)
Scientific Revolution and, [193](#), [313–315](#)
society and, [77–81](#)
Syrian refugees in, [608](#)

technology and, [78\(j\)](#)
trade and, [111](#)
urban markets and, [80\(j\)](#)
U.S. defense of, [579](#)
view of Mongol life by, [188](#), [189\(d\)](#)
women and, [80–81](#)
before World War I, [528–533](#), [532\(m\)](#)
after World War I, [535\(m\)](#)
World War II and, [553–554](#), [554\(m\)](#)
after World War II, [575](#)

European Economic Community (EEC), [576](#)
European Renaissance, [84–85](#)
European Union (EU), [576](#), [578\(m\)](#)
 British exit from, [635](#), [642](#), [648](#)
 European identity and, [686](#)

evangelicals
 antislavery sentiments and, [364](#)
 sexual revolution and, [651](#)

evolution, Darwin and, [323](#), [440](#)

Ewe people (Ghana), [456](#)

examination system
 in China, [18](#), [28](#), [54–55](#), [163](#), [164](#), [491](#)
 in Vietnam, [60](#)

exchange. See *also* [communication](#); [trade](#)
 in early modern world, [281–290](#)

expansion. See *also* [imperialism](#); [migration](#); [scramble for Africa](#);
specific empires
 of China, [224–226](#), [484](#)
 Christianity and, [301–302](#)
 of communism, [558](#)
 European, [77](#), [178](#), [199–219](#)

of Islam, [63](#), [64\(m\)](#), [70](#), [307–309](#)
of Japan, [548](#), [551](#)
of Mali, [130](#)
of Ottoman Empire, [95](#)
of religion, [294](#)
of Russia, [221–223](#)
by United States, [443–445](#)
of Wahhabi movement, [309\(m\)](#)

exploration. See *also* [expansion](#); [navigation](#); specific countries
and explorers

- Christianity and, [301–302](#)
- European, [193](#)
- by Portugal, [248](#)
- by Zheng He, [122](#)

export(s), [504](#), [540](#), [548](#). See *also* [trade](#); specific products

export-processing zones (EPZs), [646](#)

extinction

- of animals, [698](#)
- environment and, [696](#)
- of species, [696](#)

F

Facebook, [632](#)

factories

in China, [491](#)

in England, [394](#), [399](#)

in Great Depression, [644](#)

Russian workers in, [411](#)

women in, [555](#), [654–655](#), [654\(i\)](#).

faith. See [religion\(s\)](#)

families. See *also* [kinship](#)

African American women and, [655](#)

business, state, and, [649](#)

in Confucianism, [27](#)

in Japan, [260](#), [504](#), [505](#), [549](#)

in Korea, [59](#)

in middle class, [397–398](#), [397\(i\)](#).

in modern world, [650](#)

in Nazi Germany, [547\(i\)](#).

size of, [650](#)

slave, [215](#)

social roles of, [650](#)

in Western Europe, [73](#)

women in, [456–457](#)

Family Law Code, in Morocco, [656](#)

family planning, [674](#)

famines

in China, [224](#), [582](#), [622–623\(d\)](#).

in Soviet Union, [539](#)

farms and farming. See *also* [Agricultural Revolution](#); [agriculture](#)

in British settler colonies, [217](#), [218\(i\)](#).

cash-crop agriculture and, [451](#), [452](#), [456](#)
decline of, [642–644](#)
in Latin America, [418](#)
long-distance trade and, [111](#)
pastoral peoples and, [11–12](#)
Soviet, [539](#), [605](#)
technology and, [643](#)
villages and, [12](#)

fascism, [520–521](#), [543–544](#). See also [Nazi Germany_\(Nazi Party\)](#)
in Europe, [543–544](#)
in Germany, [544–547](#)
in Italy, [543–544](#), [565](#), [566\(v\)](#).
Japan and, [550](#)
women and, [436](#), [544](#)

Fashoda, English-French conflict at, [470](#)

Federalist Papers, [352](#)

female circumcision, [462](#)

female infanticide, [460](#), [504](#)

feminism
in 20th century, [349](#), [521](#), [522](#)
of African women, [662](#), [663\(d\)](#).
beginnings of, [363](#), [370–374](#), [374\(i\)](#).
communist, [664](#), [665\(v\)](#).
in fascist countries, [546](#)
French Revolution and, [355](#)
global, [660–668](#)
in Global South, [655–656](#)
Islamic, [666–667\(d\)](#).
in Japan, [504](#), [548](#)
in Java, [374–375](#)
maternal, [373](#)

in Mexico, [668](#), [668\(d\)](#)
in Morocco, [656](#)
nationalism and, [370](#)
opposition to, [373](#), [670\(d\)](#)
personal life and, [653–657](#)
second-wave, [653–654](#), [660](#)
in West, [660](#), [661\(v\)](#), [662\(v\)](#)
Wiesner-Hanks on, [670\(d\)](#)

Ferdinand and Isabella (Spain), [69](#)
Ferdinand VII (Spain), [360](#)
Ferguson, Niall (historian), [177](#)
Ferry, Jules (French politician), [440](#)
fertilizers, [390](#), [674](#)
Festival of Unity (France), [355](#)
feudalism
 in France, [354](#), [357](#), [376](#)
 in Japan, [256](#), [499](#)
Fiji, [462](#), [591](#)
filial piety
 in China, [28\(i\)](#), [498](#)
 in Korea, [59](#)
Filipinos. See [Philippines](#)
finances
 in China, [56](#)
 in Mongol Empire, [161](#), [171](#)
financial crisis, in 2008, [433\(d\)](#), [635](#), [638](#)
Finland, voting rights in, [372](#)
fires, forest, [701](#)
fireside chats (Roosevelt), [631](#)
First Civilizations, [12–13](#), [192](#). See *also* specific civilizations
First Crusade, [81\(i\)](#), [82\(m\)](#).

first estate (clergy), [77](#)

First World War. See [World War I](#)

fishing, environment and, [697–698](#)

flappers, [534](#)

Florence, [77](#)

Florentine Codex, smallpox in, [208\(i\)](#)

flu. See [influenza](#); [influenza pandemic](#)

food(s). See also [agriculture](#); [crops](#); [farms and farming](#); [gathering and hunting peoples](#); specific foods

- convenience, [644](#)
- globalization of, [643](#), [689](#)
- Little Ice Age and, [206](#)
- production of, [13](#)

foot binding, in China, [57–58](#), [57\(i\)](#), [485](#)

foragers. See [gathering and hunting peoples](#)

Forbidden City (China), [164](#)

force. See [authority \(power\)](#)

forced labor. See also [conscription](#); [slaves and slavery](#).
encomienda system as, [210](#)

Ford, Henry (industrialist), [408](#), [629](#), [630](#), [644](#)

foreign direct investment, [637](#). See also [investment](#)

forests, [17](#)

- destruction of, [207](#)

fossil fuels, [390](#), [626–628](#). See also [oil and oil industry](#)

Fourteen Points, [536](#)

Fourth Crusade, [71](#), [82\(m\)](#)

Foxe, John (Protestant writer), [298](#)

France. See also [French Empire](#); [French Revolution](#)

- Africa and, [443](#), [446](#), [450](#), [470](#), [471\(v\)](#)
- American empire of, [200](#)
- burqa in, [717](#), [718\(v\)](#)

Catholics and Protestants in, [298](#)
classes (estates) in, [344\(j\)](#).
colonial rule by, [435](#), [443](#)
conscription in, [367](#)
England and, [264](#)
English words in, [689](#)
fur trade and, [262](#)
in Great Depression, [541](#)
Haiti and, [345](#), [357–359](#), [359\(j\)](#).
industrialization in, [395\(m\)](#).
Muslim immigrants in, [683](#)
national culture in, [635](#)
North Africa and, [475](#), [476\(v\)](#).
Ottomans and, [232](#), [493–494](#)
revolutionary armies in, [348](#)
Siam and, [256](#)
slave trade and, [273](#)
sugar colonies and, [213](#)
trade and, [254](#)
in Triple Entente, [528](#)
Vietnam and, [445](#), [598](#)
women in, [354–355](#), [372](#)
World War II and, [553](#), [554](#)

Francis (Pope), [703](#)
Franciscans (religious order), [302](#)
Franz Ferdinand (Austria), [528](#)
Frederick II (Prussia), [320](#)
freedom(s). See *also* [independence](#)
Atlantic revolution and, [348](#)
freed people of color
in Freetown, [365](#)

in Haiti, [357](#), [365](#)
in North America, [216](#)
freelance workers, [647](#)
free market principles, [401](#), [458](#), [634](#)
Freetown, Sierra Leone, [365](#)
free trade, after World War II, [634–635](#)
French Empire, of Napoleon, [356\(m\)](#), [357](#)
French Revolution (1789–1815), [346](#), [352–357](#)
 Burke on, [380](#), [381\(d\)](#).
 cartoon on violence of, [382\(v\)](#).
 criticisms of, [386–387\(d\)](#).
 Haiti and, [358](#)
 impact of, [355–356](#)
 Napoleon and, [356\(m\)](#), [357](#)
 religion in, [355](#), [357](#)
 rights of man and, [353](#), [355](#)
 slavery and, [383–384\(d\)](#).
 on sovereignty, [366–367](#)
 storming of Bastille in, [354](#)
 United States and, [352](#)
 women and, [354–355](#), [371](#)
French West Africa, [446](#)
Freud, Sigmund, [324](#)
frontiers. See *also* [borders](#)
 of empires, [219](#), [220](#), [224](#)
Führer (leader), Hitler as, [547](#)
Fukuzawa Yukichi (Japan), [503–504](#)
Fulbe people, [278](#)
Fulla dolls, [694–695](#), [694\(i\)](#)
fundamentalism. See [religious fundamentalism](#)
fur trade, [262](#)

in global commerce, [247–248](#), [261–266](#)
in North America, [262](#), [263\(m\)](#), [265](#)
in Russia, [219](#), [265–266](#), [265\(i\)](#).
silver trade and, [266](#)
future, historians on, [657–658](#)

G

Galilei, Galileo, [313](#), [315](#)

telescope and, [315](#), [316](#)

trial of, [316\(i\)](#), [317](#)

Gambia

slave trade and, [272](#)

women and peanut production in, [457\(i\)](#).

gaming, computer-based, [632](#)

Gandhi, Mohandas (Mahatma, Indian nationalist), [596](#), [597](#), [598\(i\)](#).

assassination of, [598](#)

Gao, [126](#)

Gao Yuan, *Born Red*, [620\(d\)](#).

Garnet, Jacques, on “learned culture” of Song Dynasty China, [49\(d\)](#).

Garvey, Marcus, [466](#)

gas, from coal, [394\(i\)](#).

gathering and hunting peoples. See also [agriculture](#)
contemporary, [10\(i\)](#).

Gathering of Men at an Ottoman Coffeehouse, A, [286\(v\)](#).

gays and lesbians, [651](#). See also [homosexuality](#).

families and, [650](#)

rights of, [657](#)

Geffels, Frans (artist), [231\(i\)](#).

gender and gender issues. See also [feminism](#); [men](#); [patriarchy](#);
[women](#)

in China, [164](#), [485](#), [491](#), [514\(d\)](#).

in Chinese Confucianism, [28](#)

in Christianity, [32](#)

colonies and, [209](#)

Condorcet on, [321](#)
in early modern age, [194](#)
in European colonies, [448–449](#)
in First Civilizations, [16](#)
French Revolution and, [354–355](#)
in Japan, [503–504](#)
missionaries and, [462](#)
in Nazi Germany, [546](#)
in North America, [217](#)
in Ottoman Empire, [496](#)
in slave trade, [276](#)
in Spanish American colonies, [212](#)
in sugar colonies, [215](#)
in textile mills, [399–400](#)
in West Africa, [127](#)
women's rights, equality, and, [652](#)

gender parallelism, [92](#)
gender systems, of Aztecs and Incas, [92](#)

General Crisis, [206](#)
 Manchu China and, [224](#)
 silver trade and, [260](#)

Genghis Khan. See [Chinggis Khan](#)

genital mutilation. See [female circumcision](#)

Genoa, [77](#)

genocide
 in Armenia, [536](#)
 Holocaust as, [557](#)
 in Namibia, [435](#)

Genovese, Eugene, *World the Slaves Made, The*, [269](#)

gentry, in China, [485–486](#)

geography

of Americas, [86](#), [200–203](#)
civilization and, [16](#)
inter-American contacts and, [134](#)
of Western Europe, [73](#)

George III (England), China and, [482](#)

George of Trebizond, [96\(d\)](#)

German Empire, end of, [592](#)

German Socialist Women's Movement, The (Zetkin), [429–430\(d\)](#)

Germany. See also [Berlin Wall](#); [Nazi Germany_\(Nazi Party\)](#); [West Germany](#).

authoritarianism in, [543](#)
colonial rule by, [435](#), [440](#)
East Africa and, [451](#)
environmentalism and, [702](#)
fascism in, [543](#), [544–547](#)
Great Depression in, [541\(t\)](#)
Green party in, [703](#)
industrialization in, [395\(m\)](#), [407](#)
Japan and, [553](#)
Mongols and, [173](#)
Namibia and, [435](#)
peasant revolts in (1520s), [297](#)
reparations after World War I, [536](#)
reunification of, [606](#)
socialism in, [403](#)
Thirty Years' War and, [298](#)
in Triple Alliance, [528](#)
unification of, [367](#), [368\(m\)](#), [438](#)
war socialism in, [533–534](#)
women's suffrage in, [534](#)
World War I and, [528](#)

after World War I, [536](#)
after World War II, [576](#)

germ theory, [440](#)

Ghana, [125](#), [126](#). See also [Gold Coast \(Ghana\)](#)
exports of, [637](#)
independence of, [574\(j\)](#)
military in, [600](#)
nationalist movement in, [459](#)
silk in, [110](#)
slavery and, [247](#), [277](#)
women in, [456](#)

Ghazan (Mongols), [165](#)

gifts. See [tribute](#)

gig economy, [647](#)

Gikuyu peoples, [453](#)

Gilgamesh (Mesopotamian ruler). See [Epic literature](#)

girls. See also [women](#)
education for, [674](#)

glaciers, global warming and, [699](#), [701](#)

glasnost (openness), [604](#), [605](#), [703](#)

global civilization, Islam as, [36](#)

globalization, [521](#)
of Christianity, [300–301\(m\)](#), [327–335](#)
cold war and, [583–591](#)
of commerce, [258–261](#), [258\(m\)](#)
contemporary, [531](#)
of culture, [635](#), [687–689](#)
debate over, [634–635](#)
of democracy, [600–601](#)
development and inequality in (2011), [640\(t\)](#)
of diseases, [683–685](#)

drivers of, [634](#)
in early modern era, [193](#)
economic, [137](#), [277–279](#), [482](#), [632–642](#)
of electricity, [628](#)
environment and, [640–641](#), [696–706](#)
European explorations and, [193](#)
fur trade and, [247–248](#), [261–266](#)
in Global South, [633–636](#), [639–642](#)
of industrialization, [390–404](#), [406](#), [521](#)
inequality and, [639](#)
of languages, [689](#)
middle classes and, [647–648](#)
migration and, [678–683](#)
modernity and, [649](#)
nationalism vs, [635](#)
of popular culture, [687–689](#)
processes of, [673–705](#)
re-globalization and, [636–638](#)
responses to, [522–523](#)
revolutions and, [348](#)
technology and, [624\(i\)](#)
urbanization and, [676–678](#)
wealthy and, [648–649](#)
women's rights and, [656–657](#)
global modernity, religion and, [689–696](#)
Global North
vs. Global South, [522](#), [609](#), [639](#)
global warming and, [705](#)
Green Revolution and, [643](#)
middle class in, [647](#)
Global South, [599](#). See also [developing countries](#); [Global North](#)

- environmentalism in, [703–704](#)
- feminism in, [655–656](#)
- global warming and, [705](#)
- governments in, [601](#)
- Green Revolution and, [643](#)
- industrialization of, [633–636](#)
- informal economy in, [647](#)
- life expectancy in, [634](#)
- manufacturing in, [645](#)
- middle class in, [647](#), [648\(i\)](#).
- per capital income gap in, [634](#)
- resistance to economic globalization in, [639–642](#)
- wealthy in, [648](#)

global trade

- colonial economies in, [458](#)
- containerized shipping and, [637\(i\)](#).
- worker displacement and, [645](#)

global warming

- cash-crop agriculture and, [452](#)
- plant and animal adaptation and, [701](#)

glocalization, [635](#)

Goa, Portugal and, [251](#)

Gobir, [126](#)

gods and goddesses. See *a/so* [religion\(s\)](#); specific deities

- Allah and, [33](#)
- Aztec, [89](#)
- Inca, [327](#)
- in India, [26](#)
- in Japan, [62](#)
- in Judaism, [30–31](#)
- in Vietnam, [61](#)

Goebbels, Joseph (Nazi Germany), [631](#)

gold

Arab traders and, [125](#)

in Australia and California, [455](#)

in Great Zimbabwe, [122](#)

in South Africa, [454](#)

Gold Coast (Ghana). *See also* [Ghana](#)

cash-crop farming in, [452](#), [456](#)

in Great Depression, [540](#)

slaves in, [276](#)

golden age

of Muslim Spain, [68](#)

in Song China, [52](#)

Golden Horde, [168](#), [170](#). *See also* [Kipchak Khanate](#)

Goldhagen, Daniel, on German anti-Semitism, [573\(d\)](#).

goods. *See also* [products](#); [trade](#); specific goods

movement of, [629](#)

technology and, [390](#)

Gopnik, Adam (writer), [562](#)

Gorbachev, Mikhail, [602](#), [604–606](#), [703](#)

Gorée Island, slavery and, [246\(i\)](#).

government. *See also* [state \(nation\)](#); specific forms

of British American colonies, [218](#)

of Byzantine Empire, [71](#)

of China, [18](#), [164](#)

in Enlightenment, [319](#)

of France, [352–357](#)

of Inca Empire, [90–91](#)

of Italy, [544](#)

of Japan, [501–502](#), [549](#)

local, [77](#)

Maya, [86–88](#)
in modern societies, [194–195](#)
of Mongol Persia, [165](#)
nationalism and, [369](#)
of North American colonies, [349–352](#)
of Ottoman Empire, [494–497](#)
of Qing China, [225](#)
representative, [77](#)
revolutionary ideas and, [348](#)
of Russia, [222–223](#), [412–413](#)
of Spanish America, [413](#)
technology and, [626](#)
of United States, [407](#)
in Western Europe, [73–74](#)

grains, global warming and, [700](#)

Granada, Spain, [69](#)

Grand Banks, cod fishery breakdown and, [697–698](#)

grasslands (sub-Saharan Africa), pastoral societies in, [156\(t\)](#)

gravitation, Newton on, [315](#)

Great Barrier Reef, coral in, [701](#)

Great Britain. See [England \(Britain\)](#)

Great Depression (1930s), [542\(i\)](#).
capitalism and, [540–542](#)
democratic socialism in, [541](#)
in Japan, [548–549](#)
Nazi Germany and, [546](#)
workers during, [644](#)

Great Dying, [204–206](#), [207](#), [212](#), [269](#)

Great Jamaica Revolt, [364](#)

Great Khans. See [Mongols and Mongol Empire](#); specific rulers

Great Leap Forward (China), people's communes during, [580–582](#), [580\(j\)](#), [615](#), [615\(d\)](#).

Great Mongol Nation, [158](#). See also [Mongols and Mongol Empire](#)

Great Mosque (Jenne), [129\(j\)](#).

Great Powers. See also specific countries

- China as, [603](#)
- colonization by, [438](#), [443](#)
- Japan as, [506](#), [547–548](#)
- Ottoman Empire and, [494](#)
- World War I and, [528–533](#)

Great Proletarian Cultural Revolution (China), [582–583](#)

Great Pueblo Rebellion (1680), [269](#)

Great Purges, Soviet, [539–540](#)

Great War. See [World War I](#)

Great Zimbabwe state, [122](#)

Greece. See also [Athens](#); specific locations

- democracy in, [600](#)
- independence of, [367](#)
- Ottomans and, [494](#)
- Roman Empire and, [20\(m\)](#)
- texts from, [84](#)
- women in, [19](#)

Greek Church. See [Eastern Orthodox Christianity](#).

Green Belt Movement (Kenya), [704](#)

“green” businesses, [704](#)

greenhouse gases, [206](#), [699](#)

Green parties, [703](#)

Green Revolution, [643](#), [674](#)

Greg, Margaretta (writer), [398](#)

Griech-Polelle, Beth A., on anti-Semitism, [573\(d\)](#).

Grimsdell, Ken (farmer), [643](#)

gross domestic product (GDP), from exports, [637](#)
groundwater, [696](#), [699](#)
Guaman Poma de Ayala, Felipe (Peru), [303–304](#)
guano, [390](#), [415](#)
Guatemala, [415](#), [587](#)
 Maya in, [86](#)
guerrilla warfare
 in Afghanistan, [586](#)
 in Algeria, [598](#)
 in China, [561](#)
 independence movements and, [596](#)
guest workers, [679](#)
Guevara, Che (Argentina), [589](#)
Gu Hongzhong, [47](#), [48\(v\)](#)
guillotine, [354](#), [354\(i\)](#)
gulag, Soviet, [540](#)
gunpowder, [55](#), [75](#), [79\(t\)](#)
Guomindang (Chinese Nationalist Party), [559](#), [561](#)
Gurkha people, [449](#)
Guru Granth (Sikh book), [312](#)
Guru Nanak. See [Nanak \(Indian guru\)](#)
Guyuk (Mongol Great Khan), [173](#)
Gypsies (Roma), Holocaust and, [556](#)

H

habitat, of plants and animals, [697](#)

Habsburgs (Austria), [232](#)

haciendas (plantations), [210](#), [415](#)

hacking, online, [632](#)

Hagia Sophia, [75](#)

Haiti. See *also* [Haitian Revolution](#)

 earthquake in (2010), [345](#)

 ethnic and racial makeup in, [215](#)

 France and, [345](#)

 independence debt in, [345](#), [358–359](#)

 slavery in, [275](#), [357–359](#)

 U.S. military intervention in, [419](#)

Haitian Revolution, [269](#), [275](#), [340](#), [344\(i\)](#), [345–346](#), [357–359](#), [359\(i\)](#)

hajj (pilgrimage), [6\(i\)](#)

 Ottomans and, [495\(i\)](#)

Hajji, Abdallah (refugee), [679](#)

Hakka people (China), [485](#)

Hall of Prayer for Good Harvest, The (Beijing), [244\(v\)](#)

hallucinogenic drugs, [304](#)

Hamas, [712\(v\)](#)

Han dynasty (China), [27](#), [54](#)

Hangzhou, China, [55](#), [139](#)

 population of, [79](#)

Han Xizai (China), [47](#)

Han Yu (China), [113](#)

harem, in China, [485](#)

Harris, Marvin, [93](#)

Hausa people, [126](#), [128](#), [449](#), [597](#)

Hawaii

- Christianity in, [462](#)
- Pearl Harbor attack in, [551](#)
- settler impact on, [443](#)
- as U.S. state, [591](#)

headscarves, in French schools, [683](#)

health and health care. See *also* [diseases](#); [medicine](#)

in African and Asian colonies, [458](#)

in China, [582](#)

in Latin America, [417](#)

Hebrews, [30](#). See *also* [Jews and Judaism](#)

“Hell Broke Loose” (cartoon), [382\(v\)](#).

Hellenistic era. See *also* [Greece](#)

Helminski, Kabir (Sheikh), *Islam and Human Values*, [715–716\(d\)](#).

herders. See [nomads](#); [pastoral societies](#)

Hidalgo, Miguel (Mexico), [361](#)

Hidalgo-Morelos rebellion (Mexico), [361](#)

hierarchies. See *also* [caste system](#); [classes](#); specific classes and locations

Aztec and Inca gender systems and, [92](#)

in Christianity, [32](#), [296](#)

gender, [399–400](#)

in Roman Catholic Church, [76](#)

social, [28](#), [73](#)

in Spanish America, [210–213](#), [211\(j\)](#).

in West African society, [126–127](#)

hieroglyphic writing, in Mesoamerica, [86](#)

higher education. See [universities](#)

High Middle Ages, [77–78](#)

high-tech industries, [633](#), [639](#), [648](#)

highways. See [roads and highways](#)

hijab, in Iran, [653](#)

Hindus and Hinduism, [22](#), [463](#). See also [India](#)

Angkor Wat and, [118](#)

bhakti movement and, [26](#)

Buddhism and, [23](#)

fundamentalist, [691–692](#)

India and, [21–22](#), [66–67](#), [194](#), [463–464](#), [597–598](#)

Indian Rebellion and, [446–447](#)

Islam and, [66–67](#), [224](#), [308](#)

in Mughal Empire, [226–228](#)

reform societies and, [460](#)

in South Asia, [200](#), [294](#)

Hindutva (Hindu nationalism), [691–692](#)

Hinton, David, [45–46](#)

on “public service” and “mountain seclusion,” [49\(d\)](#).

