STUDY GUIDES: ALL CHAPTERS

WORLD IN THE MAKING: A GLOBAL HISTORY

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PART 1

The Ancient World from Human Origins to 500 C.E.

THE STORY WE TELL in this book begins around 4 million years ago, when the lines of human ancestors diverged from those of the great African apes, and our exploration of the ancient period of world history ends at about the year 500 C.E. If one wrote a four-hundred-page book that gave equal space to every century in all of world history, the period from 500 C.E. to today would take up only one sixth of the final page. All previous pages would treat what we call the ancient world.

It would be hard for a historian to fill many of the four hundred pages of this book, however. The first 399 would describe foraging peoples who moved around during most of the year and consequently left little evidence for us to study. All the evidence is archaeological—that is, the material objects humans left behind. Only late in the period, some five thousand years ago, did people invent writing. That skill had a limited geographical spread, however, and even in societies that had developed writing, it was restricted by social class and to a small number of people. Archaeological remains provide much information, but they have limitations; they do not reveal what languages people spoke, their names, and many other things we know about those people to whom we have access through their writings.

This was the era of origins, the period in which human populations invented all the major elements we associate with culture. The modern human species itself originated over millions of years, and our ancestor species invented basic tools, some of which—such as the needle—we still use today. Humans migrated across the globed, sometimes helped by natural events; the last ice age, for instance, lowered sea level to create a land bridge that allowed people to move into the Americas. About ten thousand years ago, modern humans in various parts of the world invented agriculture, which remains an important livelihood for some of the world's peoples into the twenty-first century C.E. The development of agriculture allowed villages and, later, cities to arise, where people with special skills had an opportunity to invent and refine new technologies. As cities and states grew larger and people interacted more closely, they needed means of regulating their societies. This gave rise to such developments as laws, diplomacy, and tools for managing financial transactions, among many others.

All of the writing systems we use today had their roots in these early times. Some ancient scripts died out before 500 C.E., including Babylonian cuneiform, Egyptian hieroglyphs, and Greek Linear B. Others, such as Chinese script, have remained in use from the second millennium B.C.E. until today. The alphabet invented in western Asia in the second millennium B.C.E. had particularly widespread success, with Greeks, Romans, Indians, and many other adopting and then modifying it to serve their specific needs. In later history, it sometimes replaced long existing writing systems, such as those of the Americas.

Peoples of the ancient world also developed a wide variety of political structures. The overall trend was toward larger and more complex organizations, from small bands of up to forty gatherer-hunters to enormous empires incorporating millions of people. Eurasia's classical empires—so called because the revolutionary ideas that shaped these empires long outlived them

and gave rise to the fundamental, or "classical," cultural traditions of Eurasia—flourished form about 500 B.C.E. to 500 C.E. Among them were the Qin Empire, which gave its name to the country of China, and the Old Persian Empire of Iran, whose Parthian and Sasanid successors inspired the people of the region until very recently. In wester Eurasia, the Roman Empire gave us the term empire itself, which is derived from imperium (meaning "rule"), and its history inspired ideas of political domination up to modern times. We consider the classical period of antiquity to have ended at the time when many empires disappeared: the Roman in the Mediterranean, Sasanid in the Middle East, Gupta in India, and Han in China. Political organization was far from uniform in this era, however, and states we give the same label— empire—took varied approaches to rule. Some states gave power to one individual, others to a group of bureaucrats. Still others professed ideals of popular participation in government, but even in these only a select group of people was involved in governing.

Although many people lived in relative isolation, ancient societies were often in contact over great distances. Trade routes ran across Eurasia, for example, and women in China made silk cloth that people in Rome would wear. Those contacts waxed and waned over time, but they ignored political boundaries, and often continued even between societies at war. Migrant peoples sometimes carried technologies over vast expanses; Bantu speakers, for instance, spread agriculture and ironworking over much of sub-Saharan Africa. Not all historical developments and innovations resulted from contact and migration, however. Often people living far apart separately created similar technologies and tools. Pottery, for example, was invented independently in Japan, the Middle East, Mesoamerica, and the Andes.

The ancient world produced the classical eras of the literate cultures of Eurasia. Many religions and philosophies begun in this period remain influential to this day, including Indian Buddhism and Hinduism, Chinese Confucianism, Daoism, and Legalism, and in the Mediterranean region Judaism, Christianity, and Greek philosophies. Major genres of literature stem from this period, and authors from a variety of cultures wrote works still read today, including Greek and Sanskrit epics and tragedies, the Five Classics of Chinese literature, and historical accounts, among many others. Some were short poems, others volumes of vast length.

World History was not a uniform process, however, as people everywhere chose the lifestyles and livelihoods best suited to their environments. Sometimes this led them to abandon techniques that most others saw as advances. People in Polynesia stopped making pottery for example; people in Australia opted not to farm. In certain regions, structures that elsewhere provided the foundation for later developments suddenly ceased to exist. The urban cultures of the Oxus River Valley disappeared, for instance. Perhaps the primary characteristic of early world history is the sheer variety of the cultures that flourished in this period.

Chapter One:
Peopling the World, to 4000 B.C.E.

Chapter One Focus Questions:

1. What physical and behavioral adaptations and innovations characterized human evolution?
2. In the absence of written sources, what have scholars learned about the Paleolithic economy, adaptations to the natural world, and technological innovations?
3. In what ways does the Neolithic agricultural economy reveal humans' increasing intent and ability to manipulate the natural world to their advantage?
4. Why did Australian Aborigines, in contrast to many of the world's other peoples, choose not to farm?

Chapter One Summary:

Over the past two centuries, archaeologists have uncovered fossils all over the world that show a startling range of human society. With the evidence of early human society, it is necessary to see when, why, and how early humans adapted to their environment, and eventually developed agriculture. Starting with an anthropological background, this chapter traces the activities of early humans from their evolution through the Paleolithic gatherer-hunter stages, to the discovery of agriculture and the Neolithic communities. This record serves to help see how early humans were able to prepare themselves for the advances that were to come. In addition, the Counterpoint of this chapter examines how certain groups, like the Aborigines of Australia, chose to continue a gatherer-hunter way of life, although agricultural livelihoods were possible.

Chapter One Annotated Outline:

I.   Backstory

          1. Neanderthals, Archaeologists, and Darwin

II.   Human Origins

    A. Evolution of the Human Species

          1. Over the past two centuries archaeologists have uncovered fossils all over the world that show a startling range of human society.

          2. Human evolution was not a process of constant, steady development, rather it unfolded unevenly over time.

        3. Around 5 to 4 million years ago, hominids moved out of dense forests into more open regions.

        4. Three main physical traits distinguish humans from apes:

            a. Upright walking

            b. Flexible hands

            c. Communication through speech

        5. *Australopithecus*: "Southern Ape," longer arms, walked upright

        6. *Hominins*: Larger brains, taller, shorter arms

        7. *Homo erectus*: Use of fire allowed humans to migrate out of Africa

        8. *Homo neanderthalensis*: Larger brains, stockier, long, large faces

        9. *Homo sapiens*: Larger brains allowed for improved skills and communication

B. Out of Africa

        1. Various human ancestors migrated out of Africa at different times, probably due to climate change, food supply, and social pressures.

        2. Migration of Homo sapiens was very successful, and only believed hominid species to enter the Americas.

        3. Diversity of languages is one of the main features that distinguish human populations, and it shows how they adjust habits to situations.

III.   Paleolithic Food Gatherers

        1. Paleolithic—"Old Stone Age." People hunted and gathered.

        2. Neolithic—"New Stone Age." People farmed

        3.Transition from one to the other was not simultaneous worldwide.

A. The Gatherer-Hunter Economy

        1. Use of stone tools gave human ancestors advantage in food supply.

        2. Over time tools became better and more advanced.

        3. Usually not great hunters, and women collected most of the food.

B. Life in Paleolithic Communities

        1. Typically lived in smaller groups of about 15-40.

        2. Connections usually based on family relationships.

        3. Paleolithic communities were egalitarian in character.

4. Start to see the emotional ties lead to burial rituals.

5. Also start to see "art" in this period.

IV. The First Neolithic Farmers

   1. Agriculture was one of the most important technological developments in human history.

   2. This shift to a fully agricultural livelihood began the Neolithic period.

A. The Origins of Agriculture

   1. Of thousands of plant species that humans potentially could have domesticated, very few were selected to become main staples.

   2. This skill developed independently in various parts of the world.

   3. The advent of farming also caused long-term changes in human interactions.

      i. Fertile Crescent—first location of human cultivation

   4. Once Neolithic people developed agriculture, the technology spread rapidly

   5. Agricultural life was more difficult than gatherer-hunting life, but it did allow for larger communities, expanded social interactions and better survival rates.

B. Life in Neolithic Communities

   1. Agricultural changes led to changes in dwellings as well.

   2. The house became the center of people's activities.

   3. These changes also led to advances in pottery (for food storage), metal working (for decorative objects), and textile weaving (for clothing and fabrics).

   4. Women were mostly responsible for turning raw agricultural products into usable goods.

   5. Farming and agriculture also led to the development of a hierarchical social structure.

   6. Although evidence points to possible matrilineal descent, it is risky to assume matriarchy.

       7. Shift in Neolithic communities to single families being primary social unit.

       8. Changes in the Neolithic period led to an increasingly complex human society.

V.   <u>Counterpoint</u>: Gatherer-Hunters by Choice: Aborigines of Australia

       1. Although agriculture spread rapidly, some locales where both livelihoods are possible, some chose to continue a gatherer-hunter way of life.

  A. Understanding the History of Aborigines

       1. In Australia, before European settlers arrived, none of the native inhabitants, Aborigines, farmed.

       2. Europeans believed that they were not intelligent enough to farm, but remains show they consciously decided not to practice agriculture.

  B. A Lifestyle in Harmony with the Natural World

       1. Aborigines realized that foraging was more suitable for their environment.

       2. Although migratory, they were strongly attached to regions, and migration patterns were fixed.

       3. They developed highly effective specialized skills and tools to harvest nature's resources.

  C. The Conscious Choice to Gather and Hunt

       1. While they were aware of crops that could grow well, they were content with the resources nature provided.

       2. Especially as farming could be difficult in the poor soil in many parts of the continent.

  D. Religious Life and Social Organization

       1. Aborigines has complex religious and social life centered on concept of "Dreaming," which connected past, present, and future.

       2. Mythic beings created the land, and sent messages through dreams.

       3. People gained respect through ritual knowledge, not wealth.

VI.   Conclusion

       1.Neanderthals differed greatly from modern humans, but they too were a product of evolution

2. Our ancestors originally depended on natural resources, but after millions of years, some began to domesticate plants and animals

3. By 4000 B.C.E., peoples in various parts of the world had learned to manipulate resources so that they could survive periods without naturally available food.

VII.   Chapter One Special Features

A.   <u>Seeing the Past</u>: Paleolithic Statuettes of Women

1. Paleolithic peoples of Eurasia produced carved figurines of women for thousands of years.

2. Originally believed to be representations of fertility and childbirth, more recent interpretations vary.

B.   <u>Seeing the Past</u>: Saharan Rock Art

1. People often depict in art what they see in their surroundings.

2. Changes in art work in a region can show how people's interactions changed

C.   <u>Lives and Livelihoods</u>: The People of Çatal Höyük

1. Located in the south of Modern Turkey, it is the largest Neolithic settlement yet excavated.

2. Remarkable layout of site with side-by-side houses; entrance through roof; highly decorated interiors.

Chapter One Overview (Discussion) Questions:

Major Global Development: The adaptation of early humans to their environment and their eventual domestication of plants and animals.

1. What caused humans to introduce technological and other innovations?
2. How did these innovations increase their ability to determine their own destinies?
3. How did the relationship between humans and nature change?
4. How have historians and other scholars reconstructed life in the earliest periods of human existence despite the lack of written records?

Chapter One Making Connections Questions:

1. What hominid species migrated across the globe, and for what reasons? How did natural conditions influence their migrations?
2. How did Neolithic peoples' livelihoods and daily lives compare with those of Paleolithic peoples?
3. What gender-specific roles can we discern in early human history, and how did they emerge?

Counterpoint: Gatherer-Hunters by Choice: Aborigines of Australia

Counterpoint Focus Question: Why did Australian Aborigines, in contrast to many of the world's other peoples, choose not to farm?

Chapter One Special Features:

Seeing the Past: Paleolithic Statuettes of Women

1. Why is the interpretation of these figurines so difficult?
2. How would better archaeological observation have helped in understanding the purpose of these female figurines?

Seeing the Past: Saharan Rock Art

1. What does the rock art from the Sahara region tell us about changes in the environment?
2. How did people's interactions with animals change in this region around 5000 B.C.E.?
3. Can you speculate why people of the Paleolithic era fashioned such representations?

Lives and Livelihoods: The People of Çatal Höyük

1. What factors explain the relatively large size of Çatal Höyük for a Neolithic settlement?
2. What materials reveal information about the inhabitants' ideas?
3. Why do you think the inhabitants created such an unusual layout and architecture?

Key Terms

Aborigines

Fertile Crescent

hominid

hominin

Homo sapiens

matriarchy

matrilineal

Neanderthal

Neolithic

Paleolithic

Chapter Two:
Temples and Palaces: Birth of the City 5000-1200 B.C.E.

Chapter Two Focus Questions:

1. How do historians explain the rise of cities?
2. How and why did the rise of the city lead to a more hierarchical society in early Mesopotamia?
3. Why did ancient peoples develop writing systems, and what has been the enduring impact of this invention on intellectual expression?
4. What were the main features of the first international order, and what developments explain its rise and fall?
5. In what ways did the early history of Egypt contrast with that of the ancient states of Southwest Asia?

Chapter Two Summary:

Starting around 5000 B.C.E., agricultural advances coming out of the Neolithic era have allowed for the development of cities, which become major crossroads for societies. These early cities and city-states develop and grow overtime, leading to more social organization and specialization of labor. Although both Mesopotamia and Egypt were centered on rivers, developed scripts, trusted religion, and were ruled by patriarchy and strong leaders, they did arrive at those similarities in different ways. These differences, however, did not stop them from eventually both becoming major players in the eastern Mediterranean international order. The development of Mesopotamia, and later the eastern Mediterranean region is examined here, and the Counterpoint of this chapter observes how Egypt took a distinct path to statehood.

Chapter Two Annotated Outline:

I.   Backstory

            1. Cities become major crossroads for peoples, goods, and ideas.

            2. Early Writing

                  a.   Cuneiform

            3. City and City-State

            4. City v. Civilization

II.   Origins of Urban Society: Mesopotamia 5000 – 3200 B.C.E.

            1. It was in Mesopotamia that the first urban cultures arose.

B. The Environmental Challenge

    1. Southern Mesopotamia lacked sufficient rainfall and resources needed for agriculture and urban culture

    2. However, due to the inhabitants' ingenuity and the Tigris and Euphrates, allowed for agriculture and the establishment of small villages.

C. Irrigation and Its Impact

    1. Irrigation allowed for the development of agriculture, but also required work and maintenance.

    2. This called for cooperation and the development of new social organization.

    3. In addition, fish and other diverse resources fueled the growth of population and larger communities.

    4. Evidence of the social change comes from tombs and graves.

    5. During the same period, specialization of labor developed, which made production more efficient.

III. The First Cities 3200 – 1600 B.C.E.

    1. A crucial element in the definition of a city is that is serves communities and provides goods to people.

    2. Uruk is considered the first true city in world history.

A. The Power of the Temple

    1. They ideology that motivated the residents of Uruk to embrace the city was Mesopotamian religion.

    2. The Mesopotamians were polytheistic, worshiping numerous deities.

    3. This shared belief led to more advanced and complex urban life, and more distinct specialization of labor, including the manufacturing of bronze and luxury products.