Hinton, William, “Confronting Landlords and Husbands,” [612–613\(d\)](#).

Hiroshima, atomic bombing of, [553](#), [555](#), [556–557](#), [556\(i\)](#).

Hispaniola. See [Dominican Republic](#); [Haiti](#)

history and historiography

assessing change and, [179–180](#)

on Christian/Muslim relations during Renaissance, [105\(d\)](#).

on Confucianism, [27–28](#)

contributions of subordinated people to, [467–468](#)

on empires, [176](#)

first achievements in, [420–421](#)

making of meaning and, [705–706](#)

Marx on, [324](#)

modern era in, [3](#)

on Mongol impact, [191\(d\)](#).

moral judgments and, [609–610](#)

religion and, [39–40](#)
on revolutions, [376](#)
speculation about future by, [657–658](#)
success and failure in, [508–509](#)
on war, [561–562](#)

History of the World Conqueror, The (Juvaini), [187\(d\)](#).

Hitler, Adolf (Germany), [536](#), [544–546](#), [545\(i\)](#). See also [Nazi Germany_\(Nazi Party\)](#).

Jews and, [556–557](#)
Mein Kampf, [567–568\(d\)](#).
Nazism and, [567–568\(d\)](#).
World War II and, [553](#)

HIV/AIDS, [683–684](#)

Hobsbawm, Eric (historian), [394](#), [404](#)

Ho Chi Minh (Vietnam), [596](#)

communism and, [559](#)
Declaration of Independence and, [352](#)

Holland. See [Dutch](#); [Netherlands](#)

Hollywood movies, [534](#)

Holocaust (World War II), [556–557](#)

Holocene era, [696–697](#)

Holy Communion, [297](#), [307](#)

Holy Family, The (India), [335\(v\)](#).

Holy Land. See [Middle East](#); specific locations

Holy Roman Empire, [298](#)

homelands, in South Africa, [447](#)

home rule, for Ireland, [367](#)

Homestead steel plant, [408–409](#)

Homo sapiens, [8](#)

homosexuality. See also [gays and lesbians](#)
in Africa, [651](#)

discussion about, [373](#)
Holocaust and, [556](#)
Hong Kong, industrialization and, [633](#)
Hong Rengan (China), [484](#)
Hong Xiuquan (China), [484](#), [485](#)
“Honkōji Copy of the Kangnido Map, Korea,” [149\(v\)](#).
Hormuz, [251](#)
Horn of Africa, [441](#)
horse collar, [78](#), [79\(t\)](#).
horses
 in agriculture, [78](#)
 in Americas, [207](#)
 Mongols and, [159\(i\)](#).
Hosking, Geoffrey, on Russia, [223](#)
House of Wisdom (Baghdad), [132](#)
House of Worship (Mughal India), [227](#)
housing, bubble, in United States, [638](#)
Huáscar (Inca), [203](#)
Hudson Bay region, [262](#)
Huffman, James L., on Sino-Japanese War, [519\(d\)](#).
Huguenots (French Protestants), [298](#)
Huitzilopochtli (god), [89](#)
Huizong (China), [42](#), [43\(v\)](#).
Hulegu (Mongols), [165](#), [166](#)
human body, sciences and, [316–317](#)
Human Development Report (UN, 1997), on global poverty, [638](#)
humans. *See also* [migration](#); specific locations
 Anthropocene era (age of man) and, [339](#), [394](#)
 environment and, [697](#)
 origins of, [8](#)
human sacrifice, by Aztecs, [89](#)

Hungarians, autonomy of, [367](#)

Hungary

communism in, [558](#), [605](#)

fascism in, [543](#)

Mongols and, [173](#)

reform movement in, [590](#)

women's suffrage in, [534](#)

Hunt, Michael (historian), on urbanization, [676–677](#)

hunting, gathering and, [10\(i\)](#)

Huron people, [262–264](#)

hurricanes, climate and, [700](#)

Hutchins, Glen (banker), [649](#)

Hutus, [679](#)

hydrogen bomb, [587\(i\)](#)

hydropower, [704](#)

“Hymn to Liberty” (France), [355–356](#)

Iberian Peninsula. See *also* [Portugal](#); [Spain](#)
Crusades and, [83](#)

Ibn Battuta (Arab scholar), [121](#), [127](#), [129](#), [171](#)

Ibn Kathir (Islamic teacher), on plague, [175](#)

Ibn Khaldun (historian), [133\(i\)](#), [175](#), [271](#)

Ibn Rushd (Averroës), [101](#)

Ibn Saud, Muhammad, Wahhabi movement and, [309](#)

Ibn Sina (Avicenna, Arab physician), [132](#), [133\(t\)](#).

Ibsen, Henrik (writer), [372–373](#)

Ice Age, [206](#). See *also* [Little Ice Age](#)

ideas. See [intellectual thought](#); [philosophy](#).

identities

- African, [459–467](#)
- Asian, [459–467](#)
- cultural, [685–696](#)
- national, [366–370](#), [530–531](#)
- Russians and, [223](#)

ideology. See *also* specific ideologies

- of Axis powers, [565–571](#)
- of Aztec, [89](#)
- communist, [520–521](#)
- of domesticity, [398](#)
- of fascism, [520–521](#)
- modern, [348–349](#)
- of Mongol Empire, [159](#)
- nationalism as, [348–349](#), [366–370](#)
- political, [369–370](#)
- race as, [685](#)

Igbo people, [467](#), [597](#), [686](#)

il-khan and il-khanate

Hulegu and, [165](#)

in Persia, [165](#), [166](#), [173](#)

illegal migrants. See [undocumented migrant workers](#)

illuminations of books, [101](#). See also [manuscripts](#)

Illustration of the Annunciation, [331\(v\)](#).

immigrants and immigration. See also [migration](#); specific groups and locations

Japanese, [551](#)

labor and, [643](#)

living conditions in U.S., [409](#)

in West, [682–683](#)

“impact,” in Atlantic world, [269](#)

imperialism. See also [colonies and colonization](#); [decolonization](#);

specific empires and locations

Christianity and, [439](#)

cultural, [635](#)

dependent development as, [419](#)

by East Asia, [445](#)

European, [482](#), [536](#)

independence struggles against, [460–461](#)

independent nations and, [481–482](#)

by Japan, [499](#), [506](#), [508](#), [550](#), [571](#), [571\(v\)](#).

nationalism and, [438](#)

Rhodes and, [473](#), [473\(v\)](#).

imports, whiskey as, [264](#)

import substitution, [633](#)

“Inauguration of the Future, An,” on women’s suffrage, [384](#), [385\(v\)](#).

Inca Empire, [87\(m\)](#), [89–92](#), [91\(j\)](#), [134](#), [205](#), [213](#)

Aztecs and, [134](#)

civilization in, [18](#)

gender systems in, [92](#)
outsider's view of, [241–242\(d\)](#)
religion in, [327](#)
roads of, [136](#), [136\(i\)](#)
Spain and, [203](#), [210–213](#)
Tupac Amaru revolt and, [361](#)
income inequality, [634](#), [639](#), [640\(t\)](#)
indentured labor, [365](#), [455](#)
independence. See *also* specific countries
in Africa, [460](#), [592–599](#)
in Asia, [592–599](#)
decolonization and, [591–601](#)
former colonies after, [599–601](#)
for Haiti, [345](#)
India and, [536](#), [591](#), [597–598](#)
in Latin America, [345–346](#), [348](#), [359–363](#), [360\(m\)](#), [413–415](#)
in Mexico (1821), [361](#)
military struggles for, [596](#), [596\(i\)](#)
nationalism and, [367](#)
in Ottoman Empire, [494](#)
for South Africa, [575](#), [598](#)
for Vietnam, [60\(i\)](#), [61](#)
in West Africa, [598](#)
independence debt, in Haiti, [345](#), [358–359](#)
independent contractors, [647](#)
India, [257](#). See *also* [Gandhi, Mohandas](#); [Pakistan](#); [South Asia](#);
specific rulers and empires
Arab Empire and, [18](#)
arranged marriages in, [650](#)
bhakti movement in, [26](#)
Brahmins in, [448](#)

British emperor of, [434\(i\)](#)
Buddhism in, [25–26](#)
caste system in, [18](#), [19\(i\)](#)
Christianity in, [25\(m\)](#), [32](#), [463](#)
civilization of, [13](#)
colonialism in, [441](#)
cultural encounters in, [66–67](#)
cultural spread and, [111](#)
democracy in, [599–600](#)
economic growth in, [633](#)
as emerging power, [609](#)
England and, [254](#), [363](#)
Gama in, [302](#)
Hinduism in, [21–22](#), [194](#), [311–312](#), [463–464](#)
Hindutva (Hindu nationalism) in, [691–692](#)
independence and, [536](#), [591](#), [597–598](#)
industrialization and, [413](#), [597](#)
industry in, [626](#)
Islam and, [21–22](#), [63](#), [66–67](#), [307](#), [311–312](#)
Jesuits in, [334](#)
migration and, [454](#), [455](#), [679](#)
Mughal Empire in, [198\(j\)](#), [200](#), [308](#)
Muslims in, [463–464](#)
nationalism in, [370](#)
nonalignment by, [588](#)
Pakistan and, [686](#)
partition of, [597–598](#)
Portugal and, [248](#)
reformers in, [460](#)
seaborne trade and, [248](#)
silk in, [110](#)

social structure of, [18](#)
Southeast Asian culture and, [117–118](#)
Srivijaya and, [117](#)
sterilization in, [651](#)
textiles in, [255](#), [261](#)
Western-educated people in, [459–460](#)
women in, [460](#)
workers from, [455](#)
World War I and, [533](#), [536](#)

Indian National Congress (INC, Congress Party), [370](#), [597](#)

Indian Ocean, Chinese voyages in, [122–124](#), [164](#)

Indian Ocean region, [39](#)

- Africans in, [268–269](#)
- Asian merchants in, [257](#)
- China and, [164](#)
- commerce in, [114](#), [115–116](#), [250–253](#)
- East India companies and, [254–256](#)
- empires and, [200–203](#)
- France and, [254](#)
- impact of trade in Africa, [121–122](#)
- Islam spread via, [118–120](#)
- Ma Huan on, [142–144](#), [142\(d\)](#), [143\(d\)](#), [144\(d\)](#)
- Portugal and, [250–253](#), [251\(m\)](#)
- Sea Roads across, [114–124](#)
- slavery in, [269–270](#)
- Swahili civilization and, [122](#)
- trade in, [73](#), [250–253](#), [251\(m\)](#), [252\(i\)](#), [257](#)

Indian Rebellion (1857–1858), [446–447](#)

Indians. See [Native Americans](#)

indigenous people. See [native peoples](#); specific groups

Indigenous People’s Day, [51](#)

“Indigenous Women’s Petition,” [668\(d\)](#).

individualism

Protestantism and, [298](#)

in United States, [410](#)

Indochina, [551](#). See also [Cambodia](#); [Laos](#); [Vietnam](#)

Indonesia, [551](#). See also [Netherlands East Indies](#); specific

locations

Buddhism in, [117\(j\)](#)

China and, [682](#)

in cold war, [588](#)

colonialism in, [441](#)

Dutch and, [254](#), [441](#)

as emerging power, [609](#)

financial crisis in, [638](#)

independence for, [591](#)

industry in, [626](#)

Islamic Union in, [598–599](#)

lifestyles in, [625](#)

political system of, [600](#)

indulgences, Luther on, [296](#)

industrialization. See also [Industrial Revolution](#)

in Asian and African colonies, [458](#)

in China, [413](#), [489](#), [581–582](#), [633](#)

in England, [388\(i\)](#), [390–391](#), [394–404](#), [394\(i\)](#).

environment and, [697](#)

in Germany, [407](#)

globalization of, [390–394](#), [406](#), [521](#)

in Global South, [633–636](#)

in India, [597](#), [633](#)

in Japan, [500](#), [504](#), [548](#)

in Latin America, [415–417](#)

local circumstances of, [340](#)
modernity and, [649](#)
pollution and, [388\(i\)](#), [393–394](#), [701–702](#)
in Russia, [406](#), [407](#), [410–413](#), [412\(m\)](#).
in Soviet Union, [539](#)
technological innovation and, [626](#)
transformations from, [389–420](#)
in United States, [406–410](#), [408\(m\)](#).
in Western Europe, [391–392](#)
industrialized world, migrants to, [679](#)
industrial pollution. See [pollution](#)
Industrial Revolution, [16](#), [389](#). See also [industrialization](#)
climate change and, [699](#)
in England, [388\(i\)](#), [390–391](#), [394–404](#), [394\(i\)](#).
European, [392–393](#), [395\(m\)](#), [404–406](#)
global divide and, [414\(t\)](#).
historians on, [420–421](#)
imperialism and, [436](#)
in Japan, [260](#)
Latin America and, [413–420](#)
railroads and, [394](#)
in Russia, [411](#)
science and, [313](#)
social classes and, [396–400](#)
Industrial Workers of the World, *Pyramid of Capitalist Society*, A, [427\(v\)](#).
industry. See also [industrialization](#); [Industrial Revolution](#)
in China, [491](#)
electricity for, [628](#)
empires and, [436–440](#)
in India, [633](#)

lifestyle and, [649–650](#)
modern society and, [194](#)
in Russia, [411](#)
workers in, [644–646](#)

infanticide, female, [460](#), [504](#)

infant mortality, [639](#), [674](#)

influenza pandemic (1918, 1919), [683](#)

informal (shadow) economy, [647](#)

informal empires
China in, [488–489](#), [498](#)
Ottoman Empire in, [498](#)

information
Scientific Revolution and, [209](#)
technologies for, [631–632](#)

inheritance, of slave status, [270](#)

Inner Asia. *See also* [Central Asia](#)
China and, [200](#)

innovation. *See also* [industrialization](#); [Industrial Revolution](#);
[technology](#)
acceleration of, [626–632](#)
in China, [55–57](#)
civilization and, [16](#)
Indian Ocean trade and, [116](#)
industrialization and, [392](#)
technological, [521–522](#)

intellectual thought. *See also* [science\(s\)](#); [Scientific Revolution](#)
in 13th century Europe, [69](#)
in Africa, [465](#)
Atlantic revolutions and, [348](#)
in China, [305](#), [310–311](#)
in Enlightenment, [318–322](#)

Maya, [86](#)
in Renaissance, [84](#)
in Scientific Revolution, [314–322](#)
in Timbuktu, [129](#)
interchangeable parts, [407](#)
internal combustion engine, [628](#), [630\(i\)](#)
international agreements, environmental, [705](#)
Internationale, The (song), [426](#), [426\(d\)](#)
International Monetary Fund, [558](#)
international organizations. See [League of Nations](#); [United Nations](#); specific groups
International Women's Year (1975), [656](#)
Internet
 globalization and, [630–632](#)
 wealth from, [648](#)
intervention, by United States, [419](#), [587](#)
Inti (god), [190](#)
invasions. See *also* specific countries
 of empires, [176](#)
inventions. See *also* [innovation](#); [technology](#)
 in China, [55–57](#)
 civilizations and, [16](#)
investment
 in China, [603](#)
 in colonial economies, [436](#), [454\(i\)](#)
 foreign direct, [637](#)
 in Latin America, [415–416](#)
 in Russia, [411](#)
 U.S. industrialization and, [407](#)
Iran. See *also* [Khomeini \(Ayatollah, Iran\)](#); [Persia](#)
 Islamic revolution in, [608](#), [688–689](#), [693](#), [719\(d\)](#)

Persia in, [164](#)
Saudi Arabia and, [608–609](#)
U.S. intervention in, [587](#)
women in, [653](#), [693](#)

Iraq. *See also* [Fertile Crescent](#); [Mesopotamia](#)
conflict in, [609](#)
independence for, [536](#), [591](#)
Iran war with, [608](#)
Mesopotamia in, [12–13](#)
political system of, [600](#)
U.S. intervention in, [608](#)
after World War I, [535\(m\)](#).

Irawaddy Delta region, [452](#)

Ireland, home rule for, [367](#)

iron and iron industry
in China, [55](#)
industrialization and, [407](#)

Iron Curtain, [583–584](#)

Iroquois peoples, [264](#)

irrigation
in China, [164](#), [491](#)
colonial agriculture and, [452](#)
environment and, [698–699](#)
in Persia, [165](#)

Isaiah (Jewish prophet), [31](#)

Isandlwana, Battle of, [443](#)

Isis (goddess), [38](#)

Isis and **Osiris**, cult of, [34](#)

Islam, [33–38](#), [52](#), [63–69](#). *See also* [Mongols and Mongol Empire](#); [Muhammad](#); [Muslims](#); [Ottoman Empire](#); [Quran](#); [radicalism](#); [Shia](#)

[Muslims](#); [Sufis and Sufism](#); [Sunni Muslims](#); specific empires and locations

Afghanistan and, [586](#)

Africanization of, [129](#)

Arab Empire and expansion of (622–900 c.e.), [36\(m\)](#).

Arabic translations and, [132](#)

burqa in, [717](#), [718\(v\)](#).

caravan trade and, [125](#)

Christendom and, [95](#), [96\(d\)](#).

Christianity and, [230–232](#), [294](#)

civilization of, [33–38](#)

connections in, [129–133](#)

conversion to, [63](#)

debates within, [708–708](#) 1064

in Eastern Hemisphere, [194–195](#)

expansion of, [63](#), [64\(m\)](#), [70](#), [294](#), [307–309](#)

feminism in, [373](#), [666–667\(d\)](#).

globalization of, [193](#)

in global web, [193](#)

growth of, [194](#)

India and, [21–22](#), [63](#), [66–67](#), [311–312](#), [463–464](#)

Indian Ocean spread of, [118–120](#)

influence of, [19](#)

in Iran, [653](#)

Israel and, [692](#)

Japan and, [507](#)

Java and, [117\(i\)](#).

Judaism, Christianity, and, [132](#)

laws of, [228](#)

maritime culture and, [120](#)

in Mongol Empire, [161](#)

Mongols and, [165\(i\)](#), [170](#), [173](#)
Muslim Brotherhood and, [710–711\(d\)](#).
Persia and, [164](#)
religion and, [690](#)
religious syncretism and, [308](#)
Renaissance art and, [101](#)
Renaissance Europe and, [95](#), [96\(d\)](#).
renewal movements in, [719\(d\)](#).
revolutions in, [346](#)
scholarship in, [68\(i\)](#).
science of, [132](#), [133\(t\)](#).
Shia, [35–36](#), [167](#)
slavery and, [270](#), [270\(i\)](#), [366](#)
society of, [692](#)
in Spain, [67–68](#)
spread of, [194](#)
Sunni, [35–36](#)
Sunni-Shia rift in, [230](#)
in Swahili civilization, [121–122](#)
as transregional culture, [690](#), [691](#)
in West Africa, [128–129](#)
Western science and, [323](#)
women in, [308](#), [309](#)

Islam and Human Values (Helminski), [715–716\(d\)](#).
Islamic empire. See [Arabs and Arab world](#); [Islam](#); [Muslims](#)
Islamic fundamentalism, [635](#), [693–695](#)
Islamic law. See [sharia](#)
Islamic radicalism, [693–694](#), [693\(i\)](#), [712](#), [712\(v\)](#), [713\(v\)](#).
Islamic revolution, in Iran, [688–689](#), [693](#)
Islamic Salvation Front (Algeria), [694](#)
Islamic State, [608](#), [693](#)

Islamic Union (Indonesia), [598–599](#)

islands, Christianity in, [462](#)

Israel

Holocaust and, [557](#)

independence for, [591](#)

Islamic world and, [692](#)

Palestine and, [607–608](#)

religious traditions in, [30](#)

Israeli-Palestinian Conflict, [608](#)

Istanbul. See [Constantinople](#)

Italy. See *also* [Roman Empire](#); [Rome](#); specific locations

authoritarianism in, [543](#)

colonial rule by, [435](#), [440](#)

Ethiopia and, [445](#), [474](#), [544](#), [566\(v\)](#).

fascism in, [543–544](#), [565](#), [566\(v\)](#).

industrialization in, [395\(m\)](#).

Japan and, [553](#)

migrants to Latin America from, [418](#)

North Africa and, [475](#)

Renaissance in, [84](#), [95](#)

trade in, [250](#)

in Triple Alliance, [528](#)

unification of, [367](#), [368\(m\)](#), [438](#)

Ivan I (Russia), [168](#)

J

Jahangir (Mughal Empire), [227](#)

Christian art and, [334](#), [335\(v\)](#).

memoirs of, [235](#), [237\(d\)](#).

Jamaica

Great Jamaica Revolt in, [364](#)

Haitian slave uprising and, [359](#)

independence in, [591](#)

land in, [365](#)

James I (England), *Counterblaste to Tobacco, A*, [289\(d\)](#).

Janissaries, in Ottoman Empire, [66\(i\)](#), [232](#), [494](#), [495](#)

Japan. See also [Pearl Harbor attack](#); [samurai \(Japan\)](#); [Sino-Japanese War](#)

aesthetics in, [62–63](#)

aristocracy in, [63](#)

Asian commerce and, [256–257](#)

atomic bombings of, [553](#), [555](#), [556–557](#), [556\(i\)](#).

authoritarianism in, [543](#), [548–550](#)

Buddhism in, [61](#), [62](#)

China and, [61–63](#), [488](#), [490\(m\)](#), [491](#), [503](#), [507](#), [511](#), [519](#), [519\(d\)](#), [551](#), [561](#)

Chinese trade with, [124](#)

Christianity in, [256](#), [501](#), [503](#)

classes in, [499](#), [502–503](#)

colonial rule by, [440](#), [445](#)

commercial expansion of, [193](#)

Confucianism in, [29](#), [63](#), [114](#), [502](#), [503](#)

Constitution of 1889 in, [503](#)

economy in, [260](#), [482](#), [499–500](#), [503](#), [504](#)

education in, [503](#), [504](#)

empire of, [551](#)
Europe and, [322–323](#), [325](#), [481–482](#)
expansion by, [548](#)
fascism and, [550](#)
feminism in, [373](#)
Great Depression in, [548–549](#)
imperialism by, [499](#), [506](#), [508](#), [571](#), [571\(v\)](#).
industrialization in, [392](#), [406](#), [413](#), [500](#), [504](#)
Industrial Revolution in, [260](#)
Korea and, [445](#), [506](#)
labor unions in, [548](#), [645](#)
lifestyle after World War I, [548–550](#)
Mahayana Buddhism in, [24](#)
Manchuria and, [506](#), [551](#)
militarism in, [550\(i\)](#).
military of, [551](#)
modernization of, [502–505](#), [505\(i\)](#).
Mongols and, [158](#)
national essence of, [570](#), [570\(d\)](#).
nationalism in, [370](#)
parliament in, [503](#)
Pearl Harbor attack by, [551](#)
Philippines and, [254](#)
Portugal and, [256](#)
rise of, [507\(m\)](#).
Russia and, [412](#), [506](#)
samurai in, [61\(i\)](#), [62](#)
Seventeen Article Constitution in, [29](#)
silver in, [258](#)
society in, [61](#), [502–503](#)
Southeast Asia and, [193](#)

Taiwan and, [445](#), [506](#)
technology in, [626](#)
Tokugawa shogunate in, [256](#), [257](#), [260](#), [499–500](#)
trade in, [256–257](#)
United States and, [501–502](#)
Vietnam and, [598](#)
West and, [498–499](#), [503](#), [505–508](#)
women in, [63](#), [500](#), [503–505](#), [506\(i\)](#)
world and, [505–508](#)
World War I and, [506](#), [536](#)
after World War I, [536](#)
in World War II, [555](#)
after World War II, [576](#), [579](#)
writing in, [62–63](#)

Japanese Empire, [499](#), [592](#)

Jasaw Chan K'awiil I (Tikal), [88\(i\)](#)

Java

- Borobudur in, [117\(i\)](#), [118](#)
- Dutch in, [451](#)
- Europeans and, [256](#)
- feminism and nationalism in, [374–375](#)
- Indian culture in, [117](#)
- Muslims in, [308](#)
- workers from, [455](#)

jazz, [534](#)

Jefferson, Thomas, [346–348](#), [352](#)

Jehovah's Witnesses, Holocaust and, [556](#)

Jenne, [126](#)

- Great Mosque at, [129\(i\)](#)

Jeremiah (Jewish prophet), [31](#)

Jerusalem

in Crusades, [81\(i\)](#), [82](#), [83](#)
il-khanate of Persia and, [173](#)
in Israel, [692](#)
Jesuits, [298](#), [302](#)
in China, [305–307](#), [306\(i\)](#), [330–331](#), [331\(v\)](#), [332](#), [336\(d\)](#)
in India, [334](#)
Jesus of Nazareth, [31](#), [32\(i\)](#), [37\(i\)](#)
Jews and Judaism, [30–31](#), [37\(i\)](#). See also [anti-Semitism](#); [Arabs and Arab world](#); [Hebrews](#); [Israel](#); [Palestine](#); [Zionism](#)
Arabs and, [33](#)
in Crusades, [83](#)
Hitler on, [567–568\(d\)](#)
Holocaust and, [556–557](#)
Islam and, [132](#)
Israel and, [557](#), [679](#)
migration and, [406](#)
Nazi Germany and, [546](#)
in Ottoman Empire, [231](#)
in Spain, [68](#), [69](#)
World War I and, [536](#)
Zionism and, [367](#)
Jinnah, Muhammad Ali (Muslim League), [597](#)
jizya (Islamic tax), [228](#)
jobs. See [economy](#); [labor](#); [workers](#); [workplace](#)
John Paul II (Pope), on Galileo, [317](#)
Jordan, independence for, [591](#)
Jordan, Thomas, *News from the Coffee-house*, [287\(d\)](#)
Joseon dynasty (Korea), [58](#)
Journal des Dames (journal), [321](#)
Journey to the Land of the Mongols (William of Rubruck), [189\(d\)](#)
Judaism. See [Jews and Judaism](#)

Jul'hoan !Kung San people, [10\(i\)](#).

junks (ships), [116](#)

Jurchen people, Mongols and, [159](#)

Justinian (Byzantine Empire), [70\(m\)](#).

Juvaini (historian), [187\(d\)](#).

K

Kaaba, [111](#)

Mansa Musa at, [131](#)

Kaapehi, Uahimisa (Namibia), [435](#)

kaghan, Turkic ruler as, [64–65](#)

Kaifeng, China, [56\(i\)](#).

Kamba peoples, [449](#), [453](#)

kami (Japanese sacred spirits), [62](#)

Kamil, Mustafa (Egypt), [508](#)

Kanem, [125](#), [127](#)

Kangnido map (Kwōn Kūn), [148](#), [149\(m\)](#).

Kangxi (China)

“Decree of Emperor Kangxi,” [333\(d\)](#).

Parker on, [245\(d\)](#), [306](#)

Kang Youwei (Chinese scholar)

“Appeal to Emperor Guangxu, An,” [512\(d\)](#).

constitutional monarchy and, [511](#)

Kanno Sugako (Japan), [505](#)

Kano, [126](#)

kaozheng movement (China), [310](#)

Karakorum, [160](#), [162](#), [171](#), [173](#)

karma, in Hinduism, [22](#)

Kartini (Java), [374–375](#), [374\(i\)](#).

Kashgar, [108](#)

Katsina, [126](#)

Kearney, Dennis, on Chinese immigration, [455](#)

Kemal, Mustafa. See [Atatürk, Mustafa Kemal](#)

Kennedy, John F. (U.S.), [586](#)

Kenya. See *also* [Gikuyu peoples](#)

education and, [459](#)

European migrants to, [405](#), [405\(m\)](#).
Gikuyu peoples in, [453](#)
Green Belt Movement in, [704](#)
independence and, [596](#)
Kamba peoples in, [453](#)
migration and, [453](#), [456](#)
online financial services in, [632](#)
women's movement in, [656](#)

Kepler, Johannes, [315](#)

Khan, Saira (Muslim woman), [717](#)
Khanate of the Golden Horde, [167](#)
Khanbalik (China). See [Beijing](#)
khans (Mongol). See specific rulers
Khmer kingdom, [118](#)

Khomeini (Ayatollah, Iran), [688](#), [693](#)
Khotan, Central Asia, [111](#)

Khrushchev, Nikita (Soviet Union), [586](#)

Khubilai Khan (Mongols), [158](#), [162–163](#), [163\(i\)](#).
picturing, [183](#), [184\(v\)](#), [185\(v\)](#), [186\(v\)](#).
Polo, Marco and, [185](#), [185\(v\)](#).
Khubilai Khan in Council with His Courtiers and Scribes, [186\(v\)](#).
Khubilai on a Hunt (Liu Guandao), [183](#), [184\(v\)](#).

Khutulun (Mongol wrestler princess), [169](#), [169\(i\)](#).
al-Khwarazim (mathematician), [133\(t\)](#).
Khyotan, [108](#)

Kicze, John, on “resilient cultures,” [269](#)

Kierkegaard, Søren (Danish philosopher), [658](#)

Kiev, [411](#)
Mongols and, [168](#)

Kievan Rus, [71](#). See *also* [Russia](#)
Mongols and, [167](#)

Kilwa, [121](#)
“Kingdom of Borno, The” (Leo Africanus), [147\(d\)](#)
kings and kingdoms. See *also* specific kings and kingdoms
 in ancient civilizations, [13](#)
 in Korea, [58](#)
kinship. See *also* [families](#)
 African slave trade and, [277](#)
Kipchak Khanate, [167](#), [170](#)
Kiribati, [591](#), [700](#)
Kishida Toshiko (Japan), [504](#)
kivas, [135](#)
Knox, Robert (anatomist), [439–440](#)
Kokutai No Hongi (Cardinal Principles of the National Entity of Japan), [570](#), [570\(d\)](#)
Kong Fuzi. See [Confucius](#)
Kongo, Kingdom of, [276](#)
Koran. See [Quran](#)
Korea. See *also* [Korean War](#); [North Korea](#); [South Korea](#)
 China and, [58–60](#), [114](#), [488](#)
 cold war and, [585\(m\)](#)
 communism in, [584](#)
 Confucianism in, [29](#)
 hangul alphabet in, [60](#)
 Japan and, [445](#), [506](#)
 language in, [60](#)
 Mahayana Buddhism in, [24](#)
 silk in, [110](#)
 women in, [58–59](#)
 world map from, [148](#), [149\(v\)](#)
Korean War, [584–585](#)
Koryo dynasty (Korea), [58](#)

Kranz, Erna (German teenager), [546](#)
Krishna (god), [26](#), [312](#)
Kristallnacht (1938), [546](#)
kulaks (Russia peasants), [539](#), [654](#)
Kumbi Saleh, [126](#)
Kumsong, Korea, [114](#)
Kurds, independence for, [686](#)
Kwōn Kūn, Kangnido map by, [148](#), [149\(m\)](#)

L

labor. See *also* [division of labor](#); [strikes](#); [workers](#)

colonial, [449–459](#)

division of, [16](#)

in England, [396](#), [398–400](#)

in Europe, [78](#), [79](#)

in Ghana, [452](#)

Global North vs. Global South and, [639](#)

Inca, [91](#)

indentured servants as, [365](#)

in Japan, [504–505](#), [548](#)

migrant, [643](#)

migration of, [449–456](#), [679](#)

mita as, [91](#)

plague and, [177](#)

plantation, [267](#), [270](#), [365](#)

socialist, [409](#)

in Spanish American colonies, [210–211](#)

unpaid, [450](#)

in World War I, [534](#)

laboring classes, [398–400](#). See *also* [working class](#)

labor unions, [644](#)

in Japan, [548](#), [645](#)

in Latin America, [418](#)

in United States, [409](#), [645](#)

in Western Europe, [645](#)

women and, [371](#), [400](#)

Labour Party (Great Britain), [403](#), [404](#)

LaDuke, Winona, [51](#)

lakes. See *also* specific lakes

warming of, [700](#)

Lamas, in Tibetan Buddhism, [24–25](#)

Lamu, [121](#)

land

- in China, [164](#), [484](#)
- in Europe, [78](#)
- in North America, [217](#), [351](#)
- reform movements for, [644](#)
- for slaves, [365](#)
- U.S. control of Mexican, [417](#)

landowners

- in China, [491](#)
- in England, [396](#)

land roads, [39](#)

language(s). See *also* [alphabet](#); [writing and writing systems](#)

- Arabic, [68](#)
- Bantu, [120](#)
- English, [688](#)
- in Korea, [60](#)
- in Mongol Empire, [160](#)
- national, [689](#)
- Swahili, [121](#)
- in Vietnam, [60](#)

La Nuit (ballet), [239](#), [240\(v\)](#).

Laos, communism in, [559](#), [607](#)

Laozi (China), [29](#), [30\(i\)](#), [113](#)

Larner, John (historian), on Polo travels, [151](#), [151\(d\)](#).

lateen sail, [75](#)

Latin America. See *also* [America\(s\)](#); [slave trade](#); [Spanish America](#); specific locations

- characteristics of, [362–363](#)

classes in, [417–420](#)
Cuban communism and, [589](#)
democracy in, [600](#)
economy in, [414–417](#), [416\(m\)](#).
elites in, [417](#), [482](#)
ethnic composition of colonies in, [215\(t\)](#).
Europe and, [417–420](#)
export boom in, [415](#), [417](#)
fascism in, [543](#)
financial crisis in, [638](#)
governments in, [414](#)
in Great Depression, [540–541](#)
Haitian Revolution and, [359](#)
independence in, [345–346](#), [348](#), [413–415](#)
Industrial Revolution and, [413–420](#)
investment in, [407](#)
liberation theology in, [696](#)
migration from, [643](#), [678](#), [683](#)
military rule in, [600](#)
racial mixing in, [210–213](#), [211\(i\)](#).
raw materials from, [415](#)
revolutions in, [359–363](#), [360\(m\)](#).
silver from, [258](#), [259–260](#), [259\(i\)](#).
slavery in, [216](#), [365](#), [414](#)
U.S. and, [419](#), [592](#)
Virgin Mary in, [303](#)
women in, [361–362](#)
and world (1825–1935), [416\(m\)](#)

Latin Christendom. See [Roman Catholic Church](#); [Western world](#)
Latin Church. See [Roman Catholicism](#)
law(s). See *also* [law codes](#); [sharia](#)

Islamic, [228](#), [230](#)
law (scientific), of Newton, [315](#)
law codes. See *also* [law\(s\)](#); [sharia \(Islamic law\)](#)
 Napoleonic, [357](#)
 in Spanish American colonies, [212](#)
Law of Family Rights (Turkey), [497](#)
League of Nations
 globalization and, [686](#)
 Japan and, [506](#), [551](#)
 mandates of, [536](#)
 United Nations and, [558](#)
 United States and, [536](#), [537](#)
learning. See [education](#); [intellectual thought](#); specific disciplines
legal orders, French estates as, [353](#)
legal systems. See [law\(s\)](#)
legislation, for U.S. workers, [410](#)
leisure, for European workers, [645](#)
Lenin (Vladimir Ilyich Ulyanov, Russia), [413](#), [537–538](#)
 What Is to Be Done?, [430–432\(d\)](#)
Leo Africanus (North African traveler), on West Africa, [146](#), [146–147\(d\)](#)
Leonardo da Vinci, [85](#)
Leopold II (Belgium), [450](#)
lesbians. See [gays and lesbians](#); [homosexuality](#)
Letter of a Westchester Farmer (Seabury), [378](#), [378\(d\)](#)
letters of credit, in China, [56](#)
Letter to Changchun (Chinggis Khan), [181–182\(d\)](#)
“Letter to the European Great Powers” (Menelik II), [474](#), [474\(d\)](#)
Lewis, Bernard, [105\(d\)](#)
liberal democracy, loss of faith in, [543](#)
liberalism, in Latin America, [414](#)

liberation theology, [696](#)

Liberia, [445](#), [466](#)

libraries, in Timbuktu, [129](#)

Libya, [475](#), [601](#), [609](#)

life expectancy

- in Cuba, [589](#)
- doubling since 1900, [638](#)
- global, [634](#)
- Paleolithic, [8](#)

lifestyle. *See also* [cities and towns](#); [settlement\(s\)](#); specific groups and locations

- Agricultural Revolution and, [8–10](#)
- Buddhist, [112](#)
- in Chad, [673](#)
- in China, [604](#)
- clean energy economy and, [704–705](#)
- in colonies, [452](#)
- of Daoism, [29](#)
- environment and, [704](#)
- in European colonies, [448–449](#)
- of former slaves, [365](#)
- of immigrants, [411](#)
- in Indonesia, [625](#)
- industrialization and, [394–396](#)
- of industrial workers, [644–646](#)
- in Japan, [548–550](#)
- in modern societies, [642–649](#)
- of Mongols, [163](#)
- private, [649–657](#)
- state and, [651–653](#)
- of Sufis, [38](#)

of wealthy, [649](#)

Limits to Growth (Club of Rome report), [702](#)

Limpopo River, [121](#)

lineage, of chiefs, [12](#)

Lin Zexu (China), opium trade and, [487](#), [488–489](#), [488\(i\)](#).

Li Po (China), [46\(d\)](#).

literacy. *See also* [education](#)

- in Arabic, [308](#)
- in British colonies, [218](#)
- in China, [580](#)
- in Cuba, [589](#)
- Enlightenment and, [318](#)
- globalization and, [639](#)
- in Japan, [500](#)
- Protestantism and, [297](#)
- in Soviet Union, [539](#)

literature. *See also* specific authors and works

- in China, [311](#)
- civilization and, [16](#)
- in Japan, [62](#)
- in Vietnam, [61](#)

Little Ice Age, [206](#), [219](#), [224](#), [260](#), [261](#)

Liu Guandao, [183](#), [184\(v\)](#).

Liu Zongyuan (China), [17](#)

Liverpool, England, [399](#)

llamas, [133](#)

Locke, John, [319](#), [348](#)

logic, [84](#)

London, [291\(d\)](#).

- population of, [78](#)

long-distance migration, [678–683](#)

long-distance trade. See [trade](#)

Long March (China), [560](#), [560\(i\)](#).

Louisiana Purchase, [359](#)

Louis XIV (France), [238–240\(d\)](#), [240\(v\)](#).

Louis XVI (France), [353](#), [354](#), [382](#), [382\(v\)](#).

lower middle class, [398](#)

loyalists, in English colonies, [351\(i\)](#).

Ludd, Ned (mythical figure), [400](#)

Luddites, [400–401](#), [400\(i\)](#).

Luther, Martin (German founder of Protestant Christianity), [295–297](#), [296\(i\)](#).

Lutheranism, [298](#)

luxury goods

- silk as, [108–110](#)
- of wealthy, [649](#)

lynchings, [366](#)

M

Macao, Portugal and, [251–252](#)

MacCulloch, Diarmaid, on Jesuits in China, [336–337\(d\)](#).

Machang (Chinese warrior), [225\(i\)](#).

Machiavelli, Niccolò (Italian diplomat), [98](#)

on Turkish state, [98](#), [98\(d\)](#).

machines, Luddites and, [400–401](#), [400\(i\)](#).

Machu Picchu, [90\(j\)](#).

Macumba (syncretic religion), [307](#)

Madison, James, [352](#)

Madras, India, [255](#)

madrassas (Islamic schools), [314](#)

magnetic compass, [75](#)

Mahabharata (Indian epic), [26](#)

Mahatma. See [Gandhi, Mohandas](#)

Mahayana Buddhism, [24](#), [112](#), [113](#)

Ma Huan (China), [142](#), [142\(d\)](#).

maize, spread of, [134](#)

Maji Maji Uprising, [451](#)

Malacca, [118–120](#)

Portugal and, [251](#)

Straits of, [118](#)

malaria, [439](#), [701](#)

Malaya, [257](#), [551](#)

Malay Peninsula, [118](#)

Malaysia

environment and, [705](#)

tin mining in, [455](#)

male suffrage, in Japan, [548](#)

Mali, [125](#), [126](#). See also [Mansa Musa](#)

civilization in, [18](#)
expansion of, [130](#)
Ibn Battuta in, [127](#)
North African merchants in, [128](#)

Malinche, La (Doña Marina, Malinal), Cortés and, [204–205](#), [204\(i\)](#)

al-Mamun (Abbasid caliph), [132](#)

Manchu dynasty. See [Qing dynasty](#).

Manchukuo, [551](#)

Manchuria

- China and, [455](#), [551](#)
- Japan and, [506](#), [551](#), [571](#), [571\(v\)](#)
- Qing dynasty from, [224](#)

Mandate of Heaven

- for Mongols, [162](#)
- in Vietnam, [28](#), [60](#)

mandates, League of Nations, [536](#)

Mandela, Nelson (South Africa), [575](#), [596](#)

Mandinka people, slave trade and, [278](#)

Manifest of Internationale Trade Union Congress, [428\(v\)](#)

Manila, Philippines, [254](#), [258](#)

manorialism, [73](#)

Mansa Musa (Mali), [128](#), [130–131](#), [130\(i\)](#)

al-Mansur (Spain), [68](#)

manufacturing

- automated, [646](#)
- cities and, [677](#)
- in Global South, [633](#), [645](#)
- Ottomans and, [494](#)
- in United States, [407](#), [408\(m\)](#)

manuscripts, of Timbuktu, [128\(i\)](#)

Maori people, [443](#)

Mao Zedong (China), [560](#), [561](#), [579–582](#), [581\(t\)](#).

assessment of, [622](#), [622\(d\)](#).

China under, [612–620](#)

China after, [603–604](#)

cult of, [618](#), [619\(v\)](#).

Cultural Revolution and, [582–583](#)

death of, [602](#)

economic growth after, [633](#)

Great Leap Forward and, [580–582](#)

industrialization under, [581–582](#)

Long March of, [560](#), [560\(j\)](#).

“On Communes,” [615\(d\)](#).

“Red Treasured Book” of, [618](#)

maps

exploration and, [203](#)

Korean world map, [148](#), [149\(v\)](#).

Marcantoni, Jonathan, [51](#)

Marchand, Jean-Baptiste (France), [470](#), [471\(v\)](#).

Marie Antoinette (France), [354](#)

Marina (Doña). See [Malinche, La](#)

maritime culture, in Indian Ocean region, [120](#)

maritime voyages. See *also* [Exploration](#); [Sea Roads](#); [Zheng He](#)

Chinese in Indian Ocean, [122–124](#)

Ming, [123\(m\)](#).

markets. See *also* [stock market](#); specific locations

Aztec, [136](#)

cash-crop agriculture and, [452](#)

distant vs. local, [193](#)

economic growth and, [636](#), [640–641](#)

in European urban areas, [80\(i\)](#).

global, [643](#)
imperialism and, [436](#)
maroon societies, [275](#)
marriage. *See also* [gender and gender issues](#)
in 20th century, [650](#)
in China, [560](#)
in India, [227](#)
in Iran, [653](#)
in Korea, [58–59](#)
mixed-race in Americas, [212](#), [216](#)
Native American, [265](#)
slave trade and, [276](#)
Spanish-Amerindian, [210](#), [212](#)
women in workforce and, [398](#)
Marriage Law (China), [560](#)
Marshall, John (U.S. justice), [352](#)
Marshall Plan, [576](#)
martyrs (Christian), [32](#)
Perpetua as, [34–35](#), [34\(j\)](#)
Marvelous Races of the East, The, [145\(v\)](#)
Marx, Karl, and Marxism. *See also* [communism](#); [socialism](#)
Afghanistan and, [586](#)
Africa and, [586](#)
Chinese communism and, [559](#)
Communist Manifesto of, [423](#), [425\(d\)](#)
vs. global capitalism, [590](#)
legacy in 21st century, [433](#), [433\(d\)](#)
on making of history, [468](#)
on religion, [690](#)
Russia and, [412](#), [413](#)
sciences and, [323–324](#)

Soviet Union and, [538](#)
United States and, [409](#)
women's movement and, [373](#)

Mary (mother of Jesus), [297](#), [297\(t\)](#).
in India, [334](#), [335\(v\)](#).
in Latin America, [303](#), [304](#), [327](#), [328\(v\)](#).

mass media, [631](#). See *also* specific types

mass production, in United States, [407–408](#)

Matamba, queen of, [276](#)

maternal feminism, [373](#)

mathematics. See *also* [science\(s\)](#)
cultural borrowing and, [79\(t\)](#).
Islamic learning and, [132](#)

matrilineal descent, in West Africa, [127](#)

Mauritania, [273](#)

Maya civilization, [86–88](#). See *also* [Teotihuacán](#)
Caste War of Yucatán and, [415](#)
on Christianity, [329–330\(d\)](#).
environment of, [17](#)
population of, [17](#)
Spanish law codes and, [212](#)

Ma Yuan (China), [44](#), [45\(v\)](#).

McNeill, J. R. (historian), [696](#)

McNeill, William (historian), [521](#)

Mecca, [33–34](#)
Mansa Musa in, [130](#), [131](#)
Muslim pilgrims and, [6\(i\)](#).

mechanics, Newton on, [315](#)

mechanization, peasantry and, [643](#)

media. See [mass media](#); specific types

medicine. See *also* [diseases](#)

Arab, [132–133](#)
Ayurvedic, [689](#)
Chinese, [174](#), [689](#)
cultural borrowing and, [79\(t\)](#)
Islam and, [132](#)
in Japan, [322–323](#)
plague and, [178\(i\)](#)
population growth and, [674](#)
sciences and, [316–317](#)
meditation, Buddhist, [113](#)
Mediterranean region. See also [Byzantine Empire](#); [Roman Empire](#); specific locations
 Ottoman Empire and, [232](#)
 Roman Empire in, [20\(m\)](#)
 Sand Roads across, [126\(m\)](#)
 slavery and, [270](#)
megacities, [677](#)
Mehmed II (Ottoman Empire), [74](#), [75](#), [96\(d\)](#), [97\(v\)](#)
Meiji emperor (Japan), [480\(i\)](#)
Meiji Restoration (Japan), [502](#), [507](#)
Meinertzhagen, Richard, “Small Slaughter, A,” [472\(d\)](#)
Mein Kampf (My Struggle) (Hitler), [567–568\(d\)](#)
Meisner, Maurice, on Mao, modernization, and socialism, [622\(d\)](#)
Mekong River delta, [452](#)
melting pot idea, [406](#)
Memoirs (Jahangir), [235](#), [235–237\(d\)](#)
Memoirs (Louis XIV), [238–240\(d\)](#)
men. See also [gender and gender issues](#); [male suffrage](#);
[patriarchy](#)
 in Aztec and Inca societies, [92](#)
 in colonial economies, [456](#)

in New England, [217](#)
in Ottoman Empire, [232](#)
in West Africa, [127](#)

Menelik II (Ethiopia)

“Letter to the European Great Powers,” [474](#), [474\(d\)](#).
“Mobilization Proclamation,” [475\(d\)](#).

mercantilism, [209](#)

mercenaries, Mexica and, [88](#)

merchant capitalists, [392](#)

merchants, [77](#). See also [trade](#)

African, [120](#)

Arab, [125](#)

Aztec, [136](#)

in China, [18](#)

exploration and, [203](#)

Indian Ocean Sea Roads and, [116](#)

in Japan, [499](#)

in Malacca, [118](#)

Mongols and, [161](#), [171](#)

Muslim, [203](#)

Sand Roads trade and, [128](#)

slave, [246\(i\)](#).

as social group, [108](#)

Meru, Mount, [118](#)

Merv, Central Asia, [111](#)

Mesoamerica, [134](#)

Aztec Empire in, [88–89](#)

civilizations of, [13](#), [18](#), [86–89](#)

colonies in, [209](#)

commerce in, [135–136](#)

Maya in, [86–88](#)

missionaries in, [336\(d\)](#)
religions in, [303](#)
Spanish in, [203](#)
women in, [92](#)

Mesopotamia, [12–13](#). See also [Iraq](#)
environment and civilization in, [17](#)
Roman Empire and, [20\(m\)](#)
ziggurat in, [16\(i\)](#)

mestizos/mestizas, [211–212](#), [211\(i\)](#), [260](#), [415](#)

metallurgy, in China, [55](#)

methane, climate change and, [699](#)

Methodist movement, [321](#)

Mexican Revolution, [418](#), [541](#), [592](#)

Mexican–United States War (1846–1848), [369](#)

Mexica (Aztec) people, [88](#), [90](#). See also [Aztec Empire](#)

Mexico. See also [Aztec Empire](#); [Maya civilization](#); [Mesoamerica](#);
[North America](#)

Aztec Empire in, [88–89](#)
Christianity in, [303](#), [304](#)
Díaz in, [600](#)
as emerging power, [609](#)
European diseases in, [205–206](#)
farmers in, [643](#)
feminism in, [668](#), [668\(d\)](#)
globalization and, [639](#), [641–642](#)
independence in (1821), [361](#)
industry in, [626](#)
Maya in, [86](#)
NAFTA and, [642](#)
peasants revolt in, [361](#)
racial mixing in, [211–213](#), [211\(i\)](#)

railroads in, [417](#)
revolution in, [418](#), [419\(i\)](#).
Santa Anna in, [414](#)
silver and, [258](#), [415](#)
United States and, [413](#), [417](#), [419](#), [443](#)
Virgin of Guadalupe in, [292\(i\)](#), [304](#)
women in, [361](#)

Meyer, Henri, [480\(i\)](#).

mfecane (southern African wars), [346](#)

Miantonomo (Narragansett), [262](#)

Michelangelo, [85](#)

microclimates, in Americas, [86](#)

Micronesia, [506](#)

Middle Ages, universities in, [85\(i\)](#).

middle classes, [647–648](#)
in England, [396–398](#), [397\(i\)](#).
lower, [398](#)
in Nigeria, [648\(i\)](#).
in Russia, [411](#)
U.S. workers in, [409](#)
women and, [371](#)

Middle East. See *also* [Arabs and Arab world](#); [Christianity](#);
[Crusades](#); [Islam](#); [Jews and Judaism](#); [Ottoman Empire](#); [Persian Empire](#); specific locations
Africans in, [268–269](#)
Arab Empire and, [18](#)
Arabization of, [129](#)
Christianity in, [25\(m\)](#)., [31–33](#)
colonies in, [591](#)
culture in, [30–38](#)
instability in, [607](#)

Islam and, [33–38](#), [224](#)
Judaism in, [30–31](#)
Mongols and, [158](#), [159](#)
monotheistic religions in, [37\(i\)](#).
new empires of, [195](#)
oil-rich economies of, [639](#)
Ottomans in, [65](#), [200](#)
plague in, [174](#)
refugees from, [608](#)
struggles in, [607–608](#)
Turkic groups in, [65](#)
Venetian trade in, [99\(d\)](#).
after World War I, [535\(m\)](#), [536](#)

middle kingdom, China as, [123](#)

Middle Passage, [266](#), [273](#), [273\(i\)](#). See also [slave trade](#)

middling classes, [348](#). See also [middle classes](#)

midwifery, [80](#)

migrants

- in 20th century, [682](#)
- control of, [679](#)
- women as, [678](#)

migrant workers

- in China, [646](#)
- for farming, [643](#)
- Mexican, [682\(i\)](#).
- in South Africa, [646](#)
- undocumented, [643](#), [679](#)

migration. See also specific locations

- in 20th century, [521](#)
- in 21st century, [625](#)
- Africa and, [453–454](#), [455–456](#)

of Arab peoples, [129](#)
Asia and, [453](#), [454–455](#)
assimilation and, [682](#)
cash-crop agriculture and, [452](#)
causes of, [678–679](#)
Chinese, [454](#), [455](#)
from climate change, [700](#)
from Europe, [404–406](#), [405\(m\)](#), [417](#)
globalization and, [678–682](#)
human, [8](#)
Indian, [454](#), [455](#)
labor, [679](#)
to Latin America, [417](#)
long-distance, [678–683](#)
Mexican, [682](#)
mfecane as, [346](#)
modernity and, [649](#)
net outward and inward (2005), [680–681\(m\)](#).
patterns of, [676–683](#)
in Russia, [411](#)
technology and, [629](#)
of workers, [452](#), [453–456](#), [453\(t\)](#).