B. The Might of the Palace

    1. As multiple urban centers emerged, competition led to battles over territory and resources.

2. Temples remained important, and military leaders used them to legitimize their rule, creating hereditary dynasties.

3. Thus, militarism became a fundamental element of political power.

4. As people with different cultures and languages fought and conquered one another, the territorial state became the most important unit of political power.

5. Attempts at unification culminated in the eighteenth century B.C.E. when Hammurabi created a large state around the city of Babylon.

C. The New Order of Society

1. Members of this new society has both responsibilities and benefits from the cities that their ancestors never experienced.

2. Kings came to play a key role in maintaining society, as secular power began to grow.

3. The most elaborate expression of this was the law code of Hammurabi.

4. These codes, including Hammurabi's, clearly indicate that Mesopotamian society was a patriarchy.

IV. City Life and Learning

1. The rise of cities also fundamentally changed how humanity expressed itself intellectually with the invention of writing.

A. The Invention of Writing

1. The need for writing derived from the urban economy, which required a system of record keeping.

2. Sumerians invented writing, using wedge-shaped signs known as cuneiform.

3. While scholars debate what motivated people to invent writing, it vastly increased the power of communication and it created a community of readers that was crucial to the expansion of knowledge.

B. The Expansion of Knowledge

1. Although scribes originally wrote for practical purposes, they soon extended writing into all spheres of life.

2. The early second millennium B.C.E. brought the beginnings of literature.

3. *Epic of Gilgamesh*: describes the hero's search for immortality.

4. Also evidence of the study of mathematics, based on a mix of the decimal (base-10) and sexagesimal (base-6) systems.

V.   The First International Order 1600 – 1200 B.C.E.

A. From City-States to Territorial States in the Eastern Mediterranean

1. A new political order emerged after 1600, characterized by territorial states.

2. These were much larger, and controlled by kings through a hierarchy of officials, governors, and others, and their loyalty was to the ruler, not the city.

3. The elites who ruled these states maintained constant contact with one another, and international systems emerged.

4. On the western edge of this system was the Bronze Age Aegean World.

a.   Minoan: Centered on the island of Crete around the palace of Knossos. A trading crossroads with writing system called Linear A.

b.   Mycenaean: Centered on southern and eastern mainland of Greece. More militaristic society with economic activity focused on fortresses. Writing system called Linear B.

c.   Mycenaean world portrayed in the Homeric epics of the *Iliad* and *Odyssey*

B. International Relations

1. While battles and conquests were numerous, states were connected by important diplomatic and economic ties as well.

2. Introduction of the horse-drawn chariot changed warfare around 1600 B.C.E.

      3. Kings exchanged letters, traded valuables to reinforce relations, and exchanged princesses to foreign kings for marriage.

      4. The spread of Mesopotamian culture did not destroy local traditions, however.

      5. A new alphabetic script was developed around 1800 B.C.E. in western Syria, and would be the basis of alphabetic scripts in use today.

   C. Kings and Commoners: An Unequal System

      1. Throughout this world, there was a similar social structure, with greater inequality than in the past.

      2. The elites accumulated enormous wealth and the general population lived in poverty.

      3. The rulers' lavish lifestyles were often funded by the spoils of military conquest, but it was local populations that suffered from the unequal social system.

      4. The inequality that characterized the international system may have been the primary cause of its collapse around 1200 B.C.E.

      5. After 1200, revolts from the lower classes seemed to have initiated the process of these states failing to sustain their social and political systems.

VI.   Counterpoint: Egypt's Distinct Path to Statehood

      1. Egypt never had city-states; rather it was a highly centralized territorial state from the very beginning.

   A. Egypt's Geography and Early History

      1. Egypt relied on a river (the Nile) like their counterparts in Mesopotamia, but were more fortunate in the Nile's predictable flooding.

      2. The territory along the Nile was divided into Lower Egypt (near the delta and mouth of the Nile), and Upper Egypt (where the Nile runs through a narrow valley). Prior to 3000 B.C.E. the entire stretch of territory was dotted with villages.

   3. Quite suddenly around 3000 B.C.E., the military conquest of Narmer united all villages into a large territorial state.

  B. Egyptian Ideology of Kingship

   1. Cities did arise in Egypt, but they did not become the center of political life and cultural development; the king played that role.

   2. In Mesopotamia, palaces gained prominence through their connection to the city; in Egypt, palaces gained prominence through their connection to the king.

   3. This linkage led the Egyptians to use the term for palace (*per-o*) for the title of king, hence the term pharaoh.

   4. Egyptian ideology of kingship closely tied to religion, and the king was considered the earthly embodiment of the god Horus. He was not a god, nor a simple human, but somewhere in between.

   5. The majority of Egyptians accepted this system and saw the king as a source of stability and peace.

  C. The New Culture of Statehood

   1. Egyptians developed their own script: hieroglyphics. They are different, but shared the same principles as cuneiform.

   2. Overtime, because hieroglyphs were elaborate and cumbersome, Egyptians also developed derivative scripts.

   3. Script started for business transactions, but over time literature and creativity flourished.

   4. Egyptians viewed death not as an end, but as the beginning of a new existence, thus the development of mummification.

   5. Although Egypt became part of the international system in the Eastern Mediterranean, its early history contrasted notably with that of its neighbors.

VII. Conclusion

        1. After the rise of agriculture, the historical development of the world's

           peoples continued to unfold, especially in Mesopotamia and Egypt.

        2. Their invention of writing had a fundamental impact on our

           understanding of people's lives in that era.

        3. After hundreds of years of separate developments, Mesopotamia and

           Egypt united with others in the eastern Mediterranean region to form a

           much larger system of exchange and culture.

VIII.   Chapter Two Special Features

    A. <u>Seeing the Past</u>: The Uruk Vase

        1. Alabaster vase found in the ruins of the Sumerian city of Uruk from about

           3200 B.C.E.

        2. Surface is completely carved in an elaborate relief.

    B. <u>Reading the Past</u>: Royal Inscriptions from Early Mesopotamia

        1. Inscription from around 2450 B.C.E. from the Mesopotamian king

           Enantum of Lagash.

    C. <u>Lives and Livelihoods</u>: The Pyramid Builders of the Pharaohs

        1. Three pyramids of Giza as part of a much larger burial complex.

        2. The willingness of Egyptians to participated in this massive enterprise

           tells much about the king's position in society

Chapter Two Overview (Discussion) Questions:

Major Global Development: The rise of urban society and the creation of states in Southwest Asia.

1. What types of political and social organization appeared in the early history of Southwest Asia?
2. What new technologies appeared, and how did they affect people's livelihoods?
3. How do urban societies differ from village societies?
4. How did the early states of Southwest Asia interact with one another?

Chapter Two Making Connections Questions:

1. How did the development of agriculture in Southwest Asia lead to the first urban culture there?
2. What were the roles of cities in political developments in the regions discussed here?
3. What was the relationship between gods and humans in Mesopotamia and Egypt?
4. What are similarities and differences between Mesopotamian and Egyptian writing systems, and how do they differ from alphabetic writing?

Counterpoint: Egypt's Distinct Path to Statehood

Counterpoint Focus Question: In what ways did the early history of Egypt contrast with that of the ancient states of Southwest Asia?

Chapter Two Special Features:

Seeing the Past: The Uruk Vase

1. What does the image tell us about the resources of the Uruk region?
2. What is the relationship among common people, secular ruler, and deity as expressed in this relief?
3. How can we interpret the image as representing the ruling ideology of the time?

Reading the Past: Royal Inscriptions from Early Mesopotamia

1. How does King Eanatum establish his relationship with various gods?
2. What are his achievements, according to this text?
3. What does the inscription reveal about the relationship among Mesopotamian city-states?

Lives and Livelihoods: The Pyramid Builders of the Pharaohs

1. How do scholars estimate the number of people involved in constructing Khufu's pyramid?
2. What were the logistical problems of the project?
3. Where did the workers come from, and how were the convinced to participate?

Key Terms

alphabetic script

city

city-state

cuneiform

dynasty

hieroglyphics

Linear A

Linear B

patriarchy

pharaoh

polytheism

specialization of labor

territorial state

Chapter Three:
Settlers and Migrants: Creation of States in Asia 5000 – 500 B.C.E.

Chapter Three Focus Questions:

1. How did Asia's diverse natural environments shape the different lifestyles of its inhabitants?
2. What were the main characteristics of South Asia's early urban culture?
3. What does the concept "Indo-European" mean, and how important is it for the study of Eurasia?
4. How did cultural developments in early Indian history shape the structure of society?
5. What factors account for the remarkable cultural continuity of early Chinese states?
6. What are the unique characteristics of the Oxus culture in the early history of Asia?

Chapter Three Summary:

Asia is a vast landmass with numerous natural environments, which support primarily two types of livelihood: farming and herding. Within this framework, the early developments of South Asia and East Asia are examined, starting with the great river valleys in India and China. Although sharing many similarities in their large urban states and literature cultures, key differences distinguished them. This chapter will examine the rise and change of societies in the river valleys in India and China, and show how contacts between the settled and nomadic people of Asia were constant, and their uses of the natural environment were complementary. In addition, the role and the importance of the Indo-European speakers to this period of Eurasian history further shows the contacts and connections between the groups. The Counterpoint of this chapter observes how the Oxus culture took advantage of an isolated oases to create an unexpected agricultural society, only to see it vanish over the course of four hundred years.

Chapter Three Annotated Outline:

I. Backstory

1. Sometime after the founding of Southwest Asian states, peoples in other parts of Asia also created large political and social entities.

2. Farmers in Asia's river valleys, nomadic pastoralists elsewhere.

II. Early Agricultural Societies of South and East Asia 5000 – 1000 B.C.E.

A. Settled Farmers of the River Valleys

1. Most of the regions with agricultural potential in Asia lie along might rivers.

2. The two major regions in Asia were the Indus and Ganges rivers in South Asia, and the Yellow (Huang He) and Yangzi rivers in China.

3. Farmers first appeared by 7000 B.C.E. in China, where they cultivated rice in the Yangzi Valley and millet in the Yellow River Valley.

4. Farmers first appeared by 6500 B.C.E. in South Asia, where they cultivated wheat and barley.

5. Each agricultural region emerged in response to similar environmental opportunities, but each developed distinct cultural characteristics.

B. Nomadic Herders of the Steppe

1. At the same time that the early inhabitants of Asia learned to domesticate plants, they also became responsible for the survival of selected animals, which required herders to move around for at least part of the year for pasture.

2. From about 3000 B.C.E. sheep, goats, and cattle were the most important domesticated animals throughout Asia.

3. The pastoral lifestyle did not allow people to range over great distances, until around 2000 B.C.E. with the widespread domestication of horses.

4. As the use of horses advanced, mobility increased, and warfare was revolutionized throughout Asia and beyond.

5. This increased mobility also led to an increase in shared cultural elements.

III. The Indus Valley Culture 2600 – 1900 B.C.E.

1. The Indus culture is less accessible because the earlier cities disappeared, and the script has not yet been deciphered.

A. Urban Society in the Indus Valley

1. Around 2600 B.C.E. the mature Indus culture emerged.

2. Many large cities and villages existed, and despite the great distances between them, the urban settlements were very similar.

3. The large cities show evidence of organization and conscious planning, which Mohenjo-Daro being the best-known and largest, but Harappa being the one scholars often use to refer to the civilization: Harappan.

4. The remains of Harappan cities present many problems of interpretation.

    i.   They suggest political and social structures unlike other early urban cultures.

    ii.   They show no military activity.

    iii.   Houses and tombs show no grandiose displays of wealth.

    iv.   Massive public works, however, suggest an elite group did have authority, but the basis of that authority remains a mystery.

    v.   Because of long-distance trade evidence, some propose a merchant class governed.

B. Harappan Crafts and Long-Distance Trade

1. The Harappans imported prized stones to carve valuable objects.

2. The objects are similar in shape and size, suggesting craftsmen followed standard patterns.

3. All of the settlements used a unified system of weights and measures.

4. Writing also shows the important of trade, and although the texts are yet to be deciphered, all of the vast regions of the culture used the same signs.

5. Further evidence of trade show places like Mesopotamia and the Persian Gulf receiving items from the Harappans.

C. The End of the Indus Valley Culture

1. Around 1900 people I the Indus Valley started to leave the great cities and abandon the shared cultural practices.

2. No evidence of conquest or signs of violence.

3. More likely it was a combination of a drier climate, lack of food, and arrival of Indo-European-speaking migrants that caused them to leave and/or change their lifestyles completely.

IV.   The Indo-Europeans 3000 – 1000 B.C.E.

1. The emergence of the Indo-European languages over a vast area of Eurasia was a crucial process in Eurasian history, and likely connected to the interaction between farmers and pastoralists.

A. Indo-European Languages

1. *Indo-European* does not refer to a race or an ethnic group, but to a group of languages that are related in vocabulary and grammar.

2. Linguist reason that the languages all evolved from an original ancient language that spread when it speakers migrated.

B. Indo-European Migrations

1. Speakers of an Indo-European language known as the Arya ("noble") arrived in South Asia shorlty after 2000 B.C.E.

2. Where they came from and what motivated their migration is still unresolved.

   i. Some suggest that Indo-European languages spread together with agriculture from Anatolia.

   ii. Others believe that speakers of the Indo-European languages were pastoralists who moved *into* farming areas from the southern Russian steppes.

C. Indo-European Speakers and Eurasian History

1. Indo-European languages gradually came to dominate Eurasia, but more so in Europe than Asia.

2. Evidence of Indo-European languages moved into southern Asia, on the Iranian plateau, and as far east as the Central Asian provinces of modern China.

3. The spread of Indo-European languages was one of the most important events in the early history of the entire Eurasian continent.

4. By the beginning of the Common Era, peoples from the Atlantic Ocean to the western regions of China spoke a variety of related languages that had a common source.

V. India's Vedic Age 1500 – 500 B.C.E.

A. Vedic Origins

1. The new society that developed when the Indo-European speakers migrated into India was based on the Vedas, collections of hymns, songs, prayers, and dialogues.

2. *Veda* literally means "sacred knowledge," and the text are written in Sanskrit, but they were not written down until around 500 B.C.E., nearly 1000 years after they were originally composed.

3. The Vedas depict the Aryas as light-skinned nomadic warriors who conquered the local dark skinned *Dasa* ("enemy").

B. Rise of a New Society: Families, Clans, and Castes

1. People in early Vedic society belonged to extended families along patriarchal lines.

2. The *Lawbook of Manu* gives an idea of the low status of women in the Vedic age.

3. Clans (groups of extended families) formed the basis of early Vedic political structure, and the family heads chose a raja (leader).

4. Around 1000 B.C.E. the concept of the varna system emerged. Varna literally means "color," but it came to mean something more like "class."

5. Over time the structure of Vedic society became more complex, and specialized labor led to subdivisions of the varna system, known as jati.

6. When Portuguese visitors observed these social groups in the 16th century, they game them the name *casta,* which led to the English designation of the caste system.

7. One advantage of the varna was that it facilitated the integration of newcomers into Indian society.

C. Vedic Religion

1. The Vedas portray a rich religious system, and many of the gods represent forces of nature.

2. Male gods dominated the Vedic divine world, led by Indra, the war god.

3. Sacrifice was so central in the Vedic culture that it became connected with creation itself.

4. The Brahmins' central role in sacrifices confirmed their uppermost status.

5. Because only the Brahmins knew the Vedic hymns needed for sacrifices, they may have prevented the use of writing to maintain their stronghold on power. However, it slowed the spread of writing in Indian society.

D. Developments in Vedic Ideas

    1. After 1000 B.C.E. iron tools began to be used by the Aryas, and they spread eastward, encountering indigenous traditions that influenced their own religious doctrines.

    2. Groups started to reject the Vedic structure and formulate new interpretations of the Vedas in texts known as the *Upanishads.*

    3. The Upanishads shifted the focus from sacrifice toward an emphasis on living a righteous life, based on reliefs about reincarnation.

    4. The outcome of this reincarnation depended on a person's karma.

    5. Reincarnation tied all forms of life together into a universal and eternal entity called Brahman, and the aim of the Upanishads was to make people conscious of their atman, and their connection to the Brahman.

VI.   The Early Chinese Dynasties 2000 – 771 B.C.E.

A. Re-creating Early China: Literary Traditions and the Archaeological Record

    1. Early Chinese writings (from the Han dynasty) depicted the earlier history of the country as a sequence of similar dynasties, but the archaeology tells a somewhat different story.

    2. Excavations show that from 2000 to 771 B.C.E. large urban centers flourished, where elites lived and surrounded themselves with luxury goods in life, and lavish tombs in death.

    3. China's early history becomes clearer with the appearance of written language on bones and shells, used for divination.

    4. This script was standardized early, and had a deep effect on Chinese history in that it connected people from a wide geographical area to the same ancient past.

B. The Growth of States 2000 – 1570 B.C.E.

    1. After 2000 B.C.E. the village cultures that characterized China developed into a more uniform culture.

    2. Bronze played a major part in this change, as the desire of elites stimulated bronze production and required specialized labor.

3. While some believe that Erlitou, the earliest large urban site in China was the capital of the Xia dynasty, most historians believe that the Xia dynasty never existed, and it was an imposed image of a later state onto an earlier period.

4. However, many of the cultural elements of Erlitou survived into the succeeding period, which is known as the Shang dynasty.

C. The Shang Dynasty and the Consolidation of Power 1570 – 1027 B.C.E.

1. Several major cities in the Yellow River Valley seem to have been successive centers of political power.

2. These Chinese cities were physical manifestations of Chinese social structure.

3. Tomb of Queen Fu Hao reveals that she was a highly unusual woman for her time. She took a leading role in divination, actively participated in her husband's wars, and led them into battle. All roles usually reserved for men.

4. The cult of ancestors dominated Shang's ritual and religious ideas. When an important person dies, he or she became an ancestor and joined the group of powers.

5. Sacrifices were also important to keep ancestors satisfied so they would not cause harm.

6. The Shang kings enforced rule through military means as well as rituals, and the introduction of chariots after 1500 B.C.E. marked a major technological change in Chinese society.

7. The large majority of the people, however, lived in poor conditions farming, mining, and providing other services to their masters.

D. The Early Zhou Dynasty and the Extension of Power 1027 – 771 B.C.E.

1. During the Shang period, many groups controlled parts of northern China as allies or opponents of Shang rulers.

2. One group that defeated the last Shang ruler was known as the Zhou.

3. The new Zhou ruler justified the rebellion with the idea that he had received the Mandate of Heaven.

4. The Mandate of heaven gave the right to rule to a just and honorable man, and became a check on rulers, which also allowed the possibility of political change.

5. Zhou political structure was more indirect and decentralized, but it still provided a very strict hierarchy.

6. Some ritual practices concerning ancestors changes, but many later generations in China saw the Zhou period as very special, with an ideal government and social structure.

7. However, the Zhou political organization fell apart in 771 when leaders of dependent states started to ignore the king's commands and fought one another.

VII.   Counterpoint: The Oxus People: A Short-Lived Culture in Central Asia 2100 – 1700 B.C.E.

1. In Central Asia, a settled society known as the Oxus emerged and disappeared over the course of four hundred years.

2. In the fertile valleys of the Amu Darya and Syr Darya Rivers, an unexpected agricultural settlement was established where they could live year-round while farming barley and wheat.

3. While their origins are largely unknown, archaeological finds show very sophisticated metalworking skills, and distinctive luxury goods.

4. The source of their wealth may have been due to control of overland trade routes.

5. The Oxus culture vanished around 170 B.C.E., but the culture shows how people throughout world history sought to exploit whatever ecological niche was available.

VIII.   Conclusion

1. Contacts between the settled and the nomadic people of Asia were constant, and the interactions between them were important to both.

2. The ancient histories of India and China show how long cultural traditions can last.

3. However, there is not always such continuity everywhere in Asia.

IX.   Chapter Three Special Features

    A. <u>Seeing the Past</u>: Inscribed Seals from the Indus Valley

        1. The people of the Indus Valley created a script that emerged around 2600 and remained in use until around 1900, before it disappeared forever.

        2. The script is still not deciphered.

    B. <u>Lives and Livelihoods</u>: Chinese Diviners

        1. Like other ancient peoples, the Chinese were preoccupied with predicting the future.

        2. In the Shang period, this stimulated a massive enterprise based on oracle bones.

    C. <u>Reading the Past</u>: The Book of Songs

        1. From the early Zhou period, the Chinese *Book of Songs* covers a large variety of topics.

Chapter Three Overview (Discussion) Questions:

Major Global Development: The rise of large urban states in Asia and the interactions between nomadic and settled peoples that shaped them.

1. How did peoples living in the far-flung regions of Asia develop societies that had many similarities?
2. What were the unique characteristics of the cultures studied here?
3. Which features of ancient Indian and Chinese society and culture shaped later developments most fundamentally?
4. What common trends in the interactions between settled and nomadic peoples can you discern?

Chapter Three Making Connections Questions:

1. How did the development of Indus Valley cities compare with the processes in Southwest Asia and China?
2. How does the social structure of Vedic India compare with those of other ancient Asian and North African cultures?
3. In what ways do the interactions between settled and nomadic peoples explain the historical development of Asia?
4. What are the similarities in burial practices of the ancient cultures we have discussed so far, and what do they suggest about attitudes toward class and religion in these societies?

Counterpoint: The Oxus People: A Short-Lived Culture in Central Asia.

Counterpoint Focus Question: What are the unique characteristics of the Oxus culture in the early history of Asia?

Chapter Three Special Features:

Seeing the Past: Inscribed Seals from the Indus Valley

1. Although we cannot understand the writing on them, what do these seals tell us about record keeping in the Indus culture?
2. Comparing the two seals, what similarities do you observe? How would you describe the differences?
3. How do the Indus Valley seals differ from the first writings we discussed for other early cutlures?

Lives and Livelihoods: Chinese Diviners

1. What areas of life did Shang divination cover?
2. How did oracle bones bolster the king's role in society?

Reading the Past: The *Book of Songs*

1. How can one read this poem both as a love song and as a contest song?
2. How does it use the natural environment to convey its message?

Key Terms

atman

Brahman

caste system

clan

divination

jati

karma

Mandate of Heaven

pastoralist

raja

reincarnation

varna

Vedas

Chapter Four:
Empire and Resistance in the Mediterranean 1150 – 330 B.C.E.

Chapter Four Focus Questions:

1. How did Egyptians and Nubians interact in the two imperial periods that united them politically?
2. What kind of power structure did the Assyrians impose on their subjects, and how did it lead to cultural assimilation in the empire?
3. What imperial vision and style of government marked the rise of the vast Persian Empire and allowed it to endure for over two hundred years?
4. What significant political and cultural developments emerged in Greece in the early first millennium B.C.E.?

Chapter Four Summary:

Starting around 1550 B.C.E., rules of some early states began wide-ranging foreign conquests creating empires. Starting with the development of imperial Egypt, these empires were constantly competing with one another for territory, resources, and control. Egypt gave way to Nubia, which was forced to rescind some of its power to the conquering Assyrians. As the Assyrian system faltered, the Persians emerged and created a vast and powerful empire. All of these empires found unique was to exert their control, while also exchanging cultural, political, and religious ideals. Through all of their assimilation and success, the Counterpoint of this chapter illustrates how certain groups, in this case the Greeks, were able to successfully resist the expansion. In doing so, they established new political systems and cultural traditions that would have a radical impact on world history.

Chapter Four Annotated Outline:

I.   Backstory

      1. Starting around 1550 B.C.E. inhabitants of Europe initiated changes that would have far reaching effects on world history.

      2. Definition of an empire difficult, but share the common characteristic that empires are very large political units that rule over diverse countries, peoples, and cultures.

II.   Imperial Egypt and Nubia 1550 B.C.E. – 350 C.E.

      1. In northeast Africa, kingdoms of first Egypt, then Nubia, formed the core of the earliest empire in this part of the world.

2. Assimilation of Egyptian culture in Nubian Empire produced a unique mix of local and foreign influences.

A. The Imperial Might of New Kingdom Egypt 1550 – 1070 B.C.E.

1. Around 1550 B.C.E. the Egyptians started a period of expansion

2. Thutmose III invaded Syria seventeen times; Ramesses II and the Battle of Qadesh.

3. Conquests brought tremendous riches to Egypt, which were used by pharaohs to build massive structures.

4. However, historians cannot know for certain how the majority of people fared, because there are no remains from them.

5. This New Kingdom empire was large and diverse, using diplomacy and respect, but not towards the Nubians, whom they considered inferior and uncivilized.

6. When the eastern Mediterranean system collapsed around 1200 B.C.E., the Egyptian Empire also disintegrated.

B. Nubia's Rise and Rule of Egypt 1000 – 660 B.C.E.

1. Shortly after Egypt was divided among competing regions, Nubia developed a strong centralized state around their capital in Napata.

2. The growing power of Nubia became clear when in 736 B.C.E. a Nubian princess became high priestess and in effect ruled southern Egypt.

3. This led to a conflict, where Egypt and Nubia were reunited, but under the control of Nubia.

4. The Nubian kings, however, behaved in every respect like the earlier Egyptian pharaohs, but some Nubian traditions survived.

5. Egypt flourished economically under Nubian control, until around 660 B.C.E., when the Assyrians invaded Egypt and drove the Nubians out.

C. The Nubian Kingdome of Meroe 400 B.C.E. – 350 C.E.

1. Driven from Egypt, the Nubians continued to rule their homeland, and moved their political capital to Meroe.

2. The Meroites had mostly friendly contacts with the Greeks and Romans, including fantastic wealth due to the Roman appetite for luxury items.

3. However, the kingdom of Axum became Rome's preferred center for access to African trade, and in 350 C.E., the Axumites conquered Meroe.

4. Before their fall, the Nubians continued to have Egyptian influences, but they did make changes, including using their own language, rather than Egyptian.

5. Women enjoyed high status in Meroe, and several women became rulers themselves.

III. Rise and Fall of the Assyrian Empire 900 – 612 B.C.E.

1. The Assyrians built the first empire to encompass much of Southwest Asia.

A. Assyria: A Society as War Machine

1. Starting around 860 B.C.E., Assyria began a series of wars that would lead to 250 year of dominance in Southwest Asia.

2. Militarism affected every level of Assyrian society: all state officers had a military rank.

3. They controlled society by deporting conquered people as laborers for the Assyrian state.

4. The military culture was dominated by men, allowed women a limited role in Assyrian society: royal women could shape political affairs.

B. Imperial Governance

1. The Assyrians were not eager to impose direct rule on defeated countries.

2. As a result, they left local kings on the throne, but demanded obedience and annual contributions. Only occasionally did they annex the region as a province, fully administered by the empire.

3. They were not interested in ruling other people, rather in acquiring the wealth and resources of the lands. Therefor a yearly tribute was taken from conquered territories.

4. Deported subjects gave Assyrian rulers the manpower to construct magnificent cities, palaces, and temples.

C. Imperial Subjects: Israel and Judah in the Assyrian Empire

1. Two territories conquered by the Assyrians were Israel and Judah.

2. Authors from these states created a monumental literary work, the Hebrew Bible.

      a. While a wide range of opinions exist about the historical value of the Hebrew Bible, it does show us how some subject peoples interacted with that great empire, and those that succeeded it.

3. Israel arose at the turn of the second millennium B.C.E., and regularly fought against the Assyrians until they were conquered by Sargon II in 722 B.C.E., turned into a province, and most of the population was deported.

4. Judah was allowed to remain a separate state, but were often raided and forced into obedience.

D. Culture and Identity in the Assyrian Empire

1. The Assyrian Empire brought people from a wide territory together under the same political structure, and they displayed different attitudes toward this cultural variety, depending on the region.

2. Assimilation naturally occurred, but those conquered peoples also left a cultural imprint on Assyria, especially in language.

3. One group of peoples who provided a major language impact were the Phoenicians.

4. The Phoenicians' extensive trade inspired the use of their alphabet, which has become the basis of all alphabetic scripts in the world today.

5. The Babylonians had been the center of literary and scholarly creativity, and the Assyrians, after conquering the region, used their output to build up the richest library of ancient Southwest Asia at Nineveh.

6. In religion, however, the Assyrians remained true to their old cults why attempting to harmonize them with Babylonian ideas.

E. Failure of the Assyrian System

1. By 647 B.C.E., the Assyrian Empire was enormous and extremely wealthy, but just forty years later, it would no longer exist.

2. The collapse of the empire was precipitated by attacks led by the Babylonians, but its causes where in the structure of the system itself.

3. The Assyrian system required a strong king, and after the death of Assurbanipal, internal struggles for the throne produced instability and uncertainty.

4. In addition, they relied on conquered territories for goods and manpower, and when Assyria's military power faltered, so did its source of these.

5. Assyria's successor, the Neo-Babylonian dynasty, restored order and added more territory.

   a. Most well-known ruler was King Nebuchadnezzar II, who captured the kingdom of Judah in 587 B.C.E., and started the Babylonian Captivity.

6. The Neo-Babylonian Empire lasted less than one hundred ears, before it was conquered by the Persian Empire.

IV. The Persian Empire 550 – 330 B.C.E.

1. In the sixth century B.C.E., the Persians were able to integrate an enormously diverse group of people into an imperial empire by respecting local cultures and identities.

A. The Course of Empire

1. The Persian Empire was established by Cyrus the Achaemenid.

2. He rapidly annexed his neighbor's territory, and his son and successor, Cambyses, added Egypt to the empire.

3. Although they were foreign occupiers, these early Persian kings presented themselves at legitimate heirs to local thrones. However, it was only under Darius, after the death of Cambyses, that the Persians gained full control of the empire.

4. Darius created an imperial structure of provinces, called satrapies, to extend a uniform system of government over the empire.

5. Each satrapy had a Persian administrator (satrap) and imperial authorities exploited the skills of their subject peoples.

      6. The empire did have its struggles (failure to conquer Greece, internal rebellions), but they did not destroy the empire.

B. Administering a Multicultural Empire

      1. Darius constructed a magnificent city, Persepolis, to be his capital and the center of the empire.

      2. The Persians also developed an extensive road system to connect the capital to the province, the most famous of these was the Royal Road, from Susa to Sardis.