Mikoyan, Anastas (Soviet Union), [588](#)

Milan, [77](#)

militarism, in Japan, [550\(i\)](#)

military. See *also* [navy](#); [nuclear weapons](#); [war\(s\) and warfare](#); [weapons](#); specific battles and wars
in China, [224](#), [225](#)
cold war and, [583–586](#)
colonial intervention by, [441](#)
energy and, [632](#)

European, [248](#)
in France, [354](#)
global spending on, [609](#)
in independence struggles, [596–597](#), [596\(i\)](#)
intervention by U.S., [419](#)
in Japan, [62](#), [551](#)
in Latin America, [415](#), [600](#)
Mongol, [159](#), [160](#)
in Nazi Germany, [546](#)
revolutionary, [348](#)
technology of, [555](#)
in United States, [589–590](#)
Western European, [579](#)
before World War I, [532–533](#)
in World War II, [553–554](#)

military regimes, [599](#)

mills, [78](#)

Mindanao island, [253](#)

Ming dynasty (China), [163–164](#), [166](#)
Confucianism and, [309–310](#)
maritime voyages by, [123\(m\)](#)

miniature paintings, [68\(i\)](#)

mining. See *also* [coal](#); [gold](#); [silver](#)
environmental damage from, [698](#)
wage labor and, [454](#), [455](#)

minorities, after communism, [606](#)

Mirabai (Indian poet), [312](#)

missile(s). See [missile crisis \(Cuba\)](#); [nuclear weapons](#)

missile crisis (Cuba), [586](#), [587](#)

missions and missionaries. See *also* [religious orders](#); specific orders

in China, [305–307](#), [306\(i\)](#), [325](#), [336–337\(d\)](#).
Christian, [193](#), [253](#), [330](#), [461–463](#), [463\(i\)](#).
in Japan, [501](#)
in Mesoamerica, [336\(d\)](#).
schools of, [461](#), [462](#)
Spanish, [211](#)
women and, [371](#), [462](#)

Mississippi culture, [134–135](#)

mita (labor service), [91](#)

Mithra (god), [38](#)

mixed-race peoples

- in Americas, [210–213](#), [211\(i\)](#), [215–216](#), [215\(t\)](#), [281](#), [282\(v\)](#),
[360](#)
- in Russia, [222](#)

mobility. *See also* [migration](#); [social mobility](#).

- of pastoral people, [10–11](#)

mobilization

- for World War I total war, [533](#)
- in World War II, [555](#)

“Mobilization Proclamation” (Menelik II), [475\(d\)](#)

Moctezuma I (Aztecs), [210](#)

Model T Ford, [408](#), [629](#), [630](#)

modern era

- 1450–1750, [247–248](#)
- 1750–1900, [338–341](#)
- compared with preceding eras, [3](#)
- early period in, [192](#), [193–195](#)

modernity

- Islamic world and, [692](#)
- movement toward, [192–195](#)
- personal life and, [649–651](#)

religion and, [689–696](#)

modernization

- in Asia and Africa, [458](#), [460](#)
- in China, [489–490](#), [517](#), [559](#), [580–582](#), [622\(d\)](#)
- in Japan, [502–505](#), [505\(j\)](#), [548](#)
- in Ottoman Empire, [363](#), [495–496](#), [495\(i\)](#)
- in Russia, [222–223](#)
- in Soviet Union, [538–539](#)

“Modernization of China, The,” [516\(v\)](#).

Modi, Narendra (India), [714](#)

- “Sufism and Islamic Radicalism,” [714–715\(d\)](#).

moksha (liberation), in Hinduism, [22](#)

Mombasa, [121](#)

- Portugal and, [251](#), [252](#)

monarchs and monarchies. See *also* [kings and kingdoms](#); specific rulers

- in France, [353](#), [354](#), [355](#)
- Roman Catholic Church and, [77](#)
- in West Africa, [126](#)
- in Western Europe, [73](#)

monasteries and monasticism. See *also* [nuns](#); specific orders

- Buddhist, [113](#)
- in Western Europe, [73](#), [76](#)
- women and, [80](#)

money. See *also* [currency](#); [foreign direct investment](#)

- cowrie shells as, [272](#)
- paper, [56](#), [110–111](#)

Mongke (Mongols), [158](#), [161](#)

Mongolia, [153](#). See *also* [Chinggis Khan \(Mongols\)](#); [Mongols and Mongol Empire](#)

- Chinese peoples and, [224](#)

Mongols and Mongol Empire, [154–170](#), [157\(m\)](#).
 assessing impact of, [191\(d\)](#).
 Baghdad sacked by, [165](#)
 China and, [162–164](#)
 Chinese economy and, [191\(d\)](#).
 Chinggis Khan and, [152\(i\)](#).
 cultural exchange and, [173–174](#)
 as Eurasian network, [170–178](#)
 European view of, [188](#), [189\(d\)](#).
 marriages with Christian women by, [173](#)
 Mughals and, [223–224](#)
 Persia and, [15\(j\)](#), [164–167](#)
 picturing Khubilai Khan, [183](#), [184\(v\)](#), [185\(v\)](#), [186\(v\)](#).
 plague and, [178](#)
 Polos and, [139](#)
 population of, [158](#), [160](#)
 rule by, [163](#)
 Russia and, [167–170](#), [168\(i\)](#).
 self-perception of rulers, [181](#), [181–182\(d\)](#), [182–183\(d\)](#).
 Silk Road trade and, [111](#)
 society of, [181–189](#)
 transformation by, [179](#)
 women and, [166\(i\)](#), [169](#)
 in world history, [191\(d\)](#)
 Zunghars as, [224](#)

Mongol world war, [158](#)

monks. See [monasteries and monasticism](#)

monogamy, of Christians, [306](#), [462](#)

monopolies, industrialization and, [392](#)

monotheism, [37\(j\)](#). See also [polytheism](#)
 of Christianity, [32](#)

Islam and, [33](#), [308](#)
monsoons, [115](#), [115\(m\)](#).
morality
 abolition of slavery and, [365](#)
 Atlantic world agency, impact, and, [269](#)
 Confucian, [27](#), [28](#)
Morelos, José (Mexico), [361](#)
Morocco
 feminism in, [656](#)
 France and, [475](#)
 water management in, [131](#)
Moro people, separatism of, [686](#)
mortality rates. See [death and death rates](#)
Moscow, [411](#)
 Mongols and, [168](#), [170](#)
 Russia and, [170](#), [219](#)
 as third Rome, [170](#)
 trade unions in, [537](#)
Moses, [37\(i\)](#).
mosques. See *also* [Islam](#)
 Hagia Sophia as, [75](#)
 in West Africa, [129](#)
mosquito control, [674](#)
mothers, in Nazi Germany, [546](#)
motion, laws of, Newton on, [315](#)
motorcycle, [630\(i\)](#).
Mountain and Me, The (Li Po), [46\(d\)](#).
mountains. See *also* specific mountain regions
 civilization and, [16](#)
“mountain seclusion” (China), Hinton on, [49\(d\)](#).
movable type, [55](#)

movement of peoples. See [expansion](#); [migration](#)

movies, [534](#), [630](#), [688](#)

Mozambique

anticolonialism in, [588](#)

independence of, [596](#)

Swahili and, [120](#)

Mughal Empire (India), [198](#), [198\(i\)](#), [200](#), [226–228](#), [227\(m\)](#), [308](#)

Christian art in, [334](#), [335\(v\)](#)

England and, [255](#)

European colonialism and, [441](#), [446–447](#)

fall of, [346](#)

Hindus in, [226–228](#)

Jahangir in, [227](#), [235](#), [235–237\(d\)](#)

Muslims in, [226–228](#)

religions in, [226–228](#), [311](#)

rise of, [223–224](#)

women in, [227](#)

Muhammad Ibn Abdullah (Islam), [18](#), [33](#), [34–35](#), [37\(i\)](#), [39](#). See

[Islam](#); [Muslims](#)

mulattoes, [216](#)

multiethnic states

Russian Empire as, [222–223](#)

after World War I, [536–537](#)

multiparty democracies, [599](#)

Munich, conference in (1938), [553](#)

munitions. See [weapons](#); specific weapons

Murasaki Shikibu (Japan), [63](#)

Musa, Mansa (Mali), [128](#), [130–131](#), [130\(i\)](#)

music

cultural borrowing and, [79\(f\)](#)

globalization of, [688](#), [689](#)

Muslim Brotherhood (Egypt), [694](#)
Muslim League, [597](#)
Muslims. See *also* [Arabs and Arab world](#); [Islam](#); [Mughal Empire](#);
[Shia Muslims](#); [Sunni Muslims](#); specific empires
 in Afghanistan, [586](#)
 Christianity and, [105\(d\)](#)
 Crusades and, [82–83](#), [82\(m\)](#)
 Diallo, Ayuba Suleiman, and, [278–279](#)
 in France, [635](#)
 fundamentalism and, [692–695](#)
 hajj by, [6\(i\)](#)
 Hindus and, [308](#)
 in India, [463–464](#), [597–598](#)
 Indian Rebellion and, [446–447](#)
 in Indonesia, [35](#), [37\(i\)](#), [117\(i\)](#)
 Japan and, [507–508](#)
 in Mughal Empire, [226–228](#)
 Ottoman Empire and, [195](#), [224](#), [228–232](#), [495](#)
 Palestinian, [608](#)
 Persian Mongols as, [165–166](#)
 in Russia, [221](#)
 slavery and, [366](#)
 in South Asia, [200](#)
 in Spain, [68–69](#)
 state and, [694–695](#)
 trade and, [250](#)
Mussolini, Benito (Italy), [544](#), [545\(i\)](#), [565](#)
mutiny, Indian Rebellion and, [446–447](#)
Myanmar. See [Burma](#)
My Retreat at Mount Zhongnan (Wang Wei), [46](#)
mysticism. See *also* [Sufis and Sufism](#)

of bhakti movement, [311](#)
cultural borrowing and, [79\(f\)](#).
Sufis and, [37–38](#)

N

NAFTA (North American Free Trade Agreement), [642](#), [643](#)

Nagasaki, atomic bombing of, [553](#), [555](#)

Nahuatl, on smallpox pandemic, [205–206](#)

Nairobi, [456](#), [678](#)

Namibia, [435](#)

Nanak (Indian guru), [311\(i\)](#), [312](#)

Nanjing

Rape of (1937–1938), [555](#)

Taiping Uprising and, [485](#)

Treaty of (1842), [487](#)

Napoleon Bonaparte (France), [357](#)

Egypt and, [363](#), [493](#)

empire of, [356\(m\)](#).

law code of, [357](#)

Louisiana Purchase and, [359](#)

nationalism after, [367](#)

Ottoman Empire and, [493](#)

Spain, Portugal, and, [360](#)

Narmada River, protests over dam, [704](#)

Narragansett people, [262](#)

NASA, [672\(i\)](#).

Nasir al-Din Tusi, [133\(t\)](#).

National American Woman Suffrage Association, [371](#)

National Assembly (France), [353](#), [383–384\(d\)](#).

nationalism, [366–370](#). See also [independence](#)

in Americas, [367–369](#)

in Asian and African colonies, [458–459](#), [596](#)

Atlantic revolutions and, [363](#)

in China, [491](#), [536](#), [551](#), [561](#)

vs. class loyalty, [404](#)
conservatives and, [370](#)
ethnic movements and, [635](#)
followers of, [596–597](#)
vs globalization, [635](#)
ideology of, [348–349](#)
imperialism and, [438](#)
independence and, [593](#)
in Japan, [549–550](#)
in Java, [374–375](#)
in Latin America, [361](#)
in Ottoman Empire, [370](#), [494](#)
in Poland, [369\(j\)](#)
religion and, [598–599](#)
in Turkey, [497–498](#)
in Vietnam, [559](#), [598](#)
World War I and, [367](#), [530–531](#), [537](#)

Nationalist China, [551](#)
Nationalist Party (China), [559](#)
nationality, cultural identity and, [685–687](#)
nationalization, of Mexican oil, [592](#)
National Rejuvenation Study Society (China), [491](#)
national self-determination, [534](#), [536–537](#), [592](#)
National Socialist (Nazi) Party (Germany), [545](#). See also [Nazi Germany_\(Nazi Party\)](#)
nations. See [state \(nation\)](#); specific locations
nation-states. See also [state \(nation\)](#)
empires and, [177](#)
globalization and, [634](#)

Native Americans
alcohol and, [264–265](#)

Christianity and, [303](#)
Columbian exchange and, [207](#)
commercial participation by, [264](#)
European diseases and, [203–204](#), [205](#), [264](#)
fur trade and, [262–263](#)
Great Dying and, [204–206](#)
in North American colonies, [351](#)
in silver mines, [260](#)
as slave labor, [214](#)
Spanish American societies and, [210](#), [212–213](#), [360](#)
trade and, [264–265](#)
U.S. expansion and, [443–445](#)
women and, [265](#)

native peoples. *See also* [Aboriginal Australians](#); [Native Americans](#); specific groups
of Americas, [205](#)
in Russian Empire, [222](#)

“native reserves,” in South Africa, [454](#)

NATO (North Atlantic Treaty Organization), [268](#), [579](#), [583](#)

natural gas, [390](#), [626](#)

natural philosophy, [84](#), [314](#). *See also* [science\(s\)](#)

natural religion, [319](#)

natural resources, in Sahara, [124](#)

nature. *See also* [agriculture](#); [climate](#); [environment](#); [environmentalism](#)
in Enlightenment, [321](#)
scientific study of, [84](#)

navigation
in China, [55](#)
in Europe, [75](#)
exploration and, [203](#), [248](#)

technology for, [115](#)

navy. *See also* [military](#).

Chinese, [122](#), [123](#), [164](#)

Ottoman, [232](#)

Nazi Germany (Nazi Party). *See also* [Germany](#); [Hitler, Adolf](#)

anti-Semitism and, [569\(v\)](#), [573\(d\)](#)

economy in, [546](#)

gender in, [546](#)

Hitler and, [544–547](#), [567–568\(d\)](#)

Holocaust and, [556–557](#)

ideal family in, [547\(i\)](#)

personal life in, [651](#)

racism in, [685](#)

Soviet Union and, [539](#)

Stalin and, [558](#)

World War II and, [554\(m\)](#), [555](#)

negritude, use of term, [685](#)

Nehru, Jawaharlal (India), [596](#), [597](#), [692](#)

Neo-Confucianism, [113](#), [114](#), [309](#)

neoliberalism, [636](#)

Neolithic (New Stone Age) Revolution, [8–10](#). *See also* [Agricultural Revolution](#)

Nerchinsk, Treaty of, [225](#)

Netherlands. *See also* [Dutch](#)

American colonies of, [200](#), [206](#)

Netherlands East Indies (Indonesia), [451](#). *See also* [Indonesia](#)

New Deal, [541–542](#)

New England, [217](#), [302](#)

New Lanark, Scotland, Owen and, [402](#)

newly industrialized countries, Asian Tigers as, [633](#)

New Netherland, [206](#). *See also* [Netherlands](#)

New Rome, Constantinople as, [70](#)
News from the Coffee-house (Jordan), [287\(d\)](#).
New Stone Age (Neolithic Revolution), [8–10](#)
Newton, Isaac, [313](#), [315](#)
New World, [260](#). See also [America\(s\)](#); [plantations](#); specific locations
New York (city), terrorist attacks in, [608](#)
New Zealand
 colonization of, [443](#)
 European migrants to, [404–405](#), [405\(m\)](#).
 Green party in, [703](#)
 humans in, [8](#)
 Maori in, [443](#)
 voting rights in, [372](#)
 World War I and, [533](#)
Ngo Quyen (Vietnam), [60\(i\)](#).
Nguyen Khuyen (Vietnam), [446](#)
Nguyen Thai Hoc (Vietnam), [460](#)
Nicaragua, U.S. intervention in, [419](#)
Nicholas II (Russia), [480\(i\)](#), [537](#)
Nigar Hanim, Sair (Ottoman poet), [496](#)
Nigeria, [126](#). See also [Benin](#), [Kingdom of](#)
 England and, [443](#)
 Igbo people of, [467](#)
 independence and, [597](#)
 middle class in, [648\(i\)](#).
 slave trade and, [277](#)
 wealthy in, [648](#)
Nightingale, Florence (nurse), [372](#)
Night Revels of Han Sizai, The (Gu Hongzhong), [47](#), [48\(v\)](#).
Nile River region. See also [Egypt](#); specific locations

British-French conflict in, [470](#), [471\(v\)](#).
Ninety-five Theses (Luther), [295–296](#), [296\(i\)](#).
nirvana, [23](#)
 Buddhists on, [23](#)
Niimi, king of, [272](#)
Nkrumah, Kwame (Ghana), [459](#), [596](#)
nobility, [77](#). See also [aristocracy](#).
 in Europe, [75](#)
 in France, [353](#)
 middle classes in, [396](#)
 Roman Catholic Church and, [77](#)
nomads. See also [pastoralists and pastoral societies](#); specific groups
 China and, [224](#)
 farmers and, [11–12](#)
 Mongols as, [163](#)
 Paleolithic, [8](#)
 in pastoral societies, [10–11](#)
Non-Aligned Movement, [584\(m\)](#).
nonalignment, in cold war, [588](#)
nonviolence, Gandhi and, [596](#), [597](#)
North Africa
 Arab Empire and, [18](#)
 Arabization of, [129](#)
 empire building in, [475](#), [476\(v\)](#).
 Islam and, [52](#), [70](#), [224](#)
 Mali and, [128](#)
 Muslim immigrants from, [683](#)
 Muslims in, [69](#)
 Ottomans and, [65](#), [493\(m\)](#).
 Sand Roads and, [124](#), [126\(m\)](#).

trade in, [39](#)
Turkic groups in, [65](#)

North America. See *also* [America\(s\)](#); specific locations
American Revolution in, [346](#), [349–352](#)
chiefdoms in, [12](#)
colonization in, [216](#), [262–266](#), [349–352](#)
French-British rivalry in, [264](#)
fur trade in, [262](#), [263\(m\)](#), [265](#)
insects in, [701](#)
Protestant Christianity in, [302](#)
racial system in, [216](#)
settler colonies in, [217–219](#), [218\(j\)](#).
slavery in, [216](#), [273](#)
world role of, [339](#)

North American Free Trade Agreement (NAFTA), [642](#), [643](#)
North Atlantic Treaty Organization (NATO), [268](#), [579](#), [583](#)
Northern Hemisphere, Little Ice Age in, [206](#)
North Korea, [584–585](#), [607](#). See *also* [Korea](#); [Korean War](#)
North Vietnam, [585](#). See *also* [Vietnam](#)
Norway. See [Scandinavia](#); specific issues
Notre Dame Cathedral (Paris), [355](#)
nuclear families, in modern world, [650](#)
nuclear power, Chernobyl disaster and, [703](#)
nuclear weapons, [520](#). See *also* [atomic bombings](#)
in China, [590](#)
in cold war, [586–588](#)
hydrogen bomb as, [587\(j\)](#).
military technology and, [632](#)
possession of, [609](#)

nuns, Catholic, [80](#)

Nur Jahan (Mughal Empire), [227](#)

nursing, women in, [372](#)

Nyakyusa people, [466](#)

Nzinga (Matamba queen), [276](#)

O

occupation (military), of Japan, [579](#)

occupations, in First Civilizations, [16](#)

Oceania. See also [Pacific Ocean region](#)

global warming and, [700](#)

Ocean of Life (book), yogis in, [311](#)

oceans. See also [exploration](#); [maritime voyages](#); [ships and shipping](#); specific ocean regions

civilization and, [16](#)

dead zones in, [696](#)

Sea Roads and, [39](#)

warming of, [700](#)

Ogodei (Mongol Great Khan), [158](#), [162](#), [171](#), [173](#), [182\(d\)](#)

oil and oil industry, [390](#)

economic growth and, [633](#)

embargo against Japan and, [551](#)

energy sources and, [627](#)

industrialization and, [411](#)

Mexican, [417](#), [541](#), [592](#)

Ojibwa people, [265](#)

old regime (France), [353](#), [354](#)

Old Regime and the French Revolution, The (Tocqueville), [386\(d\)](#)

Old Stone Age (Paleolithic era), [8](#)

Old World. See also specific locations

diseases from, [205](#)

slavery in, [267](#)

Omar Khayyam (Islamic scholar), [133](#)

On a Mountain Path in Spring (Ma Yuan), [44](#), [45\(v\)](#)

“On Communes” (Mao Zedong), [615\(d\)](#)

one-child family policy (China), [651](#), [652\(i\)](#), [674](#)

one-party democracy, [599](#)
one-party rule, [600](#)
online technology, [631](#)
Ontario, Lake, [262](#)
“On the Mission to Cochin” (Ma Huan), [142\(d\)](#).
On the Revolutions of the Heavenly Spheres (Copernicus), [315](#)
“On the Succession of Kings and the Law” (Ma Huan), [144\(d\)](#).
“On Trade Goods and the Conduct of Trade” (Ma Huan), [143\(d\)](#).
open pit mining, [698](#)
opium trade, [481](#), [486–488](#), [486\(j\)](#), [488–489](#)
Opium Wars, [363](#), [481](#), [486–488](#)
Oppenheimer, J. Robert (nuclear scientist), [556](#)
Origin of Species, The (Darwin), [323](#)
Orthodox Christianity. See [Eastern Orthodox Christianity](#).
Ortughs (merchant associations), [161](#)
Osaka, Japan, [500](#)
Osei Bonsu (Asante), [365](#)
Oshio Heihachiro (Japan), [500](#)
Ottoman Empire, [65–66](#), [66\(j\)](#), [200](#), [229\(m\)](#). See also [Crusades](#);
[Turkey](#); specific countries
 Byzantine Empire and, [72](#)
 China and, [498](#)
 Christianity and, [228–232](#)
 coffeehouses in, [285](#), [286\(d\)](#), [286\(v\)](#).
 Constantinople seized by, [74–75](#), [74\(j\)](#), [170](#)
 constitution in, [497\(j\)](#).
 contraction of, [493\(m\)](#).
 economy of, [494](#)
 end of, [592](#)
 equal rights in, [495–496](#)
 European colonialism and, [481–482](#)

expansion by, [95](#), [193](#)
in global web, [193](#)
independence from, [367](#)
Indian Ocean trade and, [124](#)
industrialization and, [413](#)
Islam in, [195](#), [224](#)
Janissaries in, [232](#)
Machiavelli on, [98](#), [98\(d\)](#)
Mehmed II in, [74](#), [75](#), [96\(d\)](#)
men in, [232](#)
in Middle East, [200](#)
migrants from, [679](#)
modernization of, [363](#), [495–496](#), [495\(i\)](#)
Muslims and, [195](#), [224](#), [228–232](#), [496](#)
naval power of, [232](#)
palace in, [237](#), [238\(v\)](#)
reforms in, [494–498](#)
religious toleration in, [232](#)
Safavid Empire and, [167](#)
as semi-colony, [498](#)
Turkey and, [370](#), [708](#)
Vienna and, [231\(i\)](#), [294](#)
Wahhabi movement and, [309\(m\)](#), [346](#)
West and, [323](#), [492–498](#)
women in, [230](#), [231–232](#), [496](#)
World War I and, [533](#), [536](#)
Young Turks in, [497](#)

Ottoman Turks. See [Ottoman Empire](#); [Turks](#)

Our Lady of Guadalupe, [207](#)

outsourcing, of jobs, [647](#)

Overall Survey of the Ocean's Shores, The (Ma Huan), [142–144\(d\)](#).

overland trade. See *also* [Silk Roads](#); [trade](#)
in Asia, [257](#)

Owen, Robert (industrialist and socialist), [402](#)

Oxford, university in, [84](#)

ozone layer, [698](#), [704](#)

P

pacification, in East Africa, [472](#), [472\(d\)](#).

Pacific islands, chiefdoms in, [12](#)

Pacific Oceania. See [Oceania](#); [Pacific Ocean region](#)

Pacific Ocean region. See *also* specific locations

Christianity in, [462](#)

colonialism in, [435–436](#), [438](#), [441–442](#)

debris in, [698](#)

European perceptions of, [439](#)

religion in, [461](#)

trade in, [258](#), [258\(m\)](#).

World War I in, [533](#)

World War II in, [552\(m\)](#).

pacifism, women and, [371](#)

painting. See *also* [art\(s\)](#); specific locations and works

in China, [311](#)

miniatures as, [68\(j\)](#).

in Renaissance, [85](#)

Pakenham, Thomas, on scramble for Africa, [479\(d\)](#).

Pakistan, [597](#). See *also* [India](#); Indus River region

independence for, [591](#)

India and, [686](#)

palaces, in Ottoman Empire, [237](#), [238\(v\)](#).

Palembang, Srivijaya kingdom, [117](#)

Paleolithic era, [8](#). See *also* [gathering and hunting peoples](#)

Palestine. See *also* [Israel](#); [Middle East](#)

Islam and, [70](#)

Israel and, [608](#)

Mongols and, [158](#)

refugees from, [679](#)

religious traditions in, [30](#)
after World War I, [535\(m\)](#), [536](#)
Zionism in, [367](#)

Palmares, Brazil, maroon society in, [275](#)

palm oil, [436](#)

pan-Africanism, [466](#), [686](#)

Panama, North-South America connections and, [134](#)

Panama Canal, U.S. and, [419](#)

pan-Arab aspirations, [686](#)

pandemics, [683–684](#), [684\(j\)](#).

pantheism, [319](#)

papacy, [77](#). See also [popes](#); specific popes
“Papal Decree Banning Chinese Rites,” [332\(d\)](#).

paper, [79\(t\)](#).
in Abbasid Empire, [132](#)

paper money
in China, [56](#)
spread of, [110–111](#)

Paraguay, Argentina-Brazil-Uruguay conflict with, [369](#), [413](#)

Paris. See also [Versailles Treaty](#).
Enlightenment in, [320](#)
occupations in, [80](#)
peace conference in (1919), [536](#)
population of, [78](#)
university in, [84](#), [314](#)

Paris Climate Agreement (2015), [705](#)

parishes, in Spanish America, [304](#)

Parker, Charles, on Emperor Kangxi of China and Louis XIV of France, [245\(d\)](#).

parliaments. See also [government](#)
in Europe, [77](#)

partitions

of China, [480\(i\)](#).

of India, [597–598](#), [679](#)

of Poland, [369\(j\)](#).

Pascal, Blaise, [315](#)

pastoralists and pastoral societies, [10–12](#). See also [Mongols and Mongol Empire](#); [nomads](#)

of Arabia, [33](#)

farmers and, [11–12](#)

Mongols and, [154–155](#), [161–162](#), [168](#)

Turkic-speaking, [63–64](#)

varieties of, [156\(t\)](#).

patriarchy, [16](#), [18–19](#)

in modern world, [650](#)

women and, [457](#)

after World War II, [555](#)

patriots, in English colonies, [351\(i\)](#), [352](#)

Paul (Saint), [31](#)

“Peaceful Face of Islamic Radicalism, The,” [713\(v\)](#).

Peace of Westphalia (1648), [298](#)

Peace Preservation Law (Japan), of 1887, [504](#)

peanuts, in Gambia, [457\(i\)](#).

Pearl Harbor attack, [551–553](#)

peasant(s), [16](#), [73](#), [77–78](#). See also [land](#); [peasant revolts](#); [serfs and serfdom](#)

in China, [18](#), [484](#), [561](#), [603](#), [612–613\(d\)](#).

Cossacks as, [221](#)

decline of, [642–644](#)

in France, [353–354](#)

in Japan, [499](#), [500](#), [504](#)

in Korea, [59](#)

in Mexico, [361](#)
revolts by, [177](#), [224](#), [297](#)
in Russia, [346](#), [537](#)
in Soviet Union, [538–539](#)
Taiping Uprising and, [484–486](#)

Pegliotti, Frances, [171](#)

Pendergrast, Mark, on London’s coffeehouses, [291\(d\)](#).

peninsulares, [211](#)

penitents, plague and, [175](#)

“people, the,” [77](#)

“People’s Communes are Good, The” (poster), [616\(v\)](#).

People’s Liberation Army (China), [561](#)

per capita income, global development and, [640\(f\)](#)

perestroika (restructuring), [604](#)

Perez, Mencia (mestiza), [212](#)

Perpetua (Christian martyr), [34–35](#), [34\(i\)](#).

Perry, Matthew (U.S. commodore), [498–499](#), [501](#)

Persia. *See also* [Iran](#); [Persian Empire](#)

- China and, [173](#)
- civilization of, [17](#)
- colonialism and, [481–482](#)
- il-khanate of, [173](#)
- Islam and, [35](#), [164](#)
- Mongols and, [164–167](#), [165\(j\)](#).
- Ottomans and, [230](#)
- Safavids and, [65–66](#), [166–167](#)
- silk in, [110](#)
- trade and, [130](#)
- view of conquest of Bukhara, [187](#), [187\(d\)](#), [188\(d\)](#).

Persian Empire. *See also* [Persia](#); [Safavid Empire](#)

Persian Gulf region, [251](#), [255](#). *See also* specific locations

Persian language, [160](#)
personal computers, [631–632](#), [631\(i\)](#).
Peru. See *also* [Inca Empire](#); [Latin America](#)
 Bolivia and, [413](#)
 military rule in, [600](#)
 religion in, [303\(i\)](#)
 Tupac Amaru revolt and, [361](#)
 women in, [213](#)
pesticides, [643](#), [674](#)
Peter the Great (Russia), [222–223](#), [411](#)
Petrarch, Francesco, on Black Death, [175](#)
Philip II (Spain), [253](#)
Philip IV (France), [78](#)
Philippines, [551](#)
 China and, [124](#), [307](#)
 Europeans and, [256](#)
 global commerce and, [258](#)
 independence for, [591](#)
 missionaries in, [302](#)
 political system of, [600](#)
 Spain and, [253–254](#)
 United States and, [445](#), [587](#)
 women in, [254](#), [646](#)
philosophy. See *also* [Aristotle](#); [culture](#); [Enlightenment](#); [intellectual thought](#); specific philosophers
 in Enlightenment, [319–321](#), [320\(i\)](#).
 Greek and Islamic philosophers and, [101](#)
 natural, [84](#)
physicians. See [medicine](#)
physics, in 20th century, [324](#)
piece of eight, silver coin as, [259](#)

pilgrimages

hajj as, [6\(i\)](#).

by Mansa Musa, [130–131](#)

Pinochet, Augusto (Chile), women's movement and, [656](#)

piracy, in Indian Ocean trade, [251](#)

plague, [178\(i\)](#). See also [Black Death](#); [diseases](#)

in Afro-Eurasia, [174–178](#)

in China, [163](#)

consequences of, [176–178](#)

in Europe, [78](#)

trade and, [172\(m\)](#).

planets. See [universe](#)

plantations

African migration to, [453](#)

Dutch, [255](#)

in Haiti, [357](#)

labor for, [267](#), [270](#), [365](#)

in Latin America, [210](#)

in Southeast Asia, [455](#)

plants, cultivation of, [10](#)

Plato, on environment, [17](#)

plow, [78](#)

pluralism, in Asia, [600–601](#)

plutocracy, global, [649](#)

pochteca (Aztec merchants), [136](#)

Poems from Cheng Cong's Tobacco Manual, [288\(d\)](#).

poets and poetry. See also [literature](#); specific poets

cultural borrowing and, [79\(t\)](#).

of Tang Dynasty, [45–47\(d\)](#).

poison gas, [632](#)

Poland

communism in, [558](#), [605](#)
German attack on, [553](#)
independence of, [534](#)
Mongols and, [173](#)
nationalism in, [369\(i\)](#).
partitions of, [369\(i\)](#).
reform movement in, [590](#)
Russia and, [222](#), [367](#), [537](#)
women's suffrage in, [534](#)

polar ice caps, melting of, [699](#)

political ideologies, [369–370](#). See also [ideology](#); specific ideologies

political parties. See specific parties

political systems. See also [empire\(s\)](#); specific locations

- in British North American colonies, [352](#)
- in developing countries, [599](#)
- in Europe, [73–74](#)
- in Japan, [548](#)
- Maya, [86–88](#)
- Mongol Empire and, [154](#)
- republicanism as, [348](#)
- revolutionary ideas and, [348](#)

politics. See also [government](#); specific locations and systems

- in China, [18](#), [52–55](#)
- in Europe (1940), [547](#)
- in Japan, [62](#), [504](#), [549](#)
- in Latin America, [414](#)
- religious right and, [691](#)
- socialism and, [402–404](#)
- trade and, [108](#)
- in Vietnam, [60](#)

in Western Europe, [72–77](#)
worker protests and, [402–404](#)
after World War I, [534–536](#)
“Politics and the Muslim Woman” (Bhutto), [666–667\(d\)](#).
pollution, [388\(j\)](#), [393–394](#). See also [environment](#);
[environmentalism](#); specific types
industrialization and, [701–702](#)

Polo, Marco, [55](#)
on Eurasian trade networks, [171](#)
illustration of book by, [145\(v\)](#).
John Larner on travels of, [151](#), [151\(d\)](#).
Khubilai Khan and, [185](#), [185\(v\)](#).
on Mongol China, [163](#)
on Mongol relay system, [161](#)
Travels of Marco Polo and, [139](#), [140–141\(d\)](#).

Polo, Nicolai, [185\(v\)](#).

polygamy, [650](#)
in Tunisia, [692](#)
in Turkey, [652](#)

polygyny, Christianity and, [462](#)

Polynesia
chiefdoms in, [12](#)
Europeans in, [443](#)

polytheism. See also [monotheism](#)
of Hinduism, [21](#)

poor people, [397](#), [417](#). See also [poverty](#).

popes, [76](#). See also specific popes
Catholicism, Protestantism, and, [296](#), [297\(t\)](#).
Jesuits in China and, [306](#)
Luther and, [296](#)

popular culture, globalization of, [687–689](#)

population. See also [food](#)

- in 1400 and 19th century, [390](#)
- in Africa, [275](#)
- of Americas, [86](#), [208](#)
- of British North America, [217](#)
- in China, [55](#), [306](#), [482](#), [484](#)
- continental (400 B.C.E.–2017), [11\(t\)](#).
- disease exchanges and, [203–204](#), [205–206](#), [264](#)
- environment and, [17](#)
- of Europe, [77](#), [208](#)
- European movement of, [404–406](#), [405\(m\)](#).
- farmers as percentage of, [643–644](#)
- growth of, [78–79](#), [193](#)
- Inca, [90](#), [91](#)
- of Japan, [260](#)
- of Latin America, [417](#)
- of Malacca, [118](#)
- of Maya, [17](#)
- of Mongol Empire, [158](#), [160](#)
- plague and, [174–175](#)
- of pre-Columbian Western Hemisphere, [204–205](#)
- urban, [399](#)
- world, [193](#), [674](#), [676\(f\)](#).

population explosion, [674](#)

pornography, [650](#)

Portrait of Sophie of the Palatinate, [284\(v\)](#).

Portugal

- Brazil and, [200](#)
- Catholicism in, [301–302](#)
- colonial rule by, [435](#)
- democracy in, [600](#)

exploration by, [248](#), [250–253](#)
Indian Ocean trade and, [124](#)
Japan and, [256](#)
Malacca and, [118](#), [119](#), [120](#)
missionaries from, [302](#)
Napoleon and, [360](#)
slave trade and, [271](#), [273](#)
sugar colonies and, [213](#)
territories of, [596](#)
trade and, [251–253](#)

potatoes, [133](#), [208](#)

Potosí, Bolivia, [259–260](#), [259\(i\)](#), [327](#)

Pottier, Eugène, *Internationale, The*, [426](#), [426\(d\)](#).

poverty. *See also* [poor people](#)
in 21st century, [625](#)
in England, [399\(i\)](#)
globalization and, [639](#)
in Latin America, [419](#)
population movement and, [404](#)
UN Human Development Report on, [638](#)

power (authority). *See* [authority_\(power\)](#)

prayer, Catholicism, Protestantism, and, [297\(t\)](#).

“Prayer for Peace, A” (Senghor), [460](#)

pre-Columbian Americas, [204–205](#)

prejudice. *See* [race and racism](#)

premarital sex, [651](#)

premodern civilizations, assessments of, [92–93](#)

Prester John (mythical monarch), [250](#)

priests, Roman Catholic, [76](#)

Prince, Mary (slave), [215](#)

Prince, The (Machiavelli), [98](#), [98\(d\)](#).

printing

China and, [55](#), [311](#)

Reformation and, [298](#)

private property, in Japan, [550](#)

production

cash-crop, [452](#)

by farmers, [643](#)

increases in, [78](#)

in Industrial Revolution, [390–391](#)

state and, [650](#)

products. See *also* [trade](#); specific goods

in Asian trade, [256](#)

from empires, [436](#)

profession(s)

in Europe, [79](#), [80](#)

women in, [398](#)

professionals, in Latin America, [417](#)

progress

Enlightenment belief in, [321](#), [324](#)

Luddites and, [400–401](#)

Progressives (U.S.), [409–410](#)

Promised Land, [31](#)

promissory notes, in China, [56](#)

propaganda

radio and, [631](#)

in World War I, [534](#)

property ownership, by women, [58](#)

prophets

Jewish, [31](#)

Muhammad as, [33](#)

protest(s). See *also* [revolts and rebellions](#); [revolution\(s\)](#); specific protests

democracy and, [601](#)

environmental, [703](#)

against globalization, [641–642](#), [641\(i\)](#).

in Global South, [601](#), [704](#)

in Latin America, [418](#)

in Russia, [412](#)

social, [401–404](#)

in Soviet Union, [605](#)

Protestantism. See *also* [Christianity](#); [Protestant Reformation](#)

antislavery sentiment and, [364](#)

in British colonies, [218](#)

Catholic differences with, [296–297](#), [297\(t\)](#).

denominations of, [298](#)

fundamentalism of, [691](#)

in North America, [302](#)

Thirty Years' War and, [298](#)

women and, [297–298](#)

Protestant Reformation, [294–300](#), [299\(m\)](#). See *also* [Protestantism](#)

Provisional Government (Russia), [537](#)

public health

in Latin America, [417](#)

population growth and, [674](#)

public service, in China, [49\(d\)](#).

public transportation, [630](#)

Puck (magazine), [438\(i\)](#).

Pueblo Bonito, [135](#)

Puerto Rico, as U.S. territory, [419](#)

Pugachev uprising, [346](#)

Punch magazine, [473](#)

Punjab, Islam in, [67](#)

Pure Land Buddhism, [113](#)

purges, in Soviet Union, [539–540](#)

Puritans, as Christian explorers, [217](#), [302](#)

Putin, Vladimir (Russia), [527](#), [601](#), [607](#)

Puyi (China), [517](#)

Pyramid of Capitalist Society, A (Industrial Workers of the World), [427\(v\)](#).

Q

Qaidu Khan (Mongols), [169](#)

Qianlong (China), [482](#)

Qing dynasty (Manchu dynasty, China), [200](#), [224–226](#), [225\(i\)](#).

Boxer Uprising and, [491](#)

Chinese Empire under, [200](#), [226\(m\)](#).

Christian missionaries and, [306–307](#)

end of, [511](#)

European science and, [322](#)

expansion by, [225](#)

Neo-Confucianism and, [309–310](#)

queue (hair braid) and, [515](#), [516\(v\)](#).

Taiping Uprising and, [484–486](#), [485\(i\)](#).

tribute system and, [59\(i\)](#).

Western imperialism and, [486–489](#)

Qiu Jin (China), [491](#), [513](#)

“Address to Two Hundred Million Fellow Countrywomen,”
[514\(d\)](#).

Quakers, [217](#), [298](#), [321–322](#)

Quebec, separatism in, [686](#)

Quechua-speaking people, [90](#)

queue (hair braid), in China, [515](#), [516\(v\)](#).

quinine, [439](#)

quipu (Inca counting device), [91](#), [136](#)

Quran, [33](#), [37](#), [132](#)

slavery and, [366](#)

studies of, [314](#)

on women, [34](#)

Quranic schools, in Timbuktu, [129](#)

R

race and racism

- in Africa, [464–467](#)
- caste system and, [212](#)
- classifications by, [448](#)
- in colonial empires, [447](#)
- cultural identity and, [685–687](#)
- decolonization and, [591](#)
- European culture and, [271](#)
- in Haiti, [357–359](#)
- images of, [440\(i\)](#)
- Japan and, [550](#), [551](#)
- mixed-race peoples in Americas, [210–213](#), [211\(i\)](#), [215–216](#), [215\(t\)](#)
- in Nazi Germany, [546](#)
- racial mixing and, [210–216](#), [211\(i\)](#)
- regulation of personal life and, [651](#)
- science and, [439–440](#), [440\(i\)](#), [447](#)
- slavery and, [266–267](#), [270](#)
- in United States, [366](#)
- UN rejection of, [686](#)
- after World War II, [558](#)

radar, [632](#)

radiation, ultraviolet, [698](#)

radicalism

- in French Revolution, [355](#)
- Islamic, [586](#), [608](#), [693–694](#), [693\(i\)](#), [712](#), [712\(v\)](#), [713\(v\)](#)
- in Russia, [411](#)
- Sufism and, [713–715\(d\)](#)
- working-class, [402–404](#)

Radical Nationalism (Revolutionary Right) movement (Japan), [549](#)
radical reconstruction (U.S.), [365–366](#)
radio, [630](#)
 after World War I, [534](#)
radioactivity, from nuclear weapons testing and waste, [698](#)
Rahimi, Masoumeh (Iran), [694](#)
railroads
 in Africa, [473](#), [473\(v\)](#)
 in England, [394](#)
 Industrial Revolution and, [394](#)
 in Mexico and Argentina, [417](#)
 in Russia, [411](#)
rainforest, in Amazon River region, [697](#)
Rajputs (India), [227](#)
Ramadan, [692](#)
Ramisht (Persia), [111](#)
Rana Plaza factory, Bangladesh, [646](#)
Rapa Nui (Easter Island), [443](#)
rape, in American colonies, [210](#)
Rape of Nanjing, [555](#)
Raphael, [85](#)
rationalism. *See also* [Enlightenment](#)
 in Enlightenment, [319](#), [324](#)
rational thought, European, [84](#)
raw materials
 imperialism and, [435](#)
 from Latin America, [415](#)
al-Razi (Arab physician), [132](#), [133\(t\)](#)
reality, in Hinduism, [22](#)
rebellions. *See* [revolts and rebellions](#)
rebirth

in Hinduism and Buddhism, [23](#)
in Tibetan Buddhism, [25](#)
reconquest (Spain), [69](#), [95](#)
recovery, after World War II, [576](#)
recycling, [704](#)
Red Army (Soviet Union), [588](#)
Red Guards (China), [618](#)
Red River region, in Vietnam, [60](#)
Red Sea region, Portugal and, [252](#)
“Red Treasured Book” (Mao Zedong), [618](#)
Reflections on the Revolution in France (Burke), [380](#), [381\(d\)](#)
reforestation, [704](#)
 in China, [164](#)
reform(s). See also [Protestant Reformation](#); specific locations
 Eastern Europe and, [590](#)
 in India, [460](#)
 in Japan, [502–505](#)
 land, [644](#)
 in Latin America, [418](#)
 in Ottoman Empire, [494–498](#)
 in United States, [409–410](#)
 Wahhabi movement and, [309](#)
Reformation. See [Protestant Reformation](#)
refugees, [679](#)
 climate, [700](#)
 Indian-Pakistani, [598](#)
 from Middle East, [608](#)
 in World War II, [555](#)
re-globalization, [636–638](#)
regulation
 environmental, [637–638](#)

in Great Depression, [541](#)
U.S. industrialization and, [407](#)
relay system, Mongol, [160–161](#)
religion(s). See *also* [cult\(s\)](#); [gods and goddesses](#); [philosophy](#);
shamans; specific groups
in Africa, [307](#)
antislavery sentiment and, [364](#)
Aztec, [89](#)
in British North America, [217](#)
in China, [498](#)
commercialized, [193](#)
communism and, [690\(i\)](#)
in communist countries, [602](#)
Crusades and, [81–83](#), [82\(m\)](#)
in Cuba, [589](#)
cultural transformations and (1450–1750), [293–312](#)
culture and, [21](#)
debt crises in, [638](#)
Dutch colonies and, [451](#)
in England, [394](#)
enlightened, [321](#)
Enlightenment thinkers on, [319–320](#), [322](#)
of European migrants, [406](#)
exploration and, [301–302](#)
in France, [353](#)
freedom of, [68](#)
French Revolution and, [355](#), [357](#)
global modernity and, [689–696](#)
historians and, [39–40](#)
imperialism and, [439](#)
Inca, [327](#)

in India, [18](#), [633](#)
in Japan, [62](#)
lifestyle and, [649–650](#)
in Mesoamerica, [86](#)
in Middle East, [639](#)
in Mongol Empire, [161](#), [173](#)
in Mughal Empire, [226–228](#)
nationalism and, [598–599](#)
in North American colonies, [351](#)
Ottoman, [494](#), [495–496](#)
of Portugal, [251](#)
Protestant Reformation and, [294–300](#)
in Russia, [411](#), [607](#)
science and, [294](#), [317](#), [318](#)
service sector in, [646–647](#)
silk and, [110](#)
Silk Roads and, [111–114](#)
slavery and, [271](#)
in Spanish America, [302–305](#), [303\(i\)](#)
spread of, [108](#)
in Turkey, [498](#)
in Vietnam, [60](#), [61](#)
in Western Europe, [72](#)
women in colonial, [456–459](#)

religious fundamentalism
Christian, [651](#), [691](#)
global, [691](#)
Islamic, [635](#), [693–695](#)

religious orders
Counter-Reformation and, [298](#)
in Europe, [77](#)

missionary, [302](#)
religious right, [691](#)
religious toleration, [68](#)
Mongol, [161](#), [173](#)
by Mongols, [161](#), [173](#)
in Mughal Empire, [227](#)
in Ottoman Empire, [232](#)
Quakers and, [322](#)
in Russia, [221](#)
in Spain, [68](#)
religious wars. See [Crusades](#)
Remarque, Erich Maria (Germany), [534](#)
Renaissance
arts in, [101](#), [102\(v\)](#).
Christian/Muslim relations during, [105\(d\)](#).
European, [84–85](#)
European, Islam and, [95](#), [96\(d\)](#).
renewables, [704](#)
reparations, German, [536](#)
representative government, nationalism and, [369–370](#)
representative institutions, in Europe, [77](#)
reproduction, women and, [657](#)
republic. See *also* specific locations
in France, [354](#)
republicanism, [348](#)
in Europe, [363](#)
in North American colonies, [351](#)
research, technological development and, [626](#)
resistance. See [protest\(s\)](#); [revolts and rebellions](#)
resources. See *also* [trade](#); specific resources
in Japan, [506](#), [551](#)