      3. They readily adopted existing practices in the conquered territories, including local languages, but for affairs that crossed borders, they used Aramaic.

      4. Another innovation was the use of coins, which facilitated trade by providing an easily portable, guaranteed means of exchange.

      5. The Persians adopted the lifestyles and ideologies of the territories they annexed and integrated themselves into existing structures.

      6. By respecting local identities and customs, the Persians reduced resistance to their rule and claimed political legitimacy.

C. Zoroastrianism in a Polytheistic World

      1. Persian religion followed the teachings of Zoroaster (Zarathushtra), who taught through Gathas (songs) which are contained in the Avesta.

      2. Persian religion was polytheistic, but according to Zoroaster, the universe was divided into two opposing forces, good and evil.

      3. Everything in Zoroastrianism was characterized by dualism, and all humans had to choose between them.

      4. The god Ahuramazda ("wise lord") was the father of both the good and hostile spirit, and provided ethical guidance to humans.

      5. It is unclear whether the Persian rulers were Zoroastrians, but they recognized Ahuramazda as the god who placed them on the throne and guided them.

6. Zoroaster's teachings became the basis of official religion in later dynasties, but the ancient Persians did not force their subjects to honor Ahuramazda or adopt Persian practices.

V.   Counterpoint: On the Edge of Empire: The People of Ancient Greece 800 – 500 B.C.E.

A. Greek Colonization of the Mediterranean 800 – 500 B.C.E.

1. The Aegean people inhabited a world where only limited agriculture was possible, but access to the sea encouraged the Greeks to have an outward look and seek contacts in the wider Mediterranean world.

2. They did this by establishing colonies all around the Mediterranean.

3. Their presence in different places led to a brisk exchange of ideas, practices, and people, with most inspiration going from east to west.

4. They adopted the Phoenician alphabet, but introduced the idea of writing down the vowels, which were not expressed in Semitic writing.

B. Growth of the City-State in Early Greece 800 – 500 B.C.E.

1. In the mid-eighth century B.C.E. village communities expanded or merged to form the polis, a self-governing community of citizens.

2. The citizens, instead of a king, shared power in the poleis, but most inhabitants were not citizens, a status usually reserved for native-born, male landowners.

3. Due to competition, one of the most important duties of the citizen was to fight in the army as hoplites forming a phalanx.

4. Often elected officials administered the poleis, but at times individuals known as tyrants would seize power.

5. However, as people started to resent rule by tyranny, most cities embraced either an oligarchy or the ideal of democracy.

6. Sparta and Athens illustrate the two political systems best.

C. Struggle Between Persia and Greece 500 – 479 B.C.E.

1. Greece must have seemed like a minor challenge to the might Persian Empire, but successive invasions ended in disaster for Persia.

2. The Athenians defeated the Persians soundly at the Battle of Marathon in 490 B.C.E., and Ten years later the Persian King Xerxes invaded Greece and sacked Athens, but was eventually defeated at sea at Salamis, causing the Persians to flee Greece.

3. Sparta and Athens, who had distinguished themselves militarily, used their fame to command the respect and gratitude of other Greek city-states.

4. Sparta and Athens also used their special status to gain allies, and each formed a league of allies.

5. Over time Athens's expanding power led to resentment, especially by Sparta, and the tensions erupted in a conflict known as the Peloponnesian War.

D. The Peloponnesian War and the End of Athenian Supremacy 431 – 404 B.C.E.

1. During the war years, Athens became increasingly authoritarian, and punished cities who refused to join their league.

2. Despite its strength, Athens failed to defeat its enemies, and in 404 B.C.E. Sparta prevailed.

3. Sparta's hegemony did not last long, however, and fierce struggles among Greek cities continued after the war.

4. This period of civil strife was brought to an end when Macedonia, a kingdom to the north of Greece, defeated the city-states and forced them into an alliance under the Macedonian leadership of Philip II.

5. This officially ended the age of independent Greek poleis.

VI. Conclusion

1. The earliest empires in world history arose in North Africa and Southwest Asia in the second millennium B.C.E.

2. The degree to which they assimilated and the sources of their traditions varied enormously.

3. Whereas these empires may have seemed invincible, some people successfully resisted them (most notably the Greeks).

4. The interactions led to cultural exchanges and had radical consequences for later world history.

VII.   Chapter Four Special Features

A. <u>Seeing the Past</u>: The Queen of Meroe in Battle

1. Decoration of the Naga temple, and its mixture of Egyptian and local

Meroite traditions.

B. <u>Lives and Livelihoods</u>: Mesopotamian Astronomers

1. Like the Chinese, the Mesopotamians were obsessed with predicting the

future.

2. However, as opposed to oracle bones, the Mesopotamians relied more

heavily on the stars and other heavenly bodies.

C. <u>Reading the Past</u>: Pericles Praises the Democratic Ideal

1. The ancient Greeks greatly admired the power of rhetoric

2. Athens's leader Pericles delivered one of the classic speeches during the

Peloponnesian War.

Chapter Four Overview (Discussion) Questions:

Major Global Development: The rise of empires and the variety and consequences of imperial rule.

1. What were the main characteristics of the early empires?
2. How did the empires affect the peoples who created them and their subject populations?
3. How did imperial rulers adapt their control to local circumstances?
4. How did people resist empires?

Chapter Four Making Connections Questions:

1. How would you describe the different attitudes of the imperial elites discussed in this chapter toward the cultures of the conquered?
2. What languages and scripts were used in the different empires described in this chapter?
3. How did imperial policies and trade contacts influence the spread of writing systems?
4. What characteristics make these empires different from the earlier political structures we have studied?

Counterpoint: On the Edge of Empire: The People of Ancient Greece.

Counterpoint Focus Question: What significant political and cultural developments emerged in Greece in the early first millennium B.C.E.?

Chapter Four Special Features:

Seeing the Past: The Queen of Meroe in Battle

1. Which decorative features of the front gate would most have startled Egyptians, and which would they have recognized as normal?
2. How does the temple illustrate contacts between Egypt and regions to its south?

Lives and Livelihoods: Mesopotamian Astronomers

1. What was the purpose of omen reading in ancient Mesopotamia?
2. How did astronomers obtain their data?
3. What was the relationship between political rule and omen reading?

Lives and Livelihoods for Further Information:

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Rochberg, Francesca. *The Heavenly Writing: Divination, Horoscopy, and Astronomy in Mesopotamian Culture*. Cambridge, U.K.: University of Cambridge, 2004.

Reading the Past: Pericles Praises the Democratic Ideal

1. What characteristics of the Athenian political system does Pericles praise? Do you think his claims reflect the reality of life in ancient Athens?
2. Why was this speech pertinent in a period of war?
3. How do the ideals expressed here still echo in political discourse today?

Key Terms

assimilation

colony

democracy

empire

Exile

Gathas

Hebrew Bible

oligarchy

phalanx

polis

polytheism

province

satrapy

tribute

tyranny

Zoroastrianism

Chapter Five:
Peoples and World Empires of Eurasia 500 B.C.E. – 500 C.E.

Chapter Five Focus Questions:

1. How did the new religious ideas of the last centuries B.C.E. suit the social and political structures of India?
2. How did the early Chinese philosophers come to have a long-lasting influence on the intellectual development of the region?
3. What were the cultural innovations of classical Greece, and how did they affect the peoples of Greece, North Africa, and Southwest Asia?
4. How did the lives and livelihoods of the peoples of Atlantic Europe differ from those of the Mediterranean peoples?

Chapter Five Summary:

The Axial Age—a time of pivotal intellectual shifts developed in Eurasia—led to the creation of what is now known as the classical ages in India, China, and Greece from around 500 B.C.E. – 500 C.E. Starting in India, religious developments of Jainism, Buddhism, and Hinduism caused fundamental changes to Indian culture and society, allowing for the creation of unified empires. In China, intellectual developments of Confucianism, Daoism, and Legalism paved the way for China's first empires, the Qin and Han. In Greece, the Golden Age of Athens created intellectual and political changes that are still felt today. All of these benefitted from trade and interaction with one another, especially in the Hellenistic period, when Greek ideas and culture were transmitted throughout Eurasia. With all of these development and connections, the Counterpoint of this chapter focuses on the Celts, who did have connections with these classical regions, but had different lifestyles and ideologies, and many of those aspects (especially languages) still survive today.

Chapter Five Annotated Outline:

I.   Backstory

1. This period of history in Eurasia is known as the classical ages because the ideas were preserved and treasured into modern times.

2. The entire era has been called the Axial Age; a time of pivotal intellectual shifts.

II.   India: Thinkers, Traders, and Courtly Cultures 500 B.C.E. – 500 C.E.

1. Around 500 B.C.E. Indian culture and society started to undergo fundamental changes that continued for almost a millennium.

A. Religious Ferment: The Rise of Jainism, Buddhism, and Hinduism

   1. The Vedic cast system was ill suited to Indian society of this time, and many were unhappy with their secondary status.

   2. They often turned to religious teachers, who prescribed asceticism.

   3. One new religion was Jainism, which taught that all things had a soul, nonviolence was key, dharma was the moral virtue to inspire their behavior, and they tried to end the cycle or reincarnation through ascetic behavior such as fasting.

   4. While few could fully adhere to such rigor and pacifism, it did inspire some, including Mahatma Gandhi.

   5. Another religion that originated in India was Buddhism, which had a powerful impact on the entire Asian continent.

   6. The Buddha (Siddhartha Gautama) formulated the idea of "the middle way": a balanced way of life between luxury and asceticism to end human suffering.

   7. He created the Four Nobel Truths; and Buddhism's appeal relied on the "three jewels": The charismatic teacher (the Buddha); his teachings (his interpretation of dharma); and the community (sangha).

   8. Those who devoted their lives to Buddhism rounded monasteries and strove to reach a state without desire, hatred, and ignorance, known as nirvana.

   9. As followers interpreted the Buddha's teachings, different schools of thought emerged, and the support of royals and merchants greatly facilitated the spread of Buddhism.

   10. Buddhism and Jainism Challenged the Vedic tradition, and as a result, the Vedic tradition evolved; mostly by abandoning its special treatment of the Brahmins.

   11. The new religion, Hinduism, emphasized the value of the individual: all people had an obligation to carry out the duties of their caste.

12. The poem known as the *Bhagavad Gita* explains how a person could attain the ideal balance in an active life, according to Hinduism.

B. Unity and Fragmentation: The Mauryan and Gupta Empires

1. Because of its vast size and diverse population it was not easy to bring the Indian subcontinent under central political control, but between 300 B.C.E. and 500 C.E., the Mauryan and Gupta Empires controlled large parts of India.

2. An Indian prince, Chandragupta, established himself as ruler of the kingdom of Magadha, and through conquest and clever diplomacy, he created the largest empire in Indian history (Mauryan Empire).

3. Chandragupta relied on his chief adviser Kautilya to create the administration, and he left behind a handbook on government known as the *Arthasastra.*

4. The religious climate also deeply influenced Chandragupta's grandson and successor, Ashoka, who used Buddhist ideals in his government.

5. Ashoka was a tolerant leader, who led by example, but the empire did not long outlast his death. By 185 B.C.E. the Mauryan Empire was no more, and various regions of India had regained independence.

6. India was temporarily reunited when the Gupta dynasty from the Ganges Valley created a smaller state, led by Chandra Gupta.

7. The Gupta Empire was based more on cooperation and was much more decentralized. Leaders, such as Samudra Gupta (Chandra's son), used violence and threats to hold the empire together.

8. However, under increasing pressure from Central Asian nomads, the Gupta Empire disappeared by 540 C.E.

C. A Crossroads of Trade

1. India's location at the crossroads of land and sea trade routes across Asia placed it at the center of an enormous and dynamic international trading system.

2. India's merchants took advantage of the age-old trade routes which later became known as the Silk Roads.

D. Literary and Scientific Flowering

1. Despite the region's shifting political circumstances, this time was a period of great literary production for India.

2. The language of the Vedas inspired the primary literary language of ancient India, Sanskrit.

3. While Sanskrit texts fall into a wide range of genres, the most prominent are the epics, including the *Mahabharata* and the *Ramayana*.

4. Scholarship also flourished, as grammar was developed for Sanskrit, and investigations in astronomy, medicine, physics, and chemistry brought technological wonders. This includes Indian mathematicians inventing the concept of zero.

III. China's First Empires: The Qin and Han Dynasties 221 B.C.E. – 220 C.E.

1. In East Asia, the unified Zhou kingdom started to disintegrate around 800 B.C.E., leading to the period of Warring States (480 – 221 B.C.E.).

2. Perhaps inspired by the volatility of the time, revolutionary thinkers such as Confucius, Mencius, Laozi, and Lord Shang Yang founded intellectual movements that questioned human nature, the state, and political behavior.

3. Implementation of their ideas led to a reconfiguration of political life that paved the way for the Qin and Han dynasties.

A. Intellectual Churning: Confucians, Daoists, and Legalists

1. Confucius dominates the intellectual history of this period, and his teaching have crucially influenced Chinese society and political life to this day.

2. His students compiled his teachings into the *Analects*, which documents his ideas about human nature, behavior, and the state.

3. He taught proper behavior, and established moral guidelines for individuals to help produce a more peaceful and prosperous society

4. After his death, numerous philosophers interpreted and developed his teachings; the most influential being Mencius, who emphasized the importance of human compassion.

5. While Confucius taught proper behavior involved active participation in society, the Daoists urged people to withdraw from society and meditate.

6. These teaching are ascribed to Laozi, and claimed that if many people behaved well, the world would be in harmony and follow its natural course.

7. Later Daoism became an official religion, closely associated with Buddhism.

8. Legalism, which focused on the ruler and practical aspects of government was put into practice by Lord Shang Yang, paving the way for the later unification of China.

9. Legalism believes that every man should have an occupation beneficial to the state, so Shang Yang introduced compulsory military service, and forced others to become farmers.

10. Legalism also stresses strict laws and harsh punishments, while focusing on the principle of collective responsibility.

B. Unification and Centralization: The Worlds of Qin and Han

1. During the Warring States period, it was only when rulers inspired by the teachings of Confucius and Lord Shang were able to restore China's political unity.

2. The infantry rose in military importance, leading to a more meritocratic army, and iron became the preferred metal for weapons.

3. As the military aristocracy declined, bureaucracies arose to administer states inspired by Legalism, which led to centralized systems of taxation and a military draft.

4. The state to most successfully institute Legalism was the Qin state in western China, where Lord Shang has been minister.

5. In 237 B.C.E., the Qin ruler, Shi Huangdi, used his economic base and large army to conquer and establish the Qin dynasty.

6. Shi Huangdi did not tolerate dissent and had critical scholars assassinated, and all non-practical works of literature burned.

7. Greatest building project of the Qin was the First Emperor's tomb; an underground palace guarded by terra cotta soldiers.

8. The death of Shi Huangdi effectively meant the end of the dynasty, but a determined and popular rebel leader, Liu Bang, established dominance and created a new dynasty, the Han.

9. The success of the Former Han was due to its combination of Legalism and Confucianism.

10. A combination of causes led to the collapse of the Han, including a short interruption starting in 9 C.E., when an usurper seized the throne. When the Han regained control, large numbers of peasants rose in rebellion, and although crushed, they weakened the central government.

C. Preserving and Spreading the Written Word

1. The Chinese political elite placed special value on the written word, and many members of the bureaucracy buried themselves with their libraries.

2. The Former Han was crucial to the preservation of earlier Chinese literature, and the writing of history in prose flourished under the Han, with China's first historian, Sima Qian, defining our modern understanding of early Chinese history.

3. This tradition was continued by a family of scholars, including Ban Zhao, a remarkable woman in the period.

4. She was well educated, and given the task of finishing the official history of the Han dynasty, while she also wrote numerous literary and scholarly works.

IV. Greece: Intellectuals and Innovators 500 – 30 B.C.E.

1. The prestige and wealth in Athens allowed thinkers to develop new ideas concerning all aspects of life.

2. Greece's later integration into Alexander the Great's empire promoted the spread of these ideas.

A. Athens's Golden Age 500 – 400 B.C.E.

1. Athenian democracy reached its zenith under Pericles, who sought to ensure that all Athenian citizens were able to take an active role in government.

2. The art of rhetoric gained unprecedented importance, which created a niche for a new type of teacher called a sophist.

3. Athens became an intellectual crossroads and the center of the new field of philosophy. The three most famous and influential were Socrates, Plato, and Aristotle.

4. Also important in Athens were the early historians Herodotus and Thucydides, who explored the events that shaped Greek life.

5. In addition, Athens was the hub of extraordinary literary production, leading to tragic works from Aeschylus, Sophocles, and Euripides that examined all aspects of human nature and society.

V. Hellenism: The Expansion of Greek Ideals and Institutions 323 – 30 B.C.E.

1. After establishing dominance over Greece, Macedonia conquered the vast Persian Empire, and Greeks moved into all parts of the new Macedonian territory, leading to a cultural fusion known as Hellenism.

2. Alexander succeeded his father Philip as king of Macedonia in 336 B.C.E., and defeated the Persians, giving him a new large empire, and the title "the Great" in later tradition.

3. After taking his troops to all corners of the new empire, they refused to go further, and Alexander returned to Babylon, where he died in 323 B.C.E., and his death triggered long battles over succession among his generals, which led to the splitting of his empire.

4. For the common locals in most of these areas, little changed, but the Greeks faced fundamental changes both at home and in the new empires.

5. While kingdoms, in which absolute power passed from father to son, replaced city-states ruled by citizens, the idea of the polis did survive, and many new cities founded by Alexander were based on traditional Greek layouts; the most prominent was Alexandria, in Egypt.

6. Alexandria became a center of learning, draying scholars and artist from all over the Greek-speaking world and beyond. This also stimulated intellectual innovation.

7. Philosophy also flourished in the Hellenistic world, focusing more on the individual and how to live a good and proper life. Epicureans, Cynics, and Stoics defined this period of Hellenistic philosophy.

8. Religion was also impacted, where although many people maintained their indigenous cults, they also adopted foreign gods and merged the identities of deities.

9. However, within this world of multiple polytheistic religions, the inhabitants of Judah continued to honor their single god, Yahweh. The exact beginnings of monotheism are debated, but in the Hellenistic times monotheism of Judaism was alive, and it survived and flourished in the region.

VI.   <u>Counterpoint</u>: The Celtic Peoples of the Atlantic Zone

    A. Who were the Celts?

        1. A group of people to the north and west of Greece, who were called "Celts" by the Romans.

        2. Like the Greeks, the Romans paid little attention to the cultural distinctions among foreign peoples, thus *Celts* covers a variety of groups and cultures.

    B. Celtic Ways of Life

        1. The Celtic people were farmers living in small settlements and villages who valued warrior skills and were ruled by a military aristocracy.

        2. Warlike culture is prominent in Celtic oral literature, but unlike most ancient societies, women actively participated in military life, and could become war leaders.

        3. One example was Queen Boudicca, who led an army against Rome in 60 C.E., because of the mistreatment of her people by the Romans. Although her troops lost and she committed suicide, her memory was revived as a symbol of resistance and woman's valor.

        4. The Celts were polytheistic, and Roman authors provide some information on their early religious practices, including human sacrifices that they Romans tried to ban, without success.

    C. Contacts with the Mediterranean

        1. Starting in the early first millennium B.C.E., Celtic contacts with the Mediterranean world were extensive, and they grew over time.

        2. Phoenician and Greek colonies in the western Mediterranean were places of exchange, and did give some Celtic elites access to Mediterranean luxury goods.

        3. The wealth of the Mediterranean may have inspired Celtic military forays into the region.

        4. At the edge of the Eurasian world lived a people with fundamentally different traditions, whose cultures have been overshadowed by their powerful neighbors.

VII. Conclusion

        1. The classical traditions of India, China, and Greece were formulated during this period of time from 500 B.C.E. – 500 C.E.

        2. New ideas and understanding of themselves and their place in the universe were being developed across Eurasia.

        3. These intellectual developments took place in a period when large territorial empires rose and disappeared across Eurasia.

VIII. Chapter Five Special Features

    A. <u>Reading the Past</u>: Women in Han China

        1. Ban Zhao's work Lessons for Women, which was written as advice to women, but men later used to prescribe how women ought to behave.

    B. <u>Lives and Livelihoods</u>: Philosophers of Athens's Golden Age

        1. For some one hundred years, the teachings and writings of Socrates, Plato, and Aristotle inspired intellectual life in the city and beyond.

    C. <u>Seeing the Past</u>: The Vix Crater: A Greek Vessel in Northern France

        1. The largest metal vessel of Greek manufacture ever recovered from a tomb in Northern France.

<u>Chapter Five Overview (Discussion) Questions:</u>

<u>**Major Global Development:**</u> The revolutionary religious and cultural developments in India, China, and Greece that took place between 500 B.C.E. and 500 C.E. and that remained fundamental to the history of Eurasia.

1. How did new social circumstances stimulate changes in religious beliefs and cultures?
2. What processes encouraged close connections among the various regions of Eurasia?
3. In what ways did the revolutionary thinkers discussed here have a lasting impact on the histories of the regions they inhabited and beyond?

<u>Chapter Five Making Connections Questions:</u>

1. What ideas that emerged in classical India, China, and Greece remained fundamental to the later histories of these countries?
2. How would you describe cultural and intellectual interactions among the various Eurasian cultures?
3. How did the cultural innovations in India and China compare with those in Greece of the first millennium B.C.E.?

<u>Counterpoint: The Celtic Peoples of the Atlantic Zone.</u>

Counterpoint Focus Question: How did the lives and livelihoods of the peoples of Atlantic Europe differ from those of the Mediterranean peoples?

Chapter Five Special Features:

<u>Reading the Past: Women in Han China</u>

1. What are the basic tenets of Ban Zhao's advice to women?
2. Why can this passage from the independent and politically influential Zhao be interpreted as an argument for women's secondary role in society?

<u>Lives and Livelihoods: Philosophers of Athens's Golden Age</u>

1. How and why did approaches to philosophical inquiry differ among Socrates, Plato, and Aristotle?
2. Why did these three philosophers have such influence on later intellectual history?

<u>Seeing the Past: The Vix Crater: A Greek Vessel in Northern France</u>

1. How does the decoration of the vessel indicate contacts between the people of northern France and Greeks of the Mediterranean?
2. What does the burial tell us about the woman's social status?
3. Why would the scene on this crater have appealed to the Celts? Keep in mind the text discussion in considering this question.

Key Terms

asceticism

Axial Age

bodhisattva

classical

dharma

Hellenism

monastery

monotheism

nirvana

philosophy

sangha

sophist

stupa

Chapter Six:
The Unification of Western Eurasia 500 B.C.E. – 500 C.E.

Chapter Six Focus Questions:

1. What were the political ideals of Republican Rome, and how did some outlive the Republic itself?
2. How did the Roman Empire bring administrative and cultural unity to the vast territory it ruled?
3. Why did imperial policy toward Christianity shift from persecution to institutionalization as Rome's state religion?
4. How and why did the eastern and western parts of the Roman Empire develop differently?
5. What were the differences in organization between the Iranian and Roman empires?

Chapter Six Summary:

The Roman Empire was so successful and left behind so much evidence that it has become the foremost example of an ancient empire; in European tradition the embodiment of the ancient world that produced great human achievements that needed to be recovered. From the rise of the Republic to the fall of the Empire, Rome used military and political power to create one of the greatest milestones in the history of western Eurasia. Its size and power led to a diffusion of cultures throughout the region, and allowed for the development and growth of Christianity, which outlived the empire that allowed it to flourish. As Rome got too large, and started to split, Christianity continued on in both halves of the former empire, making it appear to be the only dominant force in the world. However, in the Counterpoint of this chapter, it becomes clear that through all the power and influence that Rome had, it was only part of a system of empires that stretched throughout Eurasia, and it had strong rivals in Iran, in the Parthian and Sasanid empires.

Chapter Six Annotated Outline:

I.   Backstory

        1. The peoples of the western Atlantic zone of Europe had never known political union, until Rome would change that.

        2. Because the Romans were so successful and left behind so much evidence of their activities, Rome has become the foremost example of an ancient empire.

II.   Rome: A Republican Center of Power 500 – 27 B.C.E

          1. Rome's initial military success arose under a political system different from that of surrounding states, as it was officially a republic starting in 509 B.C.E.

A. From Village to World Empire

      1. Rome started out as a small settlement in the center of Italy, but through military expansion Rome was the master of most of Italy by 264 B.C.E.

      2. Part of this success was due to three bloody wars known as the Punic Wars, against Carthage in North Africa, in which Rome prevailed and came to dominate the western Mediterranean.

B. Society and Politics in the Republic

      1. The essential unit of Roman society was the family, headed by the oldest man, the *pater familias*. The family also included slaves, and clients, who were persons of lower social rant economically attached to the family.

      2. Women had a secondary rule, but over time they gained financial power.

      3. Wealthy families of the hereditary aristocratic class were known as patricians, and held all of the political power in early Rome, and the other commoners were known as plebeians.

      4. The Republic in Rome sought a balance of power between people and magistrates (government officials), but the real power was in the hands of the Senate.

      5. To limit the power of the magistrates, they were restricted to a one-year term, and they placed two men in each office, the most prominent being the consuls. (Exception in time of crisis, when Senate gave absolute power to a single magistrate, the dictator).

      6. As the military relied on plebeian recruits, the plebeians forced the senate to create the office of tribune, to protect plebeians from patrician magistrates.

7. While wealthy businessmen joined the order of equestrians, rich men bought up lands and turned them into *latifundia*, large plantation-like estates.

8. Slavery was prominent in Rome as well (estimated that around 100 B.C.E. two million of the six million people in Italy were slaves). Some were freed, but often led to slave revolts, with the most famous being from 73-71 B.C.E., led by a fugitive slave, Spartacus.

9. Expansion brought changes to Roman life, but did not bring economic equality or political stability, as the mass of the population was landless and had little representation.

C. Failure of the Republic

1. By 100 B.C.E. social tensions and political intrigue pervaded Roman society. Wealthy individuals bought offices and broke rules on how long offices could be held.

2. Armies were more loyal to their commanders than to the state, and the commanders used them to advance their political ambitions, leading to several civil wars.

3. Julius Caesar is an example of these famous men who struggled for power. He allied himself with powerful men, won offices, broadened his political influence, and took sole control of Rome, but before he could restore order he was assassinated.

4. His assassination led to a thirteen-year-long civil war, which allowed Octavian to take sole control of Rome without objection, as long as it meant peach and stability.

5. Octavian created imperial rule in Rome and was given the title of *Augustus,* although he called himself *princeps* ("the first citizen"), and he was a master of diplomacy, who offered the Romans a new and efficient system of government.

III.   Rome: The Empire 27 B.C.E. – 212 C.E.

       1. Starting with Augustus, a succession of powerful Romans ruled an enormous territory successfully and fundamentally changed the histories of all the regions they controlled.

A. Emperors and Armies

       1. The military played a substantial role in Roman imperial politics, and most Roman emperors were active soldiers.

       2. Another way Roman emperors shaped Roman life was by commissioning extensive public works.

       3. Because of the emperor's pivotal role, succession was highly contested; rarely did a natural son succeed his father as emperor, and generals often contested succession.

       4. While the city of Rome lost its direction connection to the emperor, many emperors still focused attention on the city.

       5. Since many Roman residents were poor and unemployed, emperors tried to ward off restlessness with "bread and circus games," and in return, the people awarded the emperor divine status.

       6. The army was the backbone of Roman society, and consisted of legions, infantry units of six thousand men. Military service was long and arduous, with legionaries serving twenty years.

       7. Despite the changes of emperors and their behaviors, the people of the empire enjoyed substantial periods of peace, like the *Pax Romana* (Roman peace) in the second century C.E.

B. The Provincial System and the Diffusion of Roman Culture

       1. The presence of legionaries and Roman bureaucrats in the provinces fundamentally altered local societies; especially in terms of language and culture.

       2. This process of Romanization was not a wholesale adoption of Roman practices, rather local and imperial traditions merged.

       3. The diffusion of Roman culture led to the spread of Roman citizenship, which led to a new sense of unity, but reduced the appeal of the now less exclusive citizenship.

4. Law was another means to unify the empire, and they had such an impact that people based their legal practices on them even after the empire's collapse.

IV. Christianity: From Jewish Sect to Imperial Religion

    1. As Roman culture influenced life throughout the empire, the teachings of Jesus fundamentally changed the religious outlook of many inhabitants of the Roman Empire.

A. Religions in the Roman Empire

    1. Romans readily adopted foreign cults and religions, and in the first century C.E. religions of salvation gained followers throughout the empire.

    2. The process of religious experimentation and exchange produced a Roman tendency towards monotheism.

    3. In Palestine, Judaism had survived, although under several interpretations, and the process of Romanization was contested.

    4. In this context of competing interpretations the teachings of Jesus of Nazareth became popular.

    5. Although rejected by the traditional Jewish hierarchy and executed as a rebel by the Romans, after his execution, a small community of followers preserved his message and identified Jesus with the messiah whom earlier prophets had announced.

    6. They used the Greek term *Christ* for messiah, which led to the word *Christians* for their followers.

B. Christianity's Spread Outside the Jewish Community

    1. The earliest Christians saw themselves as Jews who could only teach other Jews, but Paul of Tarsus advocated an end to that restriction, and around 50 C.E. he began to spread Christianity among non-Jews.

    2. While Christian communities originally existed in harmony with Jewish temple hierarchy, by 90 C.E. the two religions had split.

    3. Early Christians were mostly urban merchants and members of the lower class, drawn to the church for its focus on human equality and support for the poor.

    4. This equality extended to women, but as the Christian church became more institutionalized the role of women decreased.

C. Toward a State Religion 50 – 324 C.E.

    1. Since they refused to honor other Roman gods, Christians grew apart from others in society, and the Romans were not tolerant of them since they seemed to inspire rejection of the Roman community and state.

    2. This mad them easy targets for blame and persecution, which led to martyrdom.

    3. However, in 313 C.E., Emperor Constantine issued the Edict of Milan, which allowed Christians to practice their faith openly, but historians debate whether Constantine was spiritually motivated, or a pragmatist who recognized the growing influence of the religions and tried to harness its support.

    4. By Constantine's day, Christianity had grown to such an extent that the empire turned to Christian institutions and networks to reinforce imperial unity.

D. Institutionalization of the Christian Church

    1. After Constantine, the institutions of the empire and Christian church were increasingly intertwined.

    2. However, as Christianity spread over the wide empire, differences about aspects of the religion emerged, especially those concerning the relationship between Jesus's divine and human natures.