Mongols and, [160](#)
in Russia, [222](#)
retailing, [647](#)
reunification, of Germany, [606](#)
Revenge Taken by the Black Army, [359\(j\)](#).
revolts and rebellions. See also [General Crisis](#); [revolution\(s\)](#)
in Brazil, [413](#)
in China, [484–485](#)
in German East Africa, [451](#)
Great Jamaica Revolt, [364](#)
Great Pueblo Rebellion (1680), [269](#)
in Haiti, [275](#), [358](#)
in India, [446–447](#)
in Latin America, [361](#)
by Luddites, [400–401](#), [400\(j\)](#).
Napoleonic empire and, [357](#)
by peasants, [224](#), [297](#), [346](#)
in Poland, [369\(j\)](#).
by slaves, [269](#), [275](#)
in Vietnam, [60–61](#)
revolution(s). See also [revolts and rebellions](#); specific revolutions
American, [346](#), [349–352](#)
in Atlantic region, [345–387](#)
Central Europe and, [363](#)
in China, [492](#), [511](#), [516](#), [516\(d\)](#), [559–561](#), [612–613\(d\)](#).
converging, [346](#)
in Eastern Europe (1989), [592](#)
Enlightenment influence on, [321](#)
in Europe (1830, 1848, 1870), [363](#)
French (1789–1815), [352–357](#)
in Iran, [608](#), [693](#)

in Islam, [346](#)
in Latin America (1808–1825), [359–363](#), [360\(m\)](#)
in Mexico, [418](#), [419\(i\)](#)
pros and cons of, [374–375](#)
in Russia, [363](#), [412\(m\)](#), [537–538](#)
revolutionary era, [192](#)
Revolutionary Right movement (Japan), [549](#)
Rhodes, Cecil (England), African railroad and, [436](#), [473](#), [473\(v\)](#)
Rhodes Colossus, The, [473\(v\)](#)
Rhodesia
 European migrants to, [405](#), [405\(m\)](#)
 independence and, [596](#)
Ricci, Matteo (Jesuit), [305](#)
rice, [261](#), [452](#)
 in China, [55](#)
rice riots, in Japan, [548](#)
ride-sharing, [647](#)
rights. *See also* specific rights and locations
 in British American colonies, [218](#)
 of freed people, [365–366](#)
 in Haiti, [358](#)
 of Ottoman women, [230](#)
 in revolutionary period, [348](#)
 of women, [355](#), [371](#), [372](#)
riots, in Japan (1918), [548](#)
rituals
 in China, [332](#), [332\(d\)](#)
 Christian, [304–305](#)
 Confucian, [27](#), [164](#)
rivers. *See also* specific rivers and river regions
 early civilizations in, [16](#)

pollution of, [698](#)
river valley civilizations. See specific locations
roads and highways. See *also* [Sand Roads](#); [Sea Roads](#); [Silk Roads](#); [trade](#)
in Chaco, [135](#)
of Inca, [136](#), [136\(i\)](#)
Robespierre, Maximilien (France), [354](#), [354\(i\)](#)
Robinson, Francis (Islamic scholar), on Islamic renewal movements, [719\(d\)](#)
Rockefeller, John D. (industrialist), [408](#)
rockets, Islamic technology and, [131–132](#)
Rockstrom, Johan (scientist), [696–697](#)
Roma (Gypsies), Holocaust and, [556](#)
Roman Catholic Church, [32](#), [76](#). See *also* [Crusades](#); [missions and missionaries](#); [Protestant Reformation](#); [religious orders](#)
Eastern Orthodoxy and, [71](#), [294](#), [299\(m\)](#)
in France, [355](#)
Galileo and, [317](#)
in Latin America, [414](#)
in Mexico, [418](#)
migration and, [406](#)
monarchs, nobility, and, [77](#)
Mussolini and, [544](#)
Protestantism and, [294–300](#), [297\(t\)](#)
science and, [317](#), [318](#)
sexual revolution and, [651](#)
Thirty Years' War and, [298](#)
in Western Europe, [72](#)
women and, [80](#)
Roman Empire, [20\(m\)](#). See *also* [Byzantine Empire](#); Greco-Roman traditions

Christianity in, [25\(m\)](#), [32](#)
civilization of, [18](#)
eastern, [31](#)
influence of, [19](#)
Mussolini and, [544](#)
western, [176](#)

Romania
communism in, [558](#), [605](#)
fascism in, [543](#)
Ottomans and, [494](#)

Romanov dynasty (Russia), [537](#). See *also* specific rulers

Romantic movement, [321](#)

Rome. See [Roman Empire](#)

Romulus (Roman emperor), [176](#)

Roosevelt, Franklin D., [558](#)
fireside chats by, [631](#)
New Deal of, [541–542](#)

Ropp, Paul S., [191](#), [191\(d\)](#)

“Rosie the Riveter” (character), [555](#)

Rousseau, Jean-Jacques, [321](#), [353](#)

royal courts, [73](#)

Royal Society (London), [317–318](#)

rubber, [436](#)

rulers. See [kings and kingdoms](#); [monarchs and monarchies](#);
specific rulers and locations

runaway slaves, communities of, [269](#)

rural areas. See *also* [agriculture](#); [farms and farming](#); [villages](#)
in China, [559](#)
Chinese socialism in, [615](#), [615\(d\)](#), [616\(v\)](#)
First Civilizations in, [13](#)
Islam and, [129](#)

in Latin America, [418](#)
in Soviet Union, [538–539](#)

Rus

culture of, [72](#)
Orthodox Christianity and, [71–72](#)

Ruskin, John (writer), [701–702](#)

Russia. See *also* [Kievan Rus](#); [Russian Empire](#); [Russian Revolution](#); [Soviet Union](#)

as Asian and European power, [200](#)
authoritarianism in, [601](#)
China and, [488](#), [490\(m\)](#).
civil war in, [538](#), [538\(i\)](#).
colonial rule by, [435](#)
after communism, [607–609](#)
conflict in, [609](#)
Crimean War and, [411](#)
Crusades and, [83](#)
Eastern Orthodox Christianity and, [168](#), [170](#)
Eurasia and, [226](#)
expansion by, [193](#)
feminism in, [373](#)
fur trade in, [265–266](#), [265\(i\)](#).
in global web, [193](#)
industrialization in, [392](#), [406](#), [407](#), [410–413](#), [412\(m\)](#).
Japan and, [412](#)
Marxist socialism in, [412](#)
migration from, [406](#)
Mongols and, [158](#), [167–170](#), [168\(i\)](#), [172](#)
Ottomans and, [493](#), [494](#)
Putin in, [607](#)
revolution and, [363](#)

serfs and serfdom in, [365](#), [366](#)
slavery in, [267](#), [270](#)
socialism in, [412](#), [413](#), [430–432\(d\)](#), [538–540](#)
sphere of influence of, [199](#)
third Rome in, [170](#)
in Triple Entente, [528](#)
Ukraine and, [607](#)
World War I and, [528](#)

Russian Empire, [170](#), [219–223](#), [220\(m\)](#). See also [Russia](#); [Soviet Union](#)

China and, [225](#)
end of, [534](#), [592](#)
European influence on, [222–223](#)
fur trade in, [265–266](#), [265\(i\)](#)
migration within, [406](#)
oppression in, [367](#)
Russian Orthodoxy in, [302](#)
Soviet Union and, [223](#)
treaty with China, [225](#)
uprisings in, [346](#)

Russian Orthodox Church. See also [Eastern Orthodox Christianity](#).
missionaries from, [302](#)

Russian people, [606](#)

Russian Revolution. See also [Lenin](#)
of 1905, [412](#), [412\(m\)](#)
of 1917, [413](#), [527](#), [537–538](#), [543](#)

Russification, of Eastern Orthodoxy, [170](#)

Russo-Japanese War (1904–1905), [506](#), [507](#), [551](#)

“rusting out,” of industrial centers, [645](#)

Rwanda
conflict in, [609](#)

Tutsi migrants from, [679](#)
Ryazan, Russia, [168\(i\)](#).

S

sacks of cities. See specific locations

sacred writings. See *also* [Bible](#); [Quran](#); [Scriptures](#)

Upanishads as, [21–22](#)

sacrifice, Aztec, [89](#)

Safavid Empire (Persia), [65–66](#), [166–167](#)

collapse of, [346](#)

Ottoman Empire and, [230](#)

trade and, [257](#)

Safi al-Din, [166](#)

Sahara Desert region, [39](#). See *also* [sub-Saharan Africa](#)

Sand Roads across, [124–129](#), [126\(m\)](#).

water management in, [131](#)

Sailendra kingdom, Java, [117–118](#)

saint(s). See *also* specific saints

Catholicism, Protestantism, and, [297](#), [297\(t\)](#).

Sufi, [37](#), [38](#)

St. Lawrence River region, trade in, [262](#)

St. Petersburg, Russia

industry in, [411](#)

as Russian capital, [223](#)

Russian Revolution and, [537](#)

Saint Domingue, [357](#). See *also* [Haiti](#)

St. Mark's Basilica (Venice), [72\(i\)](#).

Salamanca, university in, [84](#), [314](#)

salmon runs, anti-dam protests and, [704](#)

Salt March, Gandhi on, [598\(i\)](#).

salvation

Catholicism, Protestantism, and, [297\(t\)](#).

Luther on, [296](#)

religious fundamentalists and, [691](#)

Samarkand, Central Asia, [108](#), [111](#), [112](#)

Samoa, independence in, [591](#)

samsara (rebirth), in Hinduism, [22](#)

samurai (Japan), [61\(i\)](#), [62](#), [114](#), [256](#), [499](#), [503](#), [549](#)

Sand Roads, [39](#), [73](#), [124–129](#), [126\(m\)](#).

sanitation

- population growth and, [674](#)
- in United States, [410](#)

San Martín, José de (Argentina), [361](#), [362](#)

San people, [10\(j\)](#).

Santa Anna, Antonio López de (Mexico), [414](#)

Santayana, George (philosopher), [561](#)

Santeria (syncretic religion), [307](#)

Sarai, Mongol capital at, [167](#)

SARS (severe acute respiratory syndrome), [684](#)

satellites (Soviet). See [Eastern Europe](#); [Soviet Union](#)

sati (Indian widow immolation), [227](#), [228](#), [312](#), [460](#)

Saudi Arabia, [608–609](#)

Scandinavia, in Great Depression, [541](#)

Schlafly, Phyllis, [657](#)

Schluter, H., [569\(v\)](#).

scholar-officials, [43\(v\)](#), [44](#), [45\(v\)](#), [47](#), [48\(v\)](#).

- in China, [18](#), [42–48\(d\)](#), [43\(v\)](#), [44\(v\)](#), [45\(v\)](#), [48\(v\)](#), [49\(d\)](#).

scholars and scholarship. See also [intellectual thought](#); specific scholars

- Arab, [84](#)
- Islamic, [68\(i\)](#), [132](#), [133\(t\)](#).
- in Renaissance, [84–85](#)

Scholars Gathering in a Bamboo Garden, [43\(v\)](#).

Scholars of the Liuli Hall, [44\(v\)](#).

school(s). See *also* [education](#); [universities and colleges](#); specific locations

cathedral, [84](#)

mission, [461](#)

Quranic, [37](#)

“School Exercise Book Celebrating Italy’s Victory over Ethiopia,” [566\(v\)](#).

Schumacher, E. F. (economist), *Small Is Beautiful*, [702](#)

sciences. See *also* [Industrial Revolution](#); [Scientific Revolution](#); [technology](#); specific science(s)

in 19th century and beyond, [323–324](#)

in China, [314](#)

culture and (1450–1750), [312–324](#)

Enlightenment and, [318–322](#)

global, [193](#)

Islam and, [132](#), [133\(f\)](#), [314](#)

Marx and, [323–324](#)

modernity and, [649](#)

in modern life, [193](#)

nature in, [84](#)

in Nazi Germany, [547](#)

Quranic studies and, [314](#)

religion and, [294](#), [317](#), [318](#), [690](#)

beyond West, [322–323](#)

women in, [317–318](#)

scientific management, in U.S., [407–408](#)

scientific racism, [439–440](#), [440\(i\)](#), [447](#)

Scientific Revolution, [16](#), [193](#), [293–294](#), [312–323](#)

in Europe, [193](#), [313](#)

industrialization and, [392](#)

information and, [209](#)

beyond West, [322–323](#)
scientific societies, [392](#)
Scotland, separatism in, [686](#)
scramble for Africa, [442](#), [443\(m\)](#), [470–477](#), [474\(d\)](#), [477\(d\)](#), [479\(d\)](#)
scribes, Mongol, [160](#)
scriptures, of Islam, [33](#)
sculpture. *See also* [art\(s\)](#)
 in Renaissance, [85](#)
seaborne trade. *See* [Indian Ocean region](#); [ships and shipping](#)
Seabury, Samuel, *Letter of a Westchester Farmer*, [378–380\(d\)](#)
Sea Roads, [39](#), [114–124](#), [115\(m\)](#)
Second Crusade, [82\(m\)](#)
second estate (nobility), [77](#)
second Rome, Constantinople as, [170](#)
Second Sex, The (Beauvoir), [653](#)
second-wave environmentalism, [702–703](#)
second-wave feminism, [653–654](#), [660](#)
Second World War. *See* [World War II](#)
Secret History of the Mongols, The, [182\(d\)](#)
secularism, [690](#)
 in India, [692](#)
 in Ottoman Empire, [496](#)
 in Turkey, [497](#), [708](#), [709\(d\)](#)
segregation, social, [685](#)
self, in Buddhism, [23](#)
self-determination, [534](#), [536–537](#), [592](#)
self-government. *See also* [independence](#)
 British in North American colonies, [349](#)
Self-Help (Smiles), [397](#)
self-strengthening, in China, [489–491](#)
Selim III (Ottoman), [237](#), [238\(v\)](#), [495](#)

Seljuk Turkic Empire, [64–65](#), [65\(i\)](#).
Semande, Mark (worker), [645](#)
Sen, Keshub Chunder (India), [460](#)
Senate, U.S., after World War I, [537](#)
Seneca Falls Convention, [371](#)
Senegal, [246\(i\)](#), [276\(i\)](#).
Senegambia region, female slaves in, [276](#)
Senghor, Léopold, [460](#)
separatist movements, [686](#)
September 11, 2001, terrorist attacks, [608](#)
Serbia
 ethnic cleansing and, [687\(i\)](#)
 Ottomans and, [494](#)
 World War I and, [528](#)
Serbs, independence of, [367](#)
serfs and serfdom, [73](#). See also [peasant\(s\)](#)
 in France, [353](#)
 peasant revolts and, [177](#)
 in Russia, [365](#), [366](#), [406](#), [410–411](#), [410\(i\)](#).
Sermon on the Mount, [31](#)
servants, [270\(i\)](#), [365](#)
services, technology and, [390](#)
service sector, of economy, [646–647](#)
settlements. See also [agriculture](#); [colonies and colonization](#);
[migration](#); specific locations
 along Indian Ocean, [116](#)
 in Russian Empire, [222](#)
settler colonies
 in Africa, [453](#)
 Australia and New Zealand as, [443](#)
 independence and, [596](#)

in North America, [217–219](#), [218\(i\)](#).
Seventeen Article Constitution (Japan), [28](#)
Seven Years' War, [346](#)
severe acute respiratory syndrome (SARS), [684](#)
sex and sexuality
 education about, [651](#)
 Freud and, [324](#)
 missionaries on, [462](#)
 modern life and, [650–651](#)
 in Nazi Germany, [546](#)
 women and, [373](#)
 after World War I, [534](#)
sex tourism, [650](#)
sex trafficking, in 21st century, [625](#)
shadow economy, [647](#)
Shandong Peninsula, [506](#)
Shanga, [121](#)
Shang dynasty (China). See [China](#)
Sharawi, Huda (feminist), [373](#)
sharia (Islamic law), [130](#)
 fundamentalism and, [693](#)
 in Mughal India, [228](#)
Shia Muslims, [35](#), [36](#), [167](#)
 in Safavid Empire, [230](#)
 Sunnis and, [609](#)
Shinto, [62](#), [503](#)
ships and shipping. See *also* [navy](#); [Sea Roads](#)
 Chinese, [55](#), [224](#)
 containerized, [637\(i\)](#)
 in Europe, [75](#)
 in Indian Ocean, [250–251](#)

Portuguese, [251–253](#)
steamships and, [415](#)
Swahili, [121](#)
technology for, [115](#)

Shiva (god), [26](#)

shoguns and shogunate, [256](#), [257](#), [260](#), [499–500](#), [501](#)

Shona people (Rhodesia), [457](#)

short-wave radio, [631](#)

Shotoku (Japan), [29](#)

show trials, in Soviet Union, [540](#)

Siam (Thailand)

- colonization and, [445](#)
- ecology monks in, [704](#)
- Europeans and, [256](#), [461\(i\)](#), [481–482](#)
- financial crisis in, [638](#)
- political system of, [600](#)

Siberia

- Europeans in, [443](#)
- migrations to, [406](#)
- Russian Empire and, [200](#), [219–223](#)
- Russian Orthodoxy in, [302](#)

“sick man of Europe,” [492–494](#)

Siddhartha Gautama (Buddha), [22–23](#). See also [Buddha \(Siddhartha Gautama\) and Buddhism](#)

Sierra Leone, [365](#)

signares (women in Africa), [276](#), [276\(i\)](#)

Sikhs and Sikhism, [312](#), [449](#)

Silent Spring (Carson), [702](#)

silk and silk industry

- in China, [261](#)
- Japanese economy and, [548](#)

Silk Roads, [39](#), [73](#), [108](#)
creation of, [108–111](#)
cultural exchange along, [111–114](#)
economic exchange along, [107–108](#)
in Eurasia, [108–114](#), [171](#)
religion and, [111–114](#)
technology along, [110](#)
trade volume along, [111](#)
travels on, [106\(i\)](#)

silver. *See also* [mining](#)
China and, [247](#), [258–259](#), [261](#)
fur trade and, [266](#)
global commerce and, [258–261](#), [258\(m\)](#)
from Latin America, [259\(i\)](#), [415](#)
trade and, [247](#)

“silver drain,” [259](#)

Sind region, India, Islam in, [67](#)

Singapore, industrialization and, [633](#)

Sino-Japanese War (1894–1895), [519](#), [519\(d\)](#). *See also* [China](#);
[Japan](#)

Sirhindi, Ahmad (Shaykh), [227–228](#)

skepticism
in Enlightenment, [319](#)
after Protestant Reformation, [298–299](#)
in Scientific Revolution, [314](#)

skilled labor, migration of, [679](#)

skin color, slavery and, [270](#), [271](#)

skyscrapers, [678\(j\)](#)

slaves and slavery. *See also* [abolition](#); [slave trade](#); specific
locations
abolition and, [359](#), [363–366](#)

Africa and, [214](#), [246\(i\)](#), [247](#), [268–269](#), [271–273](#), [276](#), [364\(i\)](#),
[366](#)
context of, [267–271](#)
destinations for, [273–275](#), [274\(t\)](#)
in East Indies, [255](#)
in France, [354](#)
Great Jamaica Revolt and, [364](#)
in Haiti, [345](#), [357–359](#)
Islam and, [270](#), [270\(j\)](#), [366](#)
as labor, [267](#), [271](#)
in Latin America, [216](#), [365](#), [414](#)
National Assembly (France) and, [383–384\(d\)](#)
in North America, [216](#)
religion transported by, [307](#)
runaway communities and, [269](#)
Russians as, [167](#)
Slavs and, [270–271](#)
social position of, [18](#)
in sugar colonies, [214–216](#), [214\(i\)](#)
transatlantic system of, [266–277](#)
in West Africa, [127](#)
slave trade, [193](#), [246\(i\)](#)
in 19th century, [365](#)
African migration and, [453](#)
Atlantic, [246\(i\)](#), [266–277](#), [267\(m\)](#), [453](#)
consequences of, [275–277](#)
numbers in, [274\(t\)](#)
trans-Saharan, [127](#)
women and, [275–276](#)
Slavic people
Holocaust and, [556](#)

as slaves, [270–271](#)
World War I and, [528](#)
slums, [678](#), [678\(i\)](#).
“Slutwalk Protest in London, A,” [661\(v\)](#).
Small Is Beautiful (Schumacher), [702](#)
smallpox, [205–206](#), [208\(i\)](#).
“Small Slaughter, A” (Meinertzhagen), [472\(d\)](#).
smart phones, [631](#)
Smedley, Audrey, on racism, [271](#)
Smiles, Samuel (author), [397](#)
Smith, Adam (economist), [351](#)
smoking. See [tobacco](#)
Sobibór, [556](#)
social classes. See [classes](#); specific classes
social contract (Locke), [348](#)
social Darwinism, [440](#)
social democracy, Marxism as, [403](#)
Social Democratic Labor Party (Russia), [412](#)
social gospel, [322](#)
social hierarchies. See also [caste system](#); [class\(es\)](#); [hierarchies](#)
in China, [28](#)
socialism, [349](#), [423–431](#). See also [communism](#); [industrialization](#)
in art, [426](#), [427\(v\)](#), [428\(v\)](#).
in China, [580](#), [582](#), [583](#), [615](#), [615\(d\)](#), [616\(v\)](#), [622\(d\)](#).
Marx and, [324](#), [402](#), [423](#), [424\(d\)](#).
nationalism and, [370](#)
Nazi Germany and, [545](#)
in Russia, [412](#), [413](#), [430–432\(d\)](#), [538–540](#)
in song, [426\(d\)](#).
as threat, [403\(i\)](#).
in United States, [409](#)

women and, [429–430\(d\)](#)
after World War I, [543](#)
socialist *Internationale*, [426\(d\)](#)
social justice movements, environmentalism and, [704](#)
socially engaged Buddhism, [696](#)
social mobility
in China, [18](#)
in India, [18](#)
Ottoman, [232](#)
in Soviet Union, [539](#)
social work, women in, [372](#)
society, [372–373](#). See also [cities and towns](#); [civilization\(s\)](#);
[classes](#); [culture\(s\)](#); [families](#); [women](#); specific groups and locations
African slave trade and, [275–276](#)
Agricultural Revolution and, [10–12](#)
Andean, [89–90](#)
Aztec, [88–89](#)
Black Death and, [176–177](#)
British American, [217–219](#)
in China, [580–582](#), [604](#)
in colonies, [209–219](#), [446](#), [447–449](#), [593](#)
European, [77–81](#)
farming, [12](#)
in France, [353](#)
hierarchy in, [73](#)
imperialism and, [438](#)
Inca, [90–91](#)
industrialization and, [389–420](#)
Islamic, [692](#), [710–711\(d\)](#)
in Japan, [61](#), [482](#), [499–500](#), [502–503](#)
in Latin America, [360–362](#), [414–415](#)

Marx on, [323–324](#)
of Mayas, [86–88](#)
in Mecca, [33–34](#)
middle class in, [397–398](#), [397\(i\)](#), [647–648](#)
modern, [194–195](#)
Mongol Chinese, [163](#)
in North American colonies, [351–352](#)
Ottoman, [230](#)
Paleolithic, [8](#)
pastoral, [10–12](#)
production and consumption in modern, [642–649](#)
in Russia, [410–413](#)
segregation in, [685](#)
Silk Roads trade and, [111](#)
structures of, [18](#)
West African, [126–127](#)
after World War I, [534](#)

Society of Jesus. See [Jesuits](#)

Society of Righteous and Harmonious Fists. See [Boxer Uprising](#)

Sofala, [121](#)

“soft gold” (fur trade), [265–266](#)

Sogdians (Central Asia), [112](#)

solar power, [704](#)

solar system. See [astronomy](#); [universe](#)

soldiers. See [military](#).