    3. Constantine called a council of bishops at Nicaea in 325 C.E. to determine the official doctrine, and while they rejected Arianism (which claimed that Jesus could not have been divine), disagreements remained over other questions.

    4. Additionally, intellectuals refined the philosophical basis of Christianity, particularly the North African bishop Augustine, who connected Christian thought to Plato's notion of universal ideals.

    5. By helping to merge the Roman and Christian traditions, Augustine did much to help cement the place of Christianity in Roman life, and this led

to ultimate success for the religion, even while the empire collapsed in the west.

V.   Transformation of the Roman Empire 200 – 500 C.E.

      1. In the third century C.E. sever social and economic crises gripped Rome, and after attempts to keep the empire together, a definitive partition took place in 395 C.E.

A. Division Between East and West

      1. The peace and stability of the Pax Romana was shattered when generals devastated the land fighting over the imperial throne.

      2. In 324 C.E. Constantine turned the old city of Byzantium into a majestic new capital, Constantinople.

      3. Constantinople soon became the most important city of the east, and by 395 a single ruler could no longer govern the Roman Empire. The two halves had different histories thereafter.

B. Economic Strains and Social Tensions

      1. To guarantee state income as costs increased, the emperors took steps to limit economic and social mobility.

      2. As the problems of the empire intensified, its inhabitants increasingly say the imperial government as a threat rather than a protector.

      3. Economic power shifted to the landed estates, and many regions became virtually autonomous in the west, whereas in the east the cities were more resilient and peasants retained more of their independence.

C. Collapse in the West and Revitalization in the East

      1. After 200, outside pressures exacerbated the internal problems of the empire; border wars in the east, and invading Germanic tribal groups in the west.

      2. Many German tribes themselves were allowed to settle in imperial lands, because they themselves were under pressure from Central Asian nomadic Huns, led by Attila, who invaded Gaul, then Italy, where the bishop of Rome had to pay him off.

3. Despite these actions, there was much continuity in daily life in the western empire, and since many Germans converted to Christianity, religions practices remained the same and the church increased its influence.

4. Even after 476, when the Germanic king Odoacer forced the last Roman emperor, Romulus Agustulus, to abdicate, causing the western empire to cease to exist, and several Germanic kingdoms to rise in its place.

5. In the east, however, Constantinople's emperors saw themselves as the protectors of the Christian faith and of Roman civilization.

VI. Counterpoint: Rome's Iranian Rivals in the Middle East

1. While the Romans may have easily saw their empire as the strongest power on earth, in reality it was just one of a string of empires across Eurasia.

2. Centered in Iran, two empires in succession withheld the forces of Roman expansion: the Parthians and the Sasanids.

3. In contrast to the Roman style of control, the Iranian empires were conglomerates of kingdoms and provinces who successfully ruled a vast area for over nine centuries.

A. The Parthians 247 B.C.E. – 224 C.E.

1. After Alexander of Macedonia's death in 323 B.C.E., the Persian territories he controlled became the Seleucid Empire. Gradually, sections of the Seleucid state gained independence, including the province of Parthia, around 210 B.C.E.

2. When Rome conquered the remains of the Seleucid Empire, the Parthians became a formidable new opponent.

3. For 250 years wars continued between Rome and the Parthians, and although the Romans made some gains in northern Syria and Mesopotamia, the territories were never truly integrated into the Roman Empire.

4. The Parthian structure of their ruler being a master of vassals from various states gave flexibility and resilience to the empire.

5. Despite numerous wars, the Parthians and Romans maintained important economic connections, with Parthia controlling a large part of the overland routes of the Silk Roads.

B. The Sasanids 224 – 651 C.E.

1. In 224 C.E., Ardashir, the leader of a Parthian vassal kingdom, defeated the last Parthian king and asserted supremacy over the entire empire. He claimed descent from a man named Sasan, thus the Sasanid Empire.

2. The Sasanids inherited their concept of kingship from the Parthians, but added increased centralization of power to it.

3. The Sasanids carried on trade and wars with Rome, as the Parthians had, but the end of the Sasanid dynasty would come from the south, when Muslim armies from Arabia invaded Iran in the seventh century.

4. For almost a thousand years the Parthians and Sasanids successfully ruled Iran, enforcing control through armies that were effective because of cavalry.

C. A Tapestry of Cultures and Religions

1. The Parthians and Sasanids brought together people with diverse cultural, religious, and language backgrounds, and although the kings relied on Zoroastrianism to support their rule, toleration and variety were great.

2. A new religion, founded by Mani, perfectly illustrates the coalescence of various spiritual influences. Manichaeism saw Buddha, Zoroaster, and Jesus as precursors in a long line of prophets and borrowed from all of their teachings.

3. Mani's teachings were based on dualism, and they were so flexible that they could easily merge with existing religions. However, the Christian church hierarchy saw them as heresy, and the original toleration of Manichaeism in Iran also gave way to persecution.

4. Mani himself died in prison sometime between 274-277, but his religion survived until persecutions in the Roman Empire in the fifth century and in the Middle East in the tenth century almost extinguished it.

VII.   Conclusion

        1. Rome created a world in which people from North Africa and Syria to Britain and France shared habits and tastes, and the cohesion of the Roman Empire helps explain why the ideas of a small Jewish sect could spread over an enormous area.

        2. The Roman Empire was a crucial milestone in the history of western Eurasia, and it became the embodiment of the ancient world.

        3. While it seemed to be unique and dominated the entire world to inhabitants at the time, it was really just a part of a system of empires, each constituting a finishing point of developments that had started thousands of years earlier.

VIII.   Chapter Six Special Features

    A. <u>Lives and Livelihoods</u>: Roman Engineers

        1. Roman engineers are famous because they developed techniques to their fullest extent, and left behind the most detailed writings on engineering in the ancient world.

    B. <u>Seeing the Past</u>: The Augustan Cameo Gem

        1. Around 50 C.E., the Augustan Cameo Gem was made in honor of the new idea of rule introduced by Augustus, the first emperor of Rome.

    C. <u>Reading the Past</u>: A Young Woman Laments Her Premature Death

        1. Inscriptions, such as this, help add to the official records and documents to reconstruct the history of Rome.

<u>Chapter Six Overview (Discussion) Questions:</u>

<u>**Major Global Development:**</u> The unification of western Eurasia under the Roman Empire.

1. How are Roman political institutions still important to us today?
2. How did the Romans face the challenge of creating and maintaining an empire?
3. What impact did Rome have on the lives of the people it conquered?
4. How did Christianity's rise benefit from the Roman Empire?
5. What were the limits of Roman imperialism?

Chapter Six Making Connections Questions:

1. How did the political and cultural achievements of Republican Rome compare with those of classical Greece (see Chapter 4)?
2. How did the world empires of the centuries from 500 B.C.E. to 500 C.E. facilitate the spread of new ideas and religions? Compare, for example, the Han (see Chapter 5) and Roman empires.
3. How does the level of cultural integration in the Roman Empire compare with that of the Eurasian empires we studied in earlier chapters?
4. In what sense did Christianity merge earlier traditions of the eastern Mediterranean world?

Counterpoint: The Celtic Peoples of the Atlantic Zone.

Counterpoint Focus Question: What were the differences in organization between the Iranian and Roman empires?

Chapter Six Special Features:

Lives and Livelihoods: Roman Engineers

1. How did Roman engineers serve the needs of the empire?
2. In what ways did they contribute to the Romanization of the empire?
3. How did their organization help preserve techniques?

Seeing the Past: The Augustan Cameo Gem

1. What ideals of rule does the artist express in this piece?
2. How does this representation of Augustus diverge from his official status in society as princeps, "the first citizen"?

Reading the Past: A Young Woman Laments Her Premature Death

1. What would have been expected from the deceased Lysandre had she lived longer?
2. What does this inscription tell us about the role of women in Roman society?
3. What does it tell us about the role of children in Roman society?

Key Terms

client

consul

equestrian

latifundia

legion

magistrate

martyrdom

pater familias

patrician

Pax Romana

plebeian

Romanization

Senate

tribune

Chapter Seven:
Reading the Unwritten Record: Peoples of Africa, the Americas, and the Pacific Islands 3000 B.C.E. – 500 C.E.

Chapter Seven Focus Questions:

1. How have scholars reconstructed the histories of early Africans, and what do their sources reveal about the livelihoods and cultures of these peoples?
2. What kinds of evidence have scholars used to recreate the experience of ancient American peoples, and what do we know about these cultures?
3. What do their material remains tell us about Pacific Islanders' society and culture?
4. To what extent does a society's literacy or nonliteracy affect our study of it?

Chapter Seven Summary:

Challenges arise when looking at the history of societies that did not leave written records. In these instances, researchers must rely on material remains to try to understand the cultures and their beliefs. Without written (or deciphered) records, scholars are still able to develop a decent understanding of life in Sub-Saharan Africa, the Americas, and the Pacific Islands, using archaeological remains and later evidence. Each of these areas share some similarities, and similarities to Eurasian literate societies, but they also vary greatly based on climate, ecology, and the availability of resources. Regardless of the amount of written records, these societies all pave the way for those to come later, and as examined in the Counterpoint of this chapter, it is important not to allow the inequality of access to literacy to distort the picture of the past.

Chapter Seven Annotated Outline:

I.   Backstory

> 1. In shifting to the Americas and the Pacific, the challenge arises to reconstruct the history of societies that did not leave written records.
>
> 2. To explore the lives of such populations, researchers must rely on material remains, and this type of archaeological study is known as prehistory, a discipline that focuses on remains of nonliterate peoples, or with undeciphered writing systems.

II.   Peoples of Sub-Saharan Africa

> 1. Opposed to northern Africa, the study of early African history must be based primarily on material remains.

A. Early Hunters and Herders

    1. Africa has several ecological zones, and while few early gatherers and hunters lived in the tropical rainforests around the equator, savannas— grasslands with scattered trees and shrubs—cover large parts of Africa and provided ample resources.

    2. Around 5000 B.C.E., some in northern Africa shifted from gathering and hunting to herding animals, with some animals (wild cattle) being native to the region, but others (sheep and goats) were probably imported from the Middle East.

B. Bantu Migrations

    1. The linguistic group known as Bantu, after a native term for "people," migrated all over the continent, and the expansion of Bantu languages is related to the spread of agriculture.

    2. Scholars believe that the first Bantu speakers had a single homeland, and from there migrated in successive waves south and east in a long-term process until their descendants inhabited most of sub-Saharan Africa.

    3. Bantu speakers had very diverse forms of social, political, and economic organizations, but all based their economic lives on agriculture.

    4. Around 3000 B.C.E., these agriculturalists started to migrate, and it was probably most often due to population pressure.

    5. Iron deeply influenced Bantu society and agriculture as it is stronger and more abundantly available, and most scholars think it arrived from the Middle East into sub-Saharan Africa.

    6. Matrilineal descent was the cornerstone of Bantu social organization; status and political office were inherited from mothers, and although men cleared the fields, women did virtually all the farming. But decision making within families was usually a male privilege.

    7. With the migrations, social and political institutions changed significantly away from matrilineal descent and inheritance to patrilineal descent and strict gender roles. Especially as cattle became the crucial form of wealth, and authority was derived from that wealth.

8. Bantu beliefs often share an idea of proper human conduct as part of the natural order established by a creator, but that the creator has remained distant ever since.

9. Overall, ancient Africa produced diverse and dynamic communities, connected by a common thread of Bantu culture, society, and technology.

III.   Peoples of the Americas

1. Due to the lack of lasting changes from Europeans, all technological and social developments after people arrived in the ancient Americas were due to internal processes until European contact.

A. The Olmecs 1200 – 400 B.C.E.

1. From 1200 – 400 B.C.E., the region south of the Gulf of Mexico had a flourishing common culture known as the Olmec culture.

2. The Olmecs were one of the few peoples on earth who invented agriculture independently, however their indigenous plants were different.

3. Maize, beans, and squash were important, and they had no large native mammals that could be domesticated for food, so protein can from hunted animals and domesticated turkeys, dogs, and fish.

4. Major sites of San Lorenzo, La Venta, show impressive architecture with pyramids and colossal stone head sculptures.

5. The absences of written evidence makes it difficult to explain the Olmec practices or the purpose of the complexes, but they appear to have been primarily ceremonial in character.

6. It is clear that Olmec society was hierarchical, but the source of the elite's authority is debated. Some suggest that Olmec leaders derived command from their role as shamans—individuals who have the ability to communicate with nonhuman powers.

7. Olmec culture had disappeared by 400 B.C.E., for reasons that are unclear, but other cultures started to develop.

B. The Early Maya 400 B.C.E. – 250 C.E.

1. The Maya culture is one of the best-documented Mesoamerican cultures in the archaeological record.

2. Beginning around 800 B.C.E. the early Maya developed a number of complexes in different areas.

3. Early Mayan sites contain a few glyphs (symbolic characters used to record a word or syllable in writing) that connect to later Mayan script, but much of the interpretation of the early inscriptions remains uncertain.

4. All of the Mayan evidence indicates that a political and social elite help power over the mass of the population, and the leaders commissioned representations showing them participating in rituals (often human sacrifice) which probably gave them a special connection to the gods.

C. Andean Peoples 900 B.C.E. – 600 C.E.

1. Thanks to abundant sea life, early Andean coastal residents did not need to practice agriculture.

2. However, at irregular intervals, El Niño appears, bringing warm water from the north to chase away marine life, while rainstorms sweep across and devastate the countryside.

3. To offset these uncertainties, the peoples of the Andes started to farm on the mountain slopes, and further up the mountains they herded alpacas and llamas.

4. As they adapted to the local conditions and environmental change, unique communities evolved, with a large array of intricate cultural expressions.

5. Around 900 B.C.E., the cultural diversity of the Andes gave way to relative uniformity when the Chavín culture came to dominate.

6. Ceramics of Chavín show remarkable skill, and animals from different ecological zones indicate that they traveled widely.

7. The Chavín culture inspired peoples over a wide stretch of the Andean region, especially with textile production, and the similar artistic motifs in the area suggest the region shared a common belief system that accorded great significance to animals and the forces of nature.

8. After a period of disintegration, a new set of states arose, but the basis for control differed dramatically. One such state was the Moche, flourishing from around 200 – 600 C.E.

9. The Moche state was highly militaristic and hierarchical, and the economy was based on irrigation agriculture. With increase resources, more people could live in cities, where huge ceremonial complexes were built.

10. Human sacrifice was central to ceremony, and in art, of the Moche, and the goal of many wars was probably not to kill enemies, but to capture them and bring them home for these sacrifices.

11. The Moche state started to decline in the sixth century, probably due to natural disasters, and by 800 other states would rise to replace it.

D. Gatherer-Hunters of North America 800 B.C.E. – 400 C.E.

1. The North American continent contains many varied natural environments, and the earliest (relatively few) inhabitants survived by hunting and gathering.

2. Hunters in the Great Plains killed large bison herds, while the Mississippi Valley had great agricultural potential.

3. The people of these communities joined forces to construct large earthworks, most notably the Hopewell culture in modern Ohio.

4. In ancient times, various regions in the Americas developed cultures of different levels of complexity, all without an extensive written tradition.

IV. Peoples of the Pacific Islands

1. The Pacific Ocean is dotted with a myriad of small island or atolls (rings of coral), and although natural resources are limited, humans inhabit some fifteen hundred of the twenty-five thousand islands.

2. Again, these people did not create scripts, but archaeology shows that people in this part of the world and the initiative and courage to sail enormous distances, and they brought their agricultural lifestyle with them.

A. Agricultural Livelihoods

1. While early inhabitants of the Pacific Island derived much of their food from the sea, they also cultivated plants and herded animals. But the islanders' main crops (coconut, taro, yam, banana, and breadfruit) were not native.

2. Domesticated animals were few, but they were found on all inhabited islands.

3. Scholars believe that much of the colonization of new islands was deliberate, and their migration required sailing.

B. Peopling the Islands

1. The peoples of the Pacific Islands speak languages that belong to the Austronesian family (which includes indigenous peoples of Taiwan and Madagascar).

2. Evidence and analysis indicates they migrated in several waves, were farmers, and know how to make pottery but did not use metals.

3. Around 3000 B.C.E. this homogenous population started to break up, improved canoes (probably by adding sails and outriggers), and these new technologies enabled them to spread rapidly and widely.

4. From 1400 – 200 B.C.E., those living in Melanesia used materials goods identified as belonging to the Lapita culture.

5. Lapita cultural aspects spread eastward from Melanesia into Polynesia by 1000 B.C.E., and the quality of their pottery declined until some stopped producing pottery altogether (sometimes because the atolls lacked the clay needed), opting instead for baking foods in underground ovens, and using readily available coconut shells for drinking and storage.

6. The people of the Lapita culture inhabited small villages, grew tropical plants, kept dogs, pigs, and chickens, and were mostly self-sufficient with trade in obsidian.

V. Counterpoint: The Voiced and Voiceless in Ancient Literate Societies

1. The advent of writing in the various cultures of the world is an important turning point, because it opens new pathways to approach the peoples of the past.

          2. However, we should not overestimate the impact of writing, as in most ancient societies literacy remained rare, and the inequality of access to literacy can distort the picture of the past.

A. Uses of the Written Record

          1. The earliest known written records vary considerably in their nature and purpose, from Babylonian exchange of goods, to Egyptian commemoration of deeds of kings, to Chinese oracle bones.

          2. However, it is likely that much of the earliest writing appeared on materials that have since disintegrated, and are thus lost from the historical record.

          3. And despite the differences in purpose, many scholars believe that economic needs inspired the desire to keep records everywhere.

B. The Voiceless Many

          1. To learn how to read and write required training, and whether a person was included in or excluded from literate life depended mostly on economic factors.

          2. While men, for the most part did more of the writing, because males alone usually received an education, in all early literate societies some women did write, but their writings constitute only a small portion of the historical materials.

          3. Examples of women figures in early world literature are the first known author in history, a Babylonian princess, Enheduanna; Ban Zhao in China; and the Greek poet Sappho.

          4. Outside the urban centers, very few, if any, were literate, and their lives, thus, are not often revealed to history. These exclusions limit modern vies of the peoples of the past.

VI. Conclusion

          1. While limited written records (or deciphered scripts) limits what is known about many of the world's inhabitants, there is still much that is known.

2. A crucial distinction in the ability to study peoples of the past is whether or not they wrote, but archaeological remains show how much they could accomplish, even in areas where there was no writing.

3. People in Europe, the Middle East, and South and East Asia still rely on the creations of their ancestors, but so too do people whose ancestors did not write.

VII.   Chapter Seven Special Features

A. <u>Lives and Livelihoods</u>: Potters of Antiquity

1. Almost all people in agricultural societies produced pottery, which is crucially important to the understanding of ancient societies because of the enormous variety in shape and decoration.

B. <u>Reading the Past</u>: The La Mojarra Stele

1. A Mesoamerican stele depicting issues of sacrifice and war, which parallel later Mayan inscriptions.

C. <u>Seeing the Past</u>: Early Mayan Frescoes

1. A 2001 archaeological find reveals artistic skills that scholars previously thought were not achieved until some for hundred years later.

<u>Chapter Seven Overview (Discussion) Questions:</u>

<u>**Major Global Development:**</u> The evolution of ancient cultures without writing and their fundamental role in world history.

1. How does the presence or absence of writing influence how we study ancient cultures?
2. Why did the ancient cultures of Africa, the Americas, and the Pacific often show similar developments in spite of their isolation from one another?
3. How is the spread of peoples, languages, and technologies interrelated, and in what ways can we study these processes?

<u>Chapter Seven Making Connections Questions:</u>

1. Consider the agricultural techniques and resources of the inhabitants of Africa, the Americas, and the Pacific. What do the similarities and differences reveal about the development of their cultures?
2. Why did Eurasian societies develop the features we associate with civilization before their counterparts elsewhere in the world?

3. What are the similarities and differences between the major cities of Eurasia and the ceremonial centers of the Americas?

Counterpoint: The Voiced and Voiceless in Ancient Literate Societies.

Counterpoint Focus Question: To what extent does a society's literacy or nonliteracy affect our study of it?

Chapter Seven Special Features:

Lives and Livelihoods: Potters of Antiquity

1. In what ways is pottery useful to the scholar?
2. How can pottery reveal the social conditions of an ancient society?

Reading the Past: The La Mojarra Stele

1. In the absence of knowledge of the language, by what means have scholars sought to interpret the La Mojarra inscription?
2. What enables scholars to relate the inscription to the Olmecs?

Seeing the Past: Early Maya Frescoes

1. How does later Maya evidence help elucidate the meaning of the San Bartolo frescoes?
2. What do the murals reveal about Maya ideas on the creation of the universe?

Key Terms

atoll

Bantu

cloister

El Niño

glyph

prehistory

savanna

shaman

PART 2

The Formation of Regional Societies 500—1450 C.E.

ALTHOUGH NO SINGLE LABEL adequately reflects the history of the world in the period 500—1450, its most distinctive feature was the formation of regional societies based on common forms of livelihoods, cultural values, and social and political institutions. The new age in world history that began in around 500 C.E. marked a decisive break from the "classical" era of antiquity. The passing of classical civilizations in the Mediterranean, China, and India shared a number of causes, but the most notable were invasions by nomads from the Central Asian steppes. Beset by internal unrest and foreign pressures, the empires of Rome, Han China, and Gupta India crumbled. As these once-mighty empires fragmented into a multitude of competing states, cultural revolutions followed. Confidence in the values and institutions of the classical era was shattered, opening the way for fresh ideas. Christianity, Buddhism, Hinduism, and the new creed of Islam spread far beyond their original circles of believers. By 1450 these four religious traditions had supplanted or transformed local religions in virtually all of Eurasia and much of Africa.

The spread of foreign religions and the lifestyles and livelihoods they promoted produced distinctive regional societies. By 1000, Europe had taken shape as a coherent society and culture even as it came to be divided between the Roman and Byzantine Christian churches. The shared cultural values of modern East Asia—rooted in the literary and philosophical traditions of China but also assuming distinctive nation forms—also emerged during the first millennium C.E. During this era, too, Indian civilization expanded into Southeast Asia and acquired a new unity expressed through the common language of Sanskrit. The rapid expansion of Islam across Asia, Africa, and even parts of Europe demonstrated the power of a shared religious identity to transcend political and cultural boundaries. But the pan-Islamic empire, which reached its height in the eighth century, proved unsustainable. After the authority of the Abbasid caliphs ebbed in the ninth century, the Islamic world split into distinctive regional societies in the Middle East, North Africa, Central and South Asia, and Southeast Asia.

We also see the formation of regional societies in other parts of the world. Migrations, the development of states, and commercial exchanges with the Islamic world transformed African societies and brought them into more consistent contact with one another. The concentration of political power in the hands of the ruling elites in Mesoamerica and the Andean region led to the founding of mighty city-states. Even in North America and the Pacific Ocean—worlds without states—migration and economic exchange fostered common social practices and livelihoods.

Nomad invasions and political disintegration disrupted economic life in the old imperial heartlands, but long-distance trade flourished as never before. The consolidation of nomad empires and merchant networks stretching across Central Asia culminated in the heyday of the overland "Silk Road" linking china to the Mediterranean world. The Indian Ocean, too, emerged as a crossroads of trade and cultural diffusion. After 1000, most of Eurasia and Africa enjoyed several centuries of steady economic improvement. Rising agricultural productivity fed population expansion, and cities and urban culture thrived with the growth of trade and industry.

Economic prosperity and urban vitality also stimulated intellectual change. Much of the new wealth was channeled into the building of religious monuments and institutions. New institutions of learning and scholarship—such as Christian Europe's universities, the madrasas of

the Islamic world, and civil service examinations and government schooling in China—spawned both conformity and dissent.

Cross-cultural interaction also brought conflict, war, and schism. Tensions between Christians and Muslims erupted into the violent clashes known as the Crusades beginning in the late eleventh century. The boundaries between Christendom and the House of Islam shifted over time, but the rift between the two faiths grew ever wider. The rise of steppe empires—above all, the explosive expansion of the Mongol empires—likewise transformed the political and cultural landscape of Asia. Historians today recognize the ways in which the Mongol conquests facilitated the movement of people, goods, and ideas across Eurasia. But contemporaries could see no farther than the ruin sowed by the Mongols wherever they went, toppling cities and laying waste to once-fertile farmlands.

After 1300 the momentum of world history changed. Economic growth slowed, strained by the pressure of rising populations on productive resources and the effects of a cooling climate, and then it stopped altogether. In the late 1340s the Black Death pandemic devastated the central Islamic lands and Europe. It would take centuries before the population sin these parts of the world returned to their pre-1340 levels.

By 1400, however, other signs of recovery were evident. Powerful national states emerged in Europe and China, restoring some measure of stability. Strong Islamic States held sway in Egypt, Anatolia (modern Turkey), Iran, and India. The European Renaissance—the intense outburst of intellectual and artistic creativity envisioned as a "rebirth" of the classical civilization of Greece and Rome—flickered to life, sparked by the economic vigor of the Italian city-states. Similarly, Neo-Confucianism—a "renaissance of China's classical learning—whetted the intellectual and cultural aspirations of educated elites throughout East Asia. Maritime Asia, spared the ravages of the Black Death, continued to flourish while Eurasia's major land-based economies struggled to regain their earlier prosperity.

In 1453 Muslim Ottoman armies seized Constantinople and deposed the Byzantine Christian emperor, cutting the last thread of connection to the ancient world. The fall of Constantinople symbolized the end of the era discussed in Part 2. Denied direct access to the rich trade with Asia, European monarchs and merchants began to shift their attention to the Atlantic world. Yet just as Columbus's discovery of the "new World" (in fact, a very ancient one) came as a surprise, the idea of a new world order centered on Europe—the modern world order—was still unimaginable.

Chapter Eight:
The Worlds of Christianity and Islam 400 – 1000 C.E.

Chapter Eight Focus Questions:

1. In what ways did Christianity develop and spread following its institutionalization in the Roman Empire?
2. What major changes swept the lands of the former Roman Empire in the four centuries following the fall of imperial Rome?
3. In what ways did Islam instill a sense of common identity among its believers?

4. How did the tensions between the ulama and the Abbasid caliphs undermine a unified Islamic empire?
5. How did the Vikings' society and culture contrast with those of the settled societies of Europe?

Chapter Eight Summary:

While both Christianity and Islam claimed to be universal religions, and both expanded their influence and control greatly, they were also both beset by tensions. From the expansion of Christianity after the fall of Rome, multiple Christianities emerged, helping to connect, but also define and delineate, the Byzantine Empire, the Christian worlds of Africa and Asia, and the western part of the former Roman Empire. Competing with this growth and development in Christianity, Islam emerged on the Arabian peninsula, and within a short period of time, started to expand and challenge all areas of Christianity. While both religions were used as a connection, they both suffered divisions and splits that prevented either from being as universal as they would have liked. While they did have success in reaching new frontiers, as illustrated by Christianity in the Counterpoint of this chapter, eventually bringing the Norse Viking rulers under the Christian church's authority and ending the Viking menace, both Christianity and Islam eventually fractured into competing religions traditions, and a multitude of states.

Chapter Eight Annotated Outline:

I.   Backstory

1. Christianity survived in the two halves of the former Roman Empire, regardless of the political success each had.

2. However, Christianity in the Latin west and the Greek east took increasingly divergent paths.

3. The rise of Islam, with astonishing speed and success, in the seventh century would transform political, religious, and economic life from the Mediterranean to Persia.

4. Both Christianity and Islam claimed to be universal religions, both offered a vision of common brotherhood, and both were also beset by tensions between sacred and secular authority.

II.   Multiple Christianities 400 – 850

1. In the century following Constantine's conversion, Christian leaders were confident that their faith would displace classical religions, but the rapid spread also splintered the Christian movement.

A. The Christian Church in Byzantium

1. In the eastern Mediterranean, the state treated the Christian church and clergy as a branch of imperial administration.
2. The urban elite of Constantinople adopted the new religion, but often continued to uphold old forms of Greek religion; their vision of Christianity reflected a strong influence of Greek culture.
3. In other places, such as Syria and Egypt, rural inhabitants embraced a more austere form of Christian piety.
4. The divisions within eastern Christianity wen beyond differences in style and presentation to disagreements over basic Christian beliefs, including the divinity of Jesus.
5. Nestorius, elected patriarch of Constantinople in 428, renewed this controversy by proclaiming that Jesus had two natures; one human and one divine.
6. There were also pressures for Christian unity, including Justinian I, who used the powers of the imperial state to impose religious unity, refusing to tolerate heretics and nonbelievers.
7. Justinian believed himself to have been divinely ordained to restore order to the Roman world, and used Christianity as a means of promoting political unity.

B. Christianity in Asia and Africa
1. Justinian's often strong-arm tactics widened the fractions within the church, and the Nestorian heresy became entrenched in the easternmost provinces.
2. The Nestorian church enjoyed a privileged position at the Sasanid capital, and Nestorian missionaries traveled eastward, using the Silk Road to carry the faith as far as China.
3. Christianity also gained a foothold in Ethiopia, where trade also played a key role, centered in the trading town of Axum.
4. In Axum, commercial wealth led to the creation of a powerful monarchy, and during the early forth century, the rulers of Axum officially recognized Christianity as their state religion.

5. While the Islamic conquests in the seventh century disrupted the trade on which Axum depended, later, in the twelfth and thirteenth centuries, new royal dynasties arose and became great patrons of Christianity.

6. Ethiopia endured as a Christian stronghold down to modern times, but since it was isolated from the larger Christian world, the Ethiopian church developed its own distinctive Christian traditions.

C. Christian Communities in Western Europe

1. While Christian movements in Asia and Africa strove to maintain their independence from Constantinople, Christian faithful in the west faced different challenges.

2. Amid warfare and violence in the west, the bishops of Rome proclaimed their supreme authority in doctrinal matters as popes.

3. But Christian communities in Gaul and Spain turned to provincial notables for leadership and protection. They elected these local men of wealth and family distinction as bishops, and these aristocrats took frim control of both secular and religious affairs.

4. Pope Gregory I typified the distinctive style of leadership in the western Christian church, and upon his election as pope he strove to make the papacy the centerpiece of the church administration.

5. By the eighth century, social life in the western European countryside revolved around the village church, but Latin Christendom was far from united.

6. Distinctive churches and cultures had emerged throughout Europe, but the rise of the Carolingian dynasty would bring these regional Christendoms into a single European form.