Solheim, Erik (Norway), [389](#)

Solomon Islands, independence in, [591](#)

Somalia, [609](#)
Swahili and, [120](#)

Song dynasty (China), [52–58](#), [54\(m\)](#).
Chan Buddhism and, [113](#)

economic revolution in, [56–57](#)
Hangzhou and, [79](#)
“learned culture” of, [49\(d\)](#)
Mongols and, [159](#)
women in, [80](#)

Songhay, [125](#)
civilization in, [18](#)

Sonni Ali (Songhay), [129](#)

Sorgaqtani (wife of Tului), [166\(i\)](#)

South (Global). See [Global South](#)

South Africa
African migration and, [453](#)
anticolonialism in, [588](#)
apartheid in, [601](#), [646](#), [651](#)
Boer War in, [443](#)
as emerging power, [609](#)
England and, [443](#)
European migrants to, [404](#), [405\(m\)](#)
gold and diamonds in, [454](#)
independence of, [575](#), [598](#)
“native reserves” in, [454](#)
racism in, [447](#), [685](#)

South America. See *also* [America\(s\)](#); [civilization\(s\)](#); [Latin America](#); [Mesoamerica](#); specific locations
civilization in, [18](#)

South Asia. See *also* specific locations
British East India Company in, [441](#)
Buddhism in, [22–26](#)
Hindus in, [226–227](#)
Mughal Empire in, [200](#)
Muslims in, [224](#), [226–227](#)

South China Sea, [39](#)
China and, [122](#)

Southeast Asia, [340](#). *See also* specific locations
Chinese migrants to, [454](#)
Chinese trade with, [124](#)
colonies in, [441–442](#), [445](#)
in Great Depression, [540](#)
Hinduism in, [21](#)
India and, [117–118](#)
Islam in, [118–120](#), [195](#), [308](#)
Japan and, [193](#), [257](#), [551](#)
Mahayana Buddhism in, [24](#)
Mongols and, [158](#)
plantations in, [455](#)
religion in, [116–120](#)
Sea Roads and, [116–120](#)
states in, [118–119](#)
trade and, [116–117](#)
World War I and, [533](#)

Southern Rhodesia (Zimbabwe), [453](#), [457](#)

South Korea, [584–585](#). *See also* [Korea](#); [Korean War](#)
industrialization and, [633](#)
political system of, [600](#)

South Pacific region, [404](#), [443](#)

South Sudan, [686](#)

South Vietnam, [585](#). *See also* [Vietnam](#)

Southwest Asia. *See* [Asia](#)

sovereignty
of nation-states, [366–367](#)
of Vatican, [544](#)

“Soviet Poster Advertising Support for Women Workers,” [665\(v\)](#).

soviets (workers' councils), [412](#)

Soviet Union. See *also* [cold war](#); [Russia](#); specific leaders

- anticolonial movements and, [587–588](#)
- Asia and, [551](#)
- China and, [590](#)
- cold war and, [583–591](#)
- collapse of, [592](#), [602](#), [604–606](#)
- collectivization in, [538–539](#), [644](#)
- communism in, [601](#)
- after communism, [600](#)
- Cuba and, [586](#), [589](#)
- Czechoslovakia and, [590](#)
- Eastern Europe and, [558–559](#)
- Egypt and, [588](#)
- freedom from control by, [592](#)
- German attack on, [553](#)
- Great Purges in, [539–540](#)
- Hungary and, [590](#)
- industrialization in, [539](#)
- parliament in, [605](#)
- Poland and, [590](#)
- religion in, [690\(i\)](#).
- river pollution in, [698](#)
- Russia as, [538](#)
- Russian Empire and, [223](#)
- socialism in, [538–540](#)
- Stalin and, [579](#), [590](#)
- trade in, [645](#)
- U.S. rivalry with, [558](#)
- Vietnam and, [585](#)
- wealthy in, [648](#)

women in, [534](#), [539\(i\)](#), [652](#)
workforce in, [539](#)
World War II and, [553](#), [555](#)
after World War II, [576](#)
Yugoslavia and, [590](#)

Spain

American empire of, [203](#), [210–213](#)
Arab Empire and, [18](#)
Aztecs and, [203](#), [209–212](#)
Catholicism in, [301–302](#)
Christianity in, [25\(m\)](#).
colonial labor and, [210–211](#)
colonies of, [209](#), [210–213](#), [359–363](#)
conquistadores from, [86](#)
in Crusades, [82\(m\)](#).
cultural encounters in, [67–68](#)
democracy in, [600](#)
exploration by, [203](#)
fascism in, [543](#)
Incas and, [210–213](#)
Islam and, [63](#), [68–69](#)
Latin American revolutions and, [359–363](#)
Napoleon and, [360](#)
Philippines and, [253–254](#), [445](#)
silver trade and, [260](#)
trade and, [251\(m\)](#).
water management in, [131](#)

Spanish America. *See also* [America\(s\)](#); [Latin America](#); [Spain](#);
specific locations

Christianity in, [302–305](#)
local religions in, [303](#)

missionaries in, [302](#)
silver from, [247](#)
women in, [212](#)

Spanish-American War, [419](#), [445](#)

Sparta, women in, [19](#)

Spartacus, rebellion by, [176](#)

“Speech to the General Congress of the Republican Party”
(Mustafa Kemal Atatürk), [709\(d\)](#).

spheres of influence

- in China, [488](#), [490\(m\)](#).
- Great Power status and, [438](#)
- of Japan, [551](#)
- of Russia, [199](#)

Spice Islands, [255](#), [256](#)

spice trade, [252\(j\)](#).

- China and, [257](#)
- Dutch and, [254–255](#)
- Europe and, [247](#), [253](#), [254–255](#)
- exploration and, [248](#)

spinning wheel, [79\(t\)](#).

spirits and spirituality. *See also* [religion\(s\)](#)

- of *bhakti*, [26](#)
- in Confucianism, [28](#)
- Reformation and, [298](#)

sporting events, [644](#)

squatters, in Africa, [453–454](#)

Sri Lanka. *See* [Ceylon](#)

Srivijaya kingdom, Sumatra, [116–118](#)

Stalin, Joseph, [538–540](#), [558–559](#), [579](#), [586](#), [590](#)

Standage, Tom, on Muslim debates over coffee, [291\(d\)](#).

standards of living. *See* [lifestyle](#)

Stanton, Elizabeth Cady (feminist), [371](#)

Starry Messenger, The (Galileo), [316](#)

state (nation). See also [civilization\(s\)](#); [empire\(s\)](#); [government](#);
specific nations

in Americas, [86](#)

competition among, [528](#)

in Crusades, [82](#)

disintegration of, [686](#)

in Europe, [368\(m\)](#).

fascists on, [544](#)

growth of, [194](#)

of Inca, [90–91](#)

modern, [194](#)

Muslims on, [694–695](#)

nationalism and, [366–370](#)

personal life and, [651–653](#)

power in Europe, [77–78](#)

social functions of, [649–650](#)

in Southeast Asia, [118–119](#)

in Swahili civilization, [121](#)

in West Africa, [125–128](#)

in Western Europe, [73–74](#)

state building

in early modern era, [235–244](#)

in France, [238–240\(d\)](#), [240–241\(d\)](#).

status. See also [classes](#)

and exchange in early modern world, [281–290](#)

steam engine, [390](#)

steamships, [415](#), [438](#)

Stearns, Peter, on global feminism, [670\(d\)](#).

steel and steel industry, [407](#), [411](#)

steppes

in Inner Eurasia, pastoral societies in, [156\(t\)](#).

in Russia, [167](#), [219–223](#)

stereotypes, racial, [267](#), [271](#)

sterilization, in India, [651](#)

sternpost rudder, [75](#)

stirrup, [79\(t\)](#).

stock market

in crisis (2008), [638](#)

Great Depression and, [540](#)

Straits of Malacca, [118](#)

strikes (labor)

in Latin America, [418](#)

in Russia, [411](#), [412](#)

in United States, [409](#)

workers and, [644](#)

in World War I, [534](#)

subarctic region, pastoral societies in, [156\(t\)](#).

submarines, [533](#), [632](#)

sub-Saharan Africa. *See also* [Africa](#); [Sahara Desert region](#)

ecological zones in, [124](#)

HIV/AIDS in, [684](#)

Islam in, [307](#)

life expectancy in, [634](#)

subsistence farming, [456](#), [643](#)

suburbs, cars and, [630](#)

Sudan, [686](#)

Suez Canal, [438](#), [470](#)

suffrage, [371](#). *See also* [feminism](#); [male suffrage](#); [voting rights](#); [women](#); [women's suffrage](#)

Sufis and Sufism, [37–38](#), [67](#), [307](#). *See also* [Wahhabi movement](#)

in India, [228](#)
Islam and, [308](#), [713–715\(d\)](#).
Safavids and, [166](#)
in West, [691](#)
“Sufism and Islamic Radicalism” (Modi), [714–715\(d\)](#).
sugar and sugar industry
in American colonies, [213–216](#)
in Cuba, [359](#), [589](#)
in Haiti, [357](#)
slavery and, [214–216](#), [214\(i\)](#), [270](#)
Sukarno (Indonesia), [596](#), [599](#)
Suleiman I (Ottoman Empire), [232](#)
sultans and sultanates
of Delhi, [66](#), [67\(m\)](#).
Ottoman, [167](#)
in Ottoman Empire, [228](#), [495](#), [496–497](#)
in Seljuk Turkic Empire, [64](#)
Sumatra, [118](#)
sun-centered solar system, [315](#), [318](#), [323](#)
Sunni Muslims, [35](#), [36](#), [167](#)
in Ottoman Empire, [230](#)
Shia Muslims and, [609](#)
superpowers. *See also* [cold war](#)
anticolonial movements and, [587–588](#)
cold war and, [589–591](#)
United States as, [607](#)
after World War II, [558](#)
survival of the fittest, [409](#), [440](#)
Swahili civilization (East Africa), [18](#), [120–122](#)
language of, [121](#)
Sweden. *See* [Scandinavia](#); specific issues

Sybil (Disraeli), [399](#)

syncretic (blended) religions, [307](#), [308](#)
of Maya, [329–330\(d\)](#).

Syria

civil war in, [601](#)

independence of, [536](#), [591](#)

Islam and, [70](#)

mass movement in, [601](#)

refugees from, [608](#)

Russian intervention in, [607](#)

after World War I, [535\(m\)](#).

T

Taine, Hippolyte, on French Revolution, [386–387\(d\)](#).

Taino people, [358](#)

Taiping Uprising (China), [346](#), [484–486](#), [485\(i\)](#), [511](#)

Taiwan

China and, [488](#), [561](#)

Chinese trade with, [124](#)

industrialization and, [633](#)

Japan and, [445](#), [506](#)

political system of, [600](#)

Taki Onqoy movement (Peru), [304](#), [325](#)

Tale of Genji, The (Murasaki Shikibu), [63](#)

Taliban, [608](#), [693](#)

Tang dynasty (China)

poetry from, [45–47\(d\)](#).

Silk Road trade and, [111](#)

tanks, [632](#)

Tanzania, tribes in, [466](#)

Tanzimat reforms, [495](#)

Taoism. See [Daoism \(Taoism\)](#)

tariffs. See *also* [taxation](#)

in British North American colonies, [351](#)

globalization and, [634](#)

neoliberalism and, [636](#)

Tartars. See [Mongols and Mongol Empire](#)

taxation

in British America, [346](#), [351](#)

in China, [258](#)

in Europe, [248](#)

Islamic jizya as, [228](#)

in Japan, [502](#), [504](#)
Mongol, [160](#)
in Ottoman Empire, [231](#)
of Persia, [165](#)
Russian furs as, [266](#)
U.S. industrialization and, [407](#)
tea, [208](#), [454\(i\)](#).
technology. See *also* [industrialization](#); [Industrial Revolution](#);
[science\(s\)](#)
acceleration of, [626–632](#)
in China, [55](#), [225](#)
communication, [630–632](#)
computer, [631–632](#)
energy sources and, [626–627](#)
in Europe, [75](#), [78\(i\)](#).
in farming, [643](#)
globalization and, [624\(i\)](#).
industrial, [436](#)
in Industrial Revolution, [390](#)
innovation in, [521–522](#)
in Islamic world, [131–132](#)
labor shortage and, [177–178](#)
in Latin America, [415](#)
military, [555](#), [632](#)
modernity and, [649](#)
in Mongol Empire, [174](#)
science and, [313](#)
shipping and, [115](#)
Silk Road and, [110](#)
transportation, [628–630](#)
World War I and, [534](#)

after World War I, [534](#)
telegraph, [438](#), [630](#)
telephone, [630](#)
telescope, [315](#), [316](#)
television, [630](#), [631](#), [688](#)
temperance movements, women in, [371](#)
temperatures, increases in, [699](#)
Temple of Heaven (Beijing), [164](#), [243](#), [244\(v\)](#)
temples. See *also* [mosques](#)
 Maya, [88\(i\)](#).
 ziggurats as, [16\(i\)](#).
temporary workers, [636](#), [647](#)
Temujin. See [Chinggis Khan](#)
Ten Commandments, [31](#)
ten-hour workday, [402](#)
Tenochtitlán, [88](#), [89](#)
Teotihuacán, [136](#)
terror, of Mongols, [160](#)
Terror, the
 in French Revolution, [354](#)
 in Soviet Union, [539–540](#)
terrorism, radical Islamist, [608](#), [693](#)
Texcoco, Lake, [88](#)
textiles and textile industry
 employees in, [399–400](#)
 in England, [394](#)
 India and, [255](#), [261](#)
 industrialization and, [411](#)
 in Japan, [504](#), [505](#)
 slave trade and, [272](#)
Thailand. See [Siam \(Thailand\)](#)

theology, [84](#)
Theravada Buddhism, [24](#)
Third Crusade, [82\(m\)](#).
third estate (merchants and common people), [77](#), [344\(i\)](#), [353](#), [355](#)
Third Reich (Nazi Germany), [545–547](#)
third Rome, [170](#)
third world. See [Global South](#)
Thirty Years' War, [298](#)
Thomas Aquinas, [84](#)
three-field system, [78](#)
Three Gorges Dam project, [703](#)
Tiananmen Square demonstrations, [604](#)
Tibet, [606](#)
 Buddhism in, [24–25](#)
 China and, [224](#), [592](#)
 language of, [160](#)
 separatism in, [686](#)
Tibetan Book of the Dead, The, [25](#)
Tibetan plateau, pastoral societies of, [156\(t\)](#).
Tigers, Asian, [633](#)
Tikal (Maya city), [88\(i\)](#).
Timbuktu, [126](#), [127–129](#), [128\(i\)](#), [131](#)
Timur (Turkic warrior), [166\(i\)](#)
tin, [415](#), [455](#)
Tin Tingbiao (China), [225\(i\)](#).
Tito (Josef Broz, Yugoslavia), [559](#)
Tlacaelel (Aztec Empire), [89](#)
Tlatelolco, [136](#)
Tlaxcala, Spanish and, [209](#)
TNCs. See [transnational corporations](#)
tobacco, [208](#), [271](#)

Chinese poems about, [290\(d\)](#).
in Eurasia, [288](#), [289\(d\)](#).
Tobago, independence in, [591](#)
Tocqueville, Alexis de (France), on French Revolution, [386\(d\)](#).
Todd, Allan (educator), on Marx, [433\(d\)](#).
Tokugawa shogunate (Japan), [114](#), [256](#), [257](#), [260](#), [499–500](#)
Tokyo, Japan. See [Edo \(Tokyo\)](#).
toleration. See [religious toleration](#)
tombs. See *also* [burials](#)
 Maya, [88\(i\)](#).
Tonga, [462](#), [591](#)
tools. See [technology](#).
Topkapi Palace (Constantinople), [237](#), [238\(v\)](#).
totalitarianism, in communism, [538](#)
total war
 in World War I, [533](#)
 in World War II, [555](#)
Toure, Samori (West Africa), [443](#)
tourism
 growth of, [683](#)
 sex, [650](#)
“Toward the Light” (Muslim Brotherhood), [710–711\(d\)](#).
towns. See [cities and towns](#)
trade. See *also* [Exchange](#); [merchants](#); [roads and highways](#);
specific international agreements and types
 in 14th century, [172\(m\)](#).
 in Africa, [39](#)
 Arab, [130](#)
 in Asia, [248–257](#), [251\(m\)](#).
 Aztec, [136](#)
 China and, [164](#), [257](#), [487–488](#)

China-Japan, [62](#)
in cities, [13](#)
cross-cultural connections through, [39](#), [108–110](#)
East India companies and, [254–256](#)
economic globalization and, [277–279](#)
empires and, [393](#)
Europe and, [178](#)
global food market and, [643](#)
Global North vs. Global South and, [639](#)
in Great Depression, [540](#)
in Indian Ocean region, [250–253](#), [251\(m\)](#).
international agreements and, [642](#)
Islam and, [129](#)
Islam-Europe, [95](#)
Japanese, [256–257](#), [500](#)
Latin American, [415](#)
Mongol, [160](#)
Muslims and, [250](#)
Native Americans and, [264–265](#)
Persian, [130](#)
plague and, [178](#)
Portugal and, [251–253](#)
Sand Roads and, [124–129](#), [126\(m\)](#).
Sea Roads and, [39](#), [114–124](#), [115\(m\)](#).
Silk Roads and, [39](#), [108–111](#)
silver and, [258–261](#), [258\(m\)](#).
Swahili, [121](#)
transoceanic routes for, [114](#)
trans-Saharan, [126](#)
in Venice, [99\(d\)](#).
Western Christendom and, [73](#)

women in, [257](#), [456](#), [457](#)
workers and, [645](#)
worldwide, [637](#)

trade goods, Native Americans and, [264](#)

trade unions
Marx and, [403](#)
in Russia, [537](#)
women in, [371](#)

trading companies, [392](#)

trading post empire, Portuguese, [252](#), [253](#)

trans-African trade, [124](#). *See also* [trade](#)

transatlantic interactions. *See also* [slave trade](#)
slave trade as, [266–277](#), [267\(m\)](#), [272](#)

transcontinental interactions
in American web, [135\(m\)](#).
feminism as, [371](#)

trans-Eurasia, trade routes of, [111](#)

Transjordan, [535\(m\)](#), [536](#). *See also* [Jordan](#)

translations
into Arabic, [132](#)
of texts, [69](#)

transnational corporations (TNCs), [637–638](#)

transoceanic routes, [52](#). *See also* [Sea Roads](#)

Trans-Pacific Partnership, [635](#), [642](#)

transportation
in China, [56](#), [580](#)
colonialism and, [438](#)
energy for, [628–630](#)

transregional empires, [139](#)

trans-Saharan trade, [39](#), [126](#)
Mali and, [131](#)

in slaves, [127](#), [268](#)

travel. See also [trade](#)

on Silk Roads, [106\(j\)](#)

Travels of Marco Polo, The (Polo), [139](#), [140–141\(d\)](#)

treaties. See also specific treaties

British/English unequal treaties, [487](#)

Japanese/Western unequal treaties, [501](#)

Treatise of Three Imposters, [320](#)

Treatise on Toleration (Voltaire), [319](#)

Treblinka, [556](#)

“tree-hugging” movement (India), [704](#)

trees. See [forests](#)

Trent, Council of (1545–1563), [298](#)

trials, of Galileo, [316\(j\)](#), [317](#)

tribes and tribalism. See also [kinship](#)

in Africa, [466–467](#)

tributes

to Aztecs, [88](#), [90](#)

to chiefs, [12](#)

Korea-China and, [58](#), [59\(j\)](#)

in Russia, [221](#)

in Vietnam, [60](#)

tribute system

in Korea, [114](#)

Malacca and, [119](#)

Zheng He voyages and, [122](#)

Trinidad, independence in, [591](#)

Trinity doctrine (Christianity), Unitarians and, [322](#)

Triple Alliance

of Argentina-Brazil-Uruguay, [369](#)

by Mexico, [88](#)

World War I and, [528](#)
Triple Entente, [528](#)
Trump, Donald
on Americanism vs. globalism, [635](#)
environment and, [705](#)
international trade agreements and, [642](#)
tsar (Russia), [365](#), [410](#). See *also* specific rulers
Tu Duc (Vietnam), [445](#)
Tului (Mongols), [166\(i\)](#).
Tunisia, [475](#), [601](#)
water management in, [131](#)
Tupac Amaru (Peru), revolt by, [213](#), [361](#)
Turkey. See *also* [Anatolia](#); [Atatürk](#), [Mustafa Kemal](#)
authoritarianism in, [601](#)
creation of, [498](#), [536](#)
migrants from, [679](#)
nationalism in, [370](#)
resurgence of, [199](#)
secularism in, [708](#), [709\(d\)](#).
Syrian refugees in, [608](#)
women in, [497](#), [652](#)
Turkic peoples. See *also* [Turks](#)
Islam and, [63–64](#), [66](#)
Mongols and, [166](#)
in Mughal Empire, [223–224](#), [227](#)
Ottoman Empire and, [65–66](#), [72](#), [228](#), [230](#), [495](#)
Seljuk Turkic Empire and, [64–65](#)
Turkish language, in Ottoman Empire, [497](#)
Turks. See *also* [Ottoman Empire](#); [Turkic peoples](#)
Constantinople captured by, [74–75](#), [75\(i\)](#).
Ottoman, [228](#)

Young Turk movement and, [497](#)
turquoise, in Chaco, [135](#)
Tutsis, as migrants, [679](#)
Tutu, Desmond (South Africa), [575](#)
Tuvalu, global warming and, [700](#)
twelve-hour workday, [408](#)

U

Uighur peoples, [606](#)

language of, [160](#)

Ukraine

conflict in, [609](#)

migration from, [406](#)

Russia and, [199](#), [222](#), [367](#), [537](#), [607](#), [686](#)

ulama (Islamic scholars), [36–37](#)

in Mughal Empire, [227](#)

in Ottoman Empire, [495](#)

ultraviolet radiation, [698](#)

Ulyanov, Vladimir Ilyich. See [Lenin](#)

undocumented migrant workers, [643](#), [679](#)

unemployment

in Great Depression, [540](#)

in Japan, [549](#)

in Nazi Germany, [545](#)

unequal treaties, [487](#), [501](#)

unification

of China, [162](#)

of Germany, [367](#), [368\(m\)](#), [438](#)

of Italy, [367](#), [368\(m\)](#), [438](#)

Unified Silla Kingdom (Korea), [58](#)

Union of Soviet Socialist Republics (USSR). See [Soviet Union](#)

unions. See [labor unions](#)

Unitarians, [322](#)

United Fruit Company, [419](#)

United Kingdom. See [England \(Britain\)](#)

United Nations (UN), [558](#)

Convention on the Elimination of All Forms of Discrimination against Women, [657](#)
feminism and, [656–657](#)
globalization and, [686](#)
Human Development Report (1997), [638](#)
public health and, [674](#)
Universal Declaration of Human Rights, [349](#), [686](#)

United States. *See also* [American Revolution](#); [North America](#)
anticolonial movements and, [587–588](#)
anti-Japanese policies in, [551](#)
assimilation in, [406](#)
atomic weapons of, [556](#)
civil war in, [365](#)
cold war and, [583–591](#)
colonial rule by, [435](#), [440](#)
colonies as, [219](#)
economy of, [590](#)
Egypt and, [588](#)
as empire without territory, [592](#)
environmentalism and, [702](#)
European defense by, [579](#)
European migration to, [405–406](#), [405\(m\)](#)
expansion by, [443–445](#)
exports of, [637](#)
financial crisis in, [638](#)
GDP of, [637](#)
Global South income gap with, [634](#)
Great Depression in, [541\(t\)](#)
immigrants in, [682](#)
income inequality in, [639](#)
industrialization in, [392](#), [406–410](#), [408\(m\)](#).

Japan and, [501–502](#), [501\(i\)](#), [551](#), [579](#)
labor unions in, [409](#), [645](#)
Latin American immigration to, [683](#)
Louisiana Purchase and, [359](#)
Mexico and, [369](#), [413](#), [417](#), [443](#)
military spending in, [609](#)
Pearl Harbor attack and, [551](#)
Progressives in, [409–410](#)
racism in, [685](#)
after Revolution, [350\(m\)](#), [352](#)
socialism and, [409](#)
Soviet rivalry with, [558](#)
as superpower, [589–591](#), [607](#)
technology in, [626](#)
Trans-Pacific Partnership and, [635](#), [642](#)
undocumented workers in, [643](#)
Vietnam and, [598](#)
voting in, [363](#)
westward expansion of, [443–445](#)
women's suffrage in, [372](#), [534](#)
as world power, [536](#)
World War I and, [533](#), [534](#)
World War II and, [526\(j\)](#), [553](#), [554](#)
Universal Declaration of Human Rights (UN), [349](#), [686](#)
universal suffrage. See [male suffrage](#); [voting rights](#); [women's suffrage](#)
universe
 earth- or sun-centered, [315](#), [318](#)
 Galileo on, [316–317](#)
 Scientific Revolution and, [315](#)
universities and colleges. See *also* specific schools

European, [314](#)
in Middle Ages, [85\(i\)](#).
in Renaissance, [84](#)
research and technology in, [626](#)
in Turkey, [497](#)
women in, [372](#)

Upanishades, [21](#)

upper classes, [417](#). See also [classes](#); [elites](#)
Upper River during Qing Ming Festival, [56\(j\)](#).

urban areas. See also [cities and towns](#); specific locations

- European markets in, [80\(i\)](#).
- Hausa cities in, [126](#)
- Islam in, [129](#)
- in Japan, [500](#)
- laboring classes in, [399](#)
- in Latin America, [418](#)
- poverty in England and, [399\(j\)](#).
- professionals in, [80](#)
- in Soviet Union, [539](#)
- Swahili, [121](#)
- in West Africa, [127](#)

urbanization, [677–679](#). See also [cities and towns](#); [globalization](#);
[industrialization](#); specific locations

- industrialization and, [436–440](#)
- lifestyle and, [649–650](#)
- modernity and, [649](#)

Uruguay

- European migrants to, [405](#), [405\(m\)](#), [417](#)
- military rule in, [600](#)
- Paraguay conflict with, [369](#), [413](#)

Uruk, [13](#)

U.S. Steel Corporation, [407](#)

USSR. See [Soviet Union](#)

V

Vatican, [544](#), [657](#). See also [Roman Catholic Church](#)

veils

feminism and, [373](#)

in Islamic societies, [68](#)

in Russia, [652](#)

in Tunisia, [692](#)

in Turkey, [497](#), [652](#)

Venetian Ambassador Visits Damascus, The, [100\(v\)](#).

Venezuela. See also [Latin America](#)

authoritarianism in, [601](#)

Venice, Italy, [77](#)

ambassador in Damascus, [100\(v\)](#).

population of, [78–79](#)

St. Mark's Basilica in, [72\(i\)](#).

trade in, [99\(d\)](#), [250](#)

Turks and, [96\(d\)](#).

Versailles Treaty, [534–536](#), [545](#)

viceroyalties, in Spanish America, [413](#)

Victoria (England), [480\(i\)](#).

China trade and, [489](#)

Vienna, Ottoman siege of, [231\(i\)](#), [294](#)

Vietnam, [60–61](#), [60\(i\)](#).

anticolonialism in, [588](#)

China and, [60–61](#), [488](#), [590](#)

cold war and, [585\(m\)](#)

communism in, [584](#), [585–586](#), [591](#), [607](#)

Confucianism in, [29](#), [60](#)

culture of, [61](#)

environment in, [452](#)

European colonialism in, [446](#)
France and, [445](#)
independence for, [60\(i\)](#), [61](#)
industry in, [626](#)
language in, [60](#)
nationalism in, [598](#)
plantation workers in, [455](#)
women in, [60–61](#)

Vijayanagar empire, [67](#), [67\(m\)](#).

Villa, Pancho (Mexico), [418](#)

villages. *See also* [cities and towns](#)
in Europe, [77](#)
farming, [12](#)

Vindication of the Rights of Woman (Wollstonecraft), [371](#)

violence. *See* [revolution\(s\)](#); specific locations
“Violent Face of Islamic Radicalism, The,” [712\(v\)](#).

Viracocha (god), [90](#)

Virgen del Cerro, La, [328\(v\)](#).

Virgin Mary (mother of Jesus). *See* [Mary](#).

Virgin of Guadalupe (Mexico), [292\(i\)](#), [304](#), [336\(d\)](#).

viruses, global spread of, [684–685](#)

Vishnu (god), [26](#)

Vivekananda (Hindu Swami), [463](#), [464–465](#), [464\(i\)](#).

Vladimir of Kiev, [71](#)

Volga River region, [167](#)

Voltaire, [319](#), [321](#)

Vora, Virji (India), family firm of, [257](#)

voting rights. *See also* [women’s suffrage](#)
for black Americans, [366](#)
in Turkey, [652](#)
universal male suffrage and, [363](#), [548](#)

for women, [534](#)
Voudou (syncretic religion), [307](#)
voyages. See [exploration](#); [maritime voyages](#); [Sea Roads](#)

W

Wadsworth, Benjamin (Puritans), [217](#)

wage labor, migration and, [453–456](#)

al-Wahhab, Muhammad Ibn Abd (scholar), [308–309](#)

Wahhabi movement (Islamic renewal), [309](#), [309\(m\)](#), [346](#)

Wales, industry in, [388\(i\)](#)

Wang Changling (China), [43](#), [44\(v\)](#)

Wang Dayue (Chinese poet), [261](#)

Wang Jingwei, “We Want a Republic, Not a Constitutional Monarchy,” [516\(d\)](#)

Wang Shugu (China), [30\(i\)](#)

Wang Wei (China), [46\(d\)](#)

Wang Yangming (China), [310](#)

war(s) and warfare. *See also* [cold war](#); [guerrilla warfare](#); [revolution\(s\)](#); [weapons](#); specific battles and wars

cyber, [632](#)

in Europe, [346](#)

history and, [561–562](#)

in Muslim Spain, [68](#)

technology and, [555](#)

war on terrorism, [608](#), [609](#)

warring states period (China). *See* [age of warring states \(China\)](#)

warriors. *See also* specific individuals

in Europe, [73](#)

in India, [227](#)

in Japan, [62](#), [63](#), [499](#)

Mongol, [159](#), [159\(i\)](#)

Warsaw Pact, [583](#)

war socialism, in Germany, [533–534](#)

Washington, Booker T., [466](#)

wastes, industrial, [393](#)

water and waterways. *See also* [canals](#); [irrigation](#); [oceans](#); [rivers](#);
specific locations

- in China, [56](#)
- damage to, [78](#)
- Islamic management of, [131](#)
- in Persia, [165](#)

water mills, [78](#)

wealth, [648–649](#)

- in cities, [678](#)
- of colonies, [209](#)
- creation of, [638](#)
- distribution of, [541](#)
- Industrial Revolution and, [398](#)
- Mongols and, [159–160](#)
- poverty and, [399](#)
- of Roman Catholic Church, [76](#)
- from silver trade, [260](#)
- trade and, [108](#)
- of trans-Saharan trade, [126](#)

wealth inequalities, [16](#), [634](#), [648](#)

weapons. *See also* [arms race](#); [gunpowder](#); [nuclear weapons](#);
[war\(s\) and warfare](#); specific weapons

- in American colonies, [264](#)
- in China, [491](#)
- in Europe, [75](#)
- gunpowder and, [55](#)
- imperialism and, [439](#)
- in Japan, [550](#)
- military technology and, [632](#)
- in Ottoman seizure of Constantinople, [75](#)

World War I and, [533](#)
weather. See *also* [climate](#)
in Little Ice Age, [206](#)
Weatherford, Jack, [191](#), [191\(d\)](#)
West Africa. See *also* specific countries
British, [450](#)
civilization in, [18](#), [125–127](#)
commerce and state building in, [125–128](#)
French in, [443](#), [446](#)
independence and, [574\(j\)](#), [596](#), [598](#)
Islam and, [128–129](#), [346](#)
migration from, [452](#)
Moroccan diplomat in, [146](#), [146–147\(d\)](#)
nationalism in, [370](#)
religious traditions in, [307](#)
Sand Roads across, [126\(m\)](#)
slavery and, [127](#), [247](#), [272](#), [273](#), [276](#), [366](#), [445](#)
society in, [126–127](#)
trade in, [39](#)
women in, [457](#)
Western Christendom, [73](#). See *also* [Roman Catholic Church](#)
Protestant Reformation and, [294–300](#)
Western Europe. See *also* [Europe and Europeans](#); [religion\(s\)](#);
[Roman Catholic Church](#); [Western world](#); specific locations
cold war in, [583–584](#), [585\(m\)](#)
Crusades and, [81–83](#)
in global web, [193](#)
immigrants in, [682–683](#)
industrialization in, [391–392](#)
labor unions in, [645](#)
Mongol collapse and, [179–180](#)

plague in, [174](#)
politics in, [72–77](#)
Renaissance and, [84–85](#)
Roman Empire and, [20\(m\)](#)
social hierarchy in, [73](#)
technology in, [626](#)
voting in, [363](#)
world role of, [339](#)
after World War II, [576–579](#)

Western Hemisphere. *See also* [America\(s\)](#); [empire\(s\)](#); specific groups and regions
civilizations in, [52](#)
European empires in, [202\(m\)](#)
population of pre-Columbian, [204–205](#)
slave trade and, [193](#)

westernization
of Islamic world, [692](#)
of Ottoman Empire, [363](#), [495](#)
in Russia, [222–223](#)

western Roman Empire. *See also* [Roman Empire](#)
end of, [176](#)

Western world. *See also* [colonies and colonization](#); [Europe and Europeans](#); [Western Europe](#); [World War I](#); [World War II](#); specific locations
African societies viewed in, [448](#)
Asian and African elites and, [593](#)
China and, [486–489](#), [491](#)
cultural globalization and, [687–689](#)
vs. East, [583–591](#)
economies in, [577–579](#)
Egyptian influence on, [465](#)

European science beyond, [322–323](#)
feminism in, [371](#), [660](#), [661\(v\)](#), [662\(v\)](#).
global culture and, [635](#)
Holocaust and, [556–557](#)
Japan and, [498–499](#), [503](#), [505–508](#)
nationalism and, [369](#)
Ottoman Empire and, [492–498](#)
reason in, [84](#)
Renaissance in, [84–85](#)
Young Ottomans and, [496](#)

West Germany, [579](#). *See also* [Germany](#).

West Indies, British colonies in, [349](#), [364](#)

Westphalia, Peace of (1648), [298](#)

westward expansion, by United States, [443–445](#)

“We Want a Republic, Not a Constitutional Monarchy” (Wang Jingwei), [516\(d\)](#).

What Is to Be Done? (Lenin), [430–432\(d\)](#).

wheelbarrow, [79\(t\)](#).

whiskey. *See* [alcohol](#)

white-collar workers, in U.S., [409](#)

white people

- in Haiti, [357](#), [358](#)
- in Latin America, [360](#), [417](#)
- in Peru, [361](#)
- in South Africa, [447](#)

white supremacy, [685](#)

widows

- in Korea, [59](#)
- in Mughal Empire, [227](#)

Wiesner-Hanks, Merry

- on international feminism, [670\(d\)](#).

on Virgin of Guadalupe, [336\(d\)](#).
wilderness, environmentalism and, [702](#)
Wilhelm (Germany), [480\(j\)](#).
William of Rubruck, [188](#), [189\(d\)](#).
Wilson, Woodrow (U.S.), [536–537](#)
windmills, [78](#)
wind power, [704](#)
wine, in Persia, [165](#)
Winkelman, Maria (scientist), [318](#)
Wollstonecraft, Mary (writer), [321](#), [371](#)
women. *See also* [feminism](#); [gender and gender issues](#); specific individuals
 in Afghanistan, [586](#)
 in Africa, [275–276](#), [276\(j\)](#).
 in Aztec and Inca societies, [92](#)
 in China, [19](#), [57–58](#), [163](#), [164](#), [491](#), [514\(d\)](#), [560–561](#), [617\(v\)](#).
 in colonies, [209](#), [210](#), [211](#), [456–459](#)
 in early modern age, [194](#)
 education and, [80](#), [674](#)
 employment of, [178](#)
 in Enlightenment, [320–321](#)
 in Europe, [80–81](#)
 fascism and, [544](#)
 in France, [354–355](#)
 in gendered jobs, [646](#)
 in Greece, [19](#)
 Inca, [91](#)
 in India, [460](#)
 industrialization and, [406](#)
 in Iran, [653](#), [693](#)
 in Islam, [34](#), [308](#), [309](#)

in Japan, [63](#), [500](#), [503–505](#), [506\(j\)](#), [548](#)
in Korea, [58–59](#)
in Latin America, [303](#), [361–362](#)
in Mali, [129](#)
in Mexican Revolution, [419\(j\)](#)
in middle class, [397–398](#)
as migrants, [678](#)
missionaries and, [462](#)
monasticism and, [80](#)
Mongols and, [163](#), [166\(j\)](#), [168](#), [169](#)
in Mughal Empire, [227](#)
Native American, [207](#), [265](#)
in New England, [217](#)
in North American colonies, [351](#)
in Ottoman Empire, [230](#), [231–232](#), [496](#)
in Philippines, [254](#)
Protestantism and, [297–298](#)
in sciences, [317–318](#)
socialism and, [429–430\(d\)](#)
in Soviet Union, [539\(j\)](#), [652](#)
in Spanish American colonies, [212](#)
status of, [19](#)
Taiping Uprising and, [485](#)
in textile mills, [399–400](#)
in trade, [257](#)
in Turkey, [497](#), [652](#)
in unions, [400](#)
in Vietnam, [60–61](#)
in West Africa, [127](#)
Western culture and, [688](#)
as workers, [80](#), [644](#), [646](#)

World War I and, [533](#), [533\(i\)](#), [534](#)
in World War II, [555](#)

“Women Hold Up Half of Heaven” (poster), [617\(v\)](#).

women of color, feminism of, [654–655](#), [662](#), [663\(d\)](#).

Women’s Bible, [371](#)

Women’s Department (Russia), [652](#)

women’s liberation, [653–654](#)

“Women’s Revolutionary Law, The,” [668\(d\)](#).

Women’s Rights Convention (Seneca Falls), [371](#)

women’s suffrage, [371](#), [372](#), [373\(i\)](#), [534](#)

 “Inauguration of the Future, An,” on, [384](#), [385\(v\)](#).

Wood, L. Todd (writer), [199](#)

woodland cultures, [134](#)

Wordsworth, William (poet), [356](#), [701](#)

workday

 in Mexico, [418](#)

 ten-hour, [402](#)

 thirteen-hour, [411](#)

 twelve-hour, [408](#)

workers. *See also* [labor](#); [migration](#)

 African, [454](#)

 in British Empire, [455](#)

 displacement of, [645](#)

 in Ghana, [452](#)

 industrial, [644–646](#)

 in Japan, [549](#)

 in Latin America, [418](#)

 as Luddites, [400–401](#), [400\(i\)](#).

 migration by, [452](#), [453–456](#), [453\(f\)](#), [682\(i\)](#).

 outsourcing to, [647](#)

 pastimes of, [644](#)

protests by, [401–404](#)
in Russia, [411](#)
in service sector, [646](#)
in Southeast Asia, [455](#)
in United States, [409](#), [639](#)
women as, [80](#), [652](#)
in World War II, [555](#)

workforce
industrialization and, [392](#)
in Soviet Union, [539](#)
temporary, [636](#)
women in, [398](#), [534](#), [646](#)

“Work Hard for a New Age” (Chinese poster), [614\(v\)](#)

working class. *See also* [labor](#); [laboring classes](#); [workers](#)
in England, [403](#)
industrialization and, [406](#)
in United States, [409](#)

working class parties, in Japan, [548](#)

workplace
dangerous conditions in, [646](#)
gendered jobs in, [646](#)

World Bank, [558](#)

World Health Organization, [684–685](#)

world history. *See also* [history and historiography](#).
context in, [233](#)

world religion, Christianity as, [293](#)

World Social Forum, [641](#)

World the Slaves Made, The (Genovese), [269](#)

World Trade Center, attacks on, [608](#), [693](#)

World Trade Organization (WTO), [634–635](#), [641](#)

worldview

Maya, [329](#)
science as, [313](#)

world war(s). See *also* specific wars
in 20th century, [520](#)
Mongol, [158](#)

World War I, [527](#), [528–537](#). See *also* specific locations
alliance system and, [528](#)
beginnings of, [528–533](#)
colonial troops in, [533](#)
empires after, [534–536](#), [535\(m\)](#).
Europe before, [528–533](#), [532\(m\)](#).
fascism after, [543–544](#)
Gopnik on, [562](#)
Japan and, [506](#), [548](#)
nationalism and, [367](#), [530–531](#)
politics after, [534–536](#)
Russian Revolution (1917) and, [413](#), [537](#)
scramble for Africa and, [477\(d\)](#).
total war in, [533](#)
women and, [372](#), [533](#), [533\(i\)](#), [534](#)
workers and, [404](#)

World War II, [550–558](#). See *also* specific locations
in Africa, [554\(m\)](#).
in Asia, [551–553](#), [552\(m\)](#).
Axis ideologies and, [565–571](#)
China and, [561](#)
city destruction by, [677](#)
economies and, [547](#), [636–638](#)
empires after, [592](#)
in Europe, [553–554](#), [554\(m\)](#).
in Pacific Ocean region, [552\(m\)](#).

United States and, [526\(i\)](#), [553](#), [554](#)

women in, [555](#)

World Wildlife Federation, [698](#)

writing and writing systems. See *also* [alphabets](#)

Chinese, [114](#)

in Japan, [62–63](#)

in Mesoamerica, [86](#)

in Vietnam, [61](#)

X

Xi Jinping (China), [481](#)

Xinjiang, China, [224](#)

Xiongnu people, [154](#)

Y

Yangzi River region, [703](#)

goods from, [111](#)

yasak (tribute), [221](#)

Yellow Turban Rebellion (China), [30](#), [176](#)

Yemak (Cossack), [221](#)

Yemen

mass movement in, [601](#)

water management in, [131](#)

Ying-Yai Sheng-Lan: The Overall Survey of the Ocean's Shores

(Ma Huan), [142](#)

yin/yang, in China, [29](#)

yoga, [689](#)

Yongle (China), [122](#), [123](#), [164](#)

Yoruba people, [597](#)

Young Ottomans, [496](#), [497\(j\)](#)

Young Turks, [497](#)

Yuan dynasty (China), [162](#)

Yuan Shikai (China), [517](#)

Yucatán, [415](#)

Maya in, [86](#)

Yugoslavia

breakup of, [606](#), [686](#)

communism in, [559](#)

conflict in, [609](#)

independence of, [534](#), [590](#)

Z

zaibatsu (industrial enterprises), [550](#)

Zambezi River, [121](#)

Zapata, Emiliano (Mexico), [418](#)

Zapatista feminists, [668](#), [668\(d\)](#).

Zapotec people, [211\(i\)](#).

Zen Buddhism, [114](#)

zero-hour contracts, [647](#)

Zetkin, Clara (socialist and feminist), *German Socialist Women's Movement, The*, [429–430\(d\)](#).

Zheng He (China), [122–123](#), [224](#)

ziggurat, [16\(i\)](#).

Zika virus, [684](#)

Zimbabwe, [453](#), [596](#). See also [Great Zimbabwe](#); [Southern Rhodesia](#)

Zionism, [367](#)

Zoroastrianism, Buddhism and, [112](#)

Zulus, in South Africa, [441](#), [443](#)

Zuma, Jacob (South Africa), [575](#)

Zunghars, [224](#)

World history begins here.


Explore world history with *Ways of the World* — and build AP® skills while you're at it! Historians Robert Strayer and Eric Nelson are the perfect tour guides through human history, providing insightful commentary and drawing fascinating connections to help students see the big picture.


This edition is focused on supporting AP® World History MODERN students:

- **New! Part 1 covers 1200–1450, while providing key context.** In four brief chapters, the new Part 1 helps students and teachers navigate the new 1200 start date. It begins by briefly looking at the major developments throughout world history, before diving deeply and thematically into the world of 1200–1450.
- **NEW! AP® Skills Workshops.** From sourcing a primary document to developing a continuity and change argument, these fifteen AP® Skills Workshops introduce and develop essential AP® skills in context.
- **MORE! Integrated AP® Skills Questions.** For steady practice of AP® skills throughout the course, this edition has targeted AP® skills questions in the margins of every chapter.
- **MORE! AP® Exam Practice.** *Ways of the World* now has even more practice to get students ready for the AP® Exam, including multiple-choice and short-answer questions following every chapter, long-essay and document-based questions after every part, and a full sample exam at the end of the book.
- **NEW! DBQ-Aligned WORKING WITH EVIDENCE Feature.** For this edition, the WORKING WITH EVIDENCE feature has been tailor-made to build the analysis skills needed for success on the AP® Exam's document-based question, with briefer text sections, guided comprehension questions, and DBQ practice baked right in.

NOTE TO TEACHERS This program includes these components:

- Teacher's Edition
- Teacher's Resource Flash Drive
- ExamView Test Bank
- Strive for a 5: Preparing for the AP® World History Exam
- Thinking Through Sources (primary source reader)

 This book is available in a variety of digital formats.

 This book is available with LearningCurve adaptive quizzing in LaunchPad.

Please contact us at hsmarketing@bfpwpub.com for information on this and other AP® course materials.

highschool.bfpwpub.com/strayermodern4e

highschool.bfpwpub.com



AP® is a trademark registered by the College Board, which is not affiliated with, and does not endorse, this product.

Cover art: Literacy, by Diego Rivera (1884–1957), detail from the Ministry of Education Frescoes (1923–1928), Mexico City, Mexico, 20th century / DE AGOSTINI EDITORE / Bridgeman Images. © 2018 Banco de México Diego Rivera Frida Kahlo Museums Trust, Mexico, D.F. / Artists Rights Society (ARS), New York.

Description

The back cover of the book has text at the top under the heading World history begins here. The following text reads, Explore world history with *Ways of the World* — and build AP® skills while you're at

it! Historians Robert Strayer and Eric Nelson are the perfect tour guides through human history, providing insightful commentary and drawing fascinating connections to help students see the big picture. The text at the center reads as follows.

This edition is focused on supporting AP® World History MODERN students:

(Bullet) New! Part 1 covers 1200– 1450, while providing key context. In four brief chapters, the new Part 1 helps students and teachers navigate the new 1200 start date. It begins by briefly looking at the major developments throughout world history, before diving deeply and thematically into the world of 1200– 1450.

(Bullet) NEW! A P® Skills Workshops. From sourcing a primary document to developing a continuity and change argument, these fifteen A P® Skills Workshops introduce and develop essential A P® skills in context.

(Bullet) MORE! Integrated A P® Skills Questions. For steady practice of A P® skills throughout the course, this edition has targeted AP® skills questions in the margins of every chapter.

(Bullet) MORE! A P® Exam Practice. Ways of the World now has even more practice to get students ready for the A P® Exam, including multiple-choice and short-answer questions following every chapter, long-essay and document-based questions after every part, and a full sample exam at the end of the book.

(Bullet) NEW! D B Q-Aligned Working With EvidEncE Feature. For this edition, the Working With Evidence feature has been tailor-made to build the analysis skills needed for success on the A P® Exam's document-based question, with briefer text sections, guided comprehension questions, and D B Q practice baked right in.

A textbox below reads, Note To Teachers; This program includes these components:

(Bullet) Teacher's Edition

(Bullet) Teacher's Resource Flash Drive

(Bullet) Exam View Test Bank

(Bullet) Strive for a 5: Preparing for the A P® World History Exam

(Bullet) Thinking Through Sources (primary source reader)

Text beside an eBook logo reads, This book is available in a variety of digital formats.

Text beside Macmillan logo reads, This book is available with LearningCurve adaptive quizzing in LaunchPad.

Please contact us at hsmarketing@bfpwpub.com for information on this and other A P® course materials.

highschool.bfpwpub.com/strayermodern4e

The text on the right reads, Cover art: Literacy, by Diego Rivera (1886– 1957), detail from the Ministry of Education frescoes (1923– 1928), Mexico City. Mexico, 20th century / DE AGOSTINI EDITORE / Bridgeman Images. © 2018 Banco de México Diego Rivera Frida Kahlo Museums Trust, Mexico, D.F. / Artists Rights Society (ARS), New York.

The bottom portion of the back cover has the logo Macmillan b f w high school publishers on the left and I S B N and the bar code on the right. The text in between reads, A P® is a trademark registered by the College Board, which is not affiliated with, and does not endorse, this product. The text above reads, highschool.bfpwpub.com.