III. Social and Political Renewal in the Post-Roman World 400 – 850

1. The Byzantine emperors in the east and the Germanic chieftains in the western European provinces shared a common heritage rooted in the Roman imperial past and Christian religion.

2. Although Byzantium regained its political and cultural vigor in the ninth century after years of protracted wars, and advances from the Muslim

Arab armies, their fellow Christian Frankish empire of the Carolingian dynasty proved to be more a rival than an ally.

A. Crisis and Survival of the Byzantine Empire

1. Justinian's conquests in Italy and North Africa had once again joined Constantinople and Rome, but it was short lived; by 700 the Byzantine Empire was a shrunken vestige of Justinian's realm.

2. Accompanying Byzantium's decline was worsening relations with Rome, including a council of bishops at Constantinople in 692 that affirmed the independence of the patriarch of Constantinople and widened the religious schism.

3. Debate raged in Byzantium over the proper conduct of life and religion, including the veneration of icons, which led to iconoclasm.

4. Iconoclasm was the "breaking of images," which struck a chord among many Byzantines who saw the empire in moral decline and sought to match Muslim religious fervor by resorting Old Testament values.

5. On the other side, however, were those who defended the use of explicitly Christian images as an essential component of the liturgy. These proponents prevailed, hence Byzantine Christianity became known as the Orthodox Church.

6. By the second half of the ninth century the Muslim threat abated, and the Byzantine Empire enjoyed a rebirth.

B. The Germanic Successor States in Western Europe

1. Many Germanic chieftains had served as mercenaries, and there were at least partially Romanized before they conquered Rome.

2. They had a similar pattern of livelihood, including growing barley, and raising cattle, which helped determine wealth and prestige.

3. Valor and success in warfare also conferred prestige, and contact with the Roman world magnified the roles of charismatic military leaders.

4. The Goths arrived as refugees, driven westward by invasion of the Huns, leading to the Visigoths (Western Goths) capturing and plundering Rome

and being the first Germanic people to complete the transition from confederation to kingdom.

5. The Ostrogoths (Eastern Goths) emerged later, and allied with Constantinople, leading to the Byzantine emperor sending the gothic leader Theodoric to take Rome; which he did, but refused to relinquish control back to Constantinople.

6. The Franks, who gained power through loyal military service to Rome, allied with Christian bishops when the Roman state collapsed.

7. Under Clovis, the Franks consolidated their control, and over time added territory. Although Muslim conquests in Spain led to a power crisis, Frankish warlord Charles Martel's decisive victory over the Muslims at Tours in 732 made him the undisputed leader of the Franks.

8. Frankish power reached its height under Martel's grandson, Charlemagne, who added substantial territories, shared power with local rulers, and created new ethnic identities among his subjects.

9. Charlemagne also made protection of the pope and the Roman church an important part of his rule, leading to Christmas Day, 800, when Pope Leo III crowned Charlemagne "Augustus"; emperor of the Romans.

C. Economic Contraction and Renewal in Christendom

1. Although the Franks patronized the Christian church, the urban culture of the Roman world withered.

2. Throughout the Carolingian realm, the manor was widely adopted as the preferred institution, subjecting the rural population to increasingly servile status as serfs.

3. Towns and commerce in Europe declined, and the international trading system centered on Constantinople contracted.

4. A combination of a plague in 541-542 and Sasanid and Muslim conquests deprived the empire of its richest domains and greatly reduced economic productivity.

5. This all led to a downturn in the Byzantine economy too, but the Byzantine economy displayed far more vigor than the Germanic kingdoms.

6. The Byzantine economy recovered, starting around 800, and helped promote commerce across the Mediterranean, but the European heartland would not have significant economic growth until the late tenth century.

D. Origins of the Slavs and the Founding of Rus

1. The Slavs, a new peoples on the borders of the Byzantine Empire, were originally classified as pagan savages and mortal enemies of Christendom by the Byzantines.

2. However, Byzantine interactions with Slavic populations led to an identifiable Slavic culture with its own written languages and to the assimilation of the Slavs into a larger Christian civilization.

3. Most Slavs lived in small farming settlements, and in the ninth and tenth centuries the Slavic peoples were strongly influenced by Byzantine and Frankish ideas of government, law, and religion (which led to the Slavic adoption of Christianity—Orthodox Christianity for the southern and eastern Slavs, Latin Christianity among the western Slavs).

4. A Rus confederation of Viking settlements emerged in the mid-800s, and pushed southward toward the Black Sea, lured by the riches of the Mediterranean world.

5. By the late tenth century, Kievan Rus had emerged as the dominant power in the Black Sea region, and Prince Vladimir consolidated Rus into a more unified state, and adopted Byzantium Christianity.

6. While Christianity was seeing both a growth and splintering, the sudden emergence of Islam in the seventh century transformed the religious landscape of the Mediterranean world.

IV. The Rise and Spread of Islam 610 – 750

1. In the early seventh century, Muhammad founded a new religion rooted in the Judaic and Christian traditions that he envisioned as a community of believers in a tight-knit movement dedicated to propagating the true faith.

        2. Although tensions arose, the powerful inspiration of Muhammad's teachings and Islam's radical egalitarian ideals sustained a sense of community that transcended political and ethnic boundaries.

A. The Prophet Muhammad and the Faith of Islam

        1. Muhammad's call for a renewal of religious faith must be seen in the context of social and religious life in the Arabian peninsula.

        2. Bedouins used the domestication of the camel to allowed gatherings at oases for exchange that occasionally turned into thriving commercial towns, like Mecca.

        3. The Bedouin tribes regularly came to Mecca to pay homage at the Ka'aba which housed the icons of numerous gods, thus Mecca served as a sanctuary where different tribes could worship their gods in peace.

        4. Yet clam solidarity remained paramount, and the gap between rich and poor widened, and it was here, around 570, that Muhammad was born.

        5. Muhammad belonged to a once-prominent clam, and worked as a caravaner for a woman named Khadija, whom he married, but moral doubts and growing contempt for the arrogance and greed of his fellow Meccans troubled him.

        6. Beginning around 610 he experienced visions of a single, true God, who imposed an uncompromising moral law upon all people.

        7. Initially he communicated his visions only to a small group of confidants, but a revelation instructed him to preach publicly, where his teaching won favor among the lower classes, and the poor and propertyless, while making him a pariah among the powerful clans.

        8. Persecution forced him and his followers to seek sanctuary in Medina in a move known as the *hijra* (migration), which subsequently marked the beginning of the Muslim calendar.

        9. In Medina, his reputation for holiness and fairness elevated him to a position of leadership, and he vowed that his own creed of Islam would supersede both Judaism and Christianity.

10. After getting rid of Medina's Jewish citizens, he and his followers warred against Mecca in the first instance of a *jihad* of the sword—a holy war fought against those who persecute believers.

11. Muhammad got control of the city, and established the Ka'aba as the holiest shrine of Islam, and most Bedouin tribes capitulated to Muhammad.

12. However, before he could expand his control, in 632 he fell ill and died. His revelations were written down in Arabic in the Qur'an, which elaborates the "five pillars of faith" for Islam.

13. In the absence of a formal priesthood, the *ulama*—scholars and teachers steeped in the study of the Qur'an—acted as the custodians and interpreters of divine teachings.

B. The Islamic Empire of the Umayyad Caliphs 661 – 750

1. Muhammad's stature as the Prophet made him unique, and after his death the *umma* (community) had to choose not only his successor, but also in what capacity his successor would rule.

2. Eventually a compromise was reached that recognized his father-in-law, Abu Bakr, as caliph, or deputy who would inherit Muhammad's position as leader of the umma, but not his role as prophet.

3. Abu Bakr led the community in wars of conquest to expand the territory he controlled, and Abu Bakr and his immediate successors as caliphs ruled by virtue of their close personal relationships to Muhammad.

4. However, the third caliph, Uthman, of the Meccan Umayya clan, sought to resolve the succession problem by creating a family dynasty. But this caused a civil war, and he was assassinated, leading to Ali, Muhammad's cousin and son-in-law, being elected at the fourth caliph.

5. Ali failed to unite the warring tribes though, and he too was assassinated. This led to Mu'awiya, a cousin of Uthman, to succeed in establishing a hereditary dynasty of Umayyad caliphs.

6. Although Mu'awiya cemented dynastic control and build up a government in his new capital of Damascus, the divisions still existed.

7. A factions of Muslims remained, who became known as the Shi'a, who contended that the only rightful successor to the caliphate were Ali and his descendants. They emphasized the role of the caliph as an infallible authority in religious doctrine.

8. Supporters of the Umayyad caliphs, known as the Sunni, instead regarded the caliph primarily as a secular ruler.

9. When Abd al-Malik assumed the office of caliph in 685, the Muslim world was in disarray, but he succeeded in quelling uprisings and created a powerful monarchy supported by a centralized civilian bureaucracy.

10. At first, the Arabs ruled as an elite military class, and made little effort to convert non-Arab subjects. "Peoples of the Book" (collectively known as *dhimmi*) were permitted to practice their own religion, but had to pay a special tax (*jizya*) in return for the state's protection.

11. This segregation of Arabs from conquered peoples could not be sustained, and later Umayyad caliphs began to promote Islam as a unifying force.

V. From Unified Caliphate to Islamic Commonwealth 750 – 1000

A. Rise of the Abbasid Caliphs

1. In 750, the Abbasids seized the caliphate in their own name, and based their legitimacy on their vow to restore the caliphacy to the imams descended from Muhammad.

2. The Abbasids proclaimed the universal equality of all Muslims, and stripped the Arabs of their military and economic privileges.

3. Abbasid caliph al-Mansur built a new capital of Baghdad, which soon mushroomed into a giant complex of palaces, government offices, military camps, and commercial and industrial quarters.

4. Abbasid policies favored conversion to Islam, which isolated Christians and Jews, turning them into ethnic minorities, but Jews and Nestorian Christians enjoyed better opportunities in the Muslim world than under Byzantine rule.

5. Abbasid rulers cultivated a cosmopolitan court life that blended Persian culture and Islamic faith, which included patronage of scholars, physicians, and poets.

6. Baghdad society also included a significant number of slaves, but according to Islamic law, Muslims could not enslave fellow Muslims, thus slaves were mostly from Central Asia, Slavic lands, and Africa.

7. The rise of the Abbasids drew the Islamic world farther from its roots in Arabia, and while Mecca and Medina remained the holy cities, religious leadership, like political and economic power, shifted to Baghdad and other commercial centers.

B. Rise of the Religious Scholars

1. While the power of the caliphs rested on their wealth, their legitimacy derived from their role as defenders of Islamic orthodoxy.

2. In addition to the Qur'an, religious teachers complied records of the deeds and words of Muhammad, known as the *hadith*, as guides to proper fulfillment of divine commandments. Thus the caliphs were to defend Islamic orthodoxy, but they lacked the power to define that orthodoxy.

3. In response, the caliphs sought to ensure orthodoxy by creating formal legal codes (*shari'a*) and law courts that combined religious and civil authority. However, this threatened to splinter the unity of Islamic teachings.

4. Faced with this fracturing, the ulama largely reconciled themselves to the caliphs' authority, but relations between the two continued to suffer.

5. These relations sank to their lowest point during the reign of al-Mamum, who launched a harsh campaign to force the ulama to acknowledge the caliph's authority in theological matters. But the ulama had the support of the allegiance of ordinary citizens, which the caliph could not usurp.

C. Collapse of the Unified Caliphate

1. Unable to command the loyalty of its subjects, the Abbasid regime grew weaker and ultimately collapsed, which led to rulers in Spain and North Africa to claim the mantle of caliph for themselves.

2. In the early years of the Abbasid caliphate, a survivor of the Umayyad clan, Abd al-Rahman, assembled a force and seized power in Muslim Spain.

3. Being too far removed to threaten the Abbasids, the Umayyad regime in Spain coexisted with the Baghdad caliphate, and when Abbasid authority ebbed, the Umayyad ruler Abd al-Rahman III declared himself the rightful caliph.

4. Another claim came from an Ismaili leader in Algeria, founding what came to be known as the Fatimid dynasty (in homage to Muhammad's daughter, Fatima).

5. The Fatimids captured Egypt in 969, and made Cairo the capital of their caliphate.

6. By the middle of the tenth century the unified caliphate had disintegrated into regional dynasties, but the collapse of political unity did not cause a decline of Islamic social and cultural institutions.

VI. Counterpoint: The Norse Vikings: The New Barbarians

1. The Norse Vikings originally operated as independent bands of pirates, but ultimately, they were transformed by their interactions with the settled peoples whose goods they coveted.

A. The Viking Raids 790 – 1020 Norse Emigration and Colonization

1. By 799 the Viking were launching raids along the coast of France, but they were not motivated by hatred of Christianity, rather they wanted money, goods, and slaves.

2. The Vikings originated from the harsh and unpromising environments of Scandinavian lands ringing the Baltic and North Seas, so it is not surprising that many turned to military raids to acquire what they could not produce.

3. Warfare had a long history in this region, and the focus was on improving seaborne raids, thus Norse shipbuilders developed larger and more seaworthy longboats.

        4. Amid the conflicts and rivalries, few families could uphold their claim to royal authority for long, and the king's role was not to accumulate wealth, but to distribute it.

        5. In addition, Vikings were indifferent town builders, and the Norse kings did not levy taxes in coin or grain, rather they hosted feasts to renew friendships and allay rivalries.

    B. Norse Emigration and Colonization

        1. In the ninth century, the Norse chieftains began to conduct expedition aimed at conquest and colonization. By about 1000 the Danes had extended their control to parts of Norway, Sweden, and under King Cnut, all of England.

        2. Legends relate that Iceland was colonized during 870-930, but by 1000 human settlement upset the island's fragile ecology, and the settlers were desperately short of fuel and timber.

        3. Around 980 Icelanders made landfall on Greenland, but found lit less well endowed, and subsequent foraging expeditions took them to Newfoundland, but again, settlements were short-lived.

        4. Prolonged contact with Latin Christendom eventually eroded the Viking way of life, and from about 1000 on, kings submitted to baptism and the Christian church's authority.

VII. Conclusion

        1. By the year 1000 classical civilizations of western Eurasia had been reshaped by Christianity and Islam.

        2. From its inception, Islam became a political force as well as a religious movement, and both Christendom and the Islamic empires fractured into competing religious traditions and a multitude of states.

        3. Cultural, economic, and political interactions with the Byzantine Empire brought most Slavic peoples into the Christian fold, and the arrival of Christianity in the Norse lands brought an end to the Viking menace.

VIII. Chapter Eight Special Features

    A. <u>Seeing the Past</u>: Mary as Mother of God

1. There is little scriptural authority for the central place that Mary, mother of Jesus, eventually came to occupy in Christian beliefs and rituals, but early Christian writers singled Mary out as a role model for women.

B. Lives and Livelihoods: Constantinople's Silk Producers

1. During the height of the Roman Empire, when sild was said to be worth its weight in gold, Romans depended on imports of silk from China, but the Byzantine Empire, under Justinian I, learned the secrets and silk manufacture became a pillar of the Byzantine economy.

C. Reading the Past: Women and Property in Islam

1. While laws in Latin Christendom gave women or right to inherit property, and the Jewish legal tradition allowed only limited inheritance rights to women, Islamic law explicitly granted women certain property rights and control over their own earnings.

Chapter Eight Overview (Discussion) Questions:

Major Global Development: The spread of Christianity and Islam and the profound impact of these world religions.

1. How and why did the development of the Christian church differ in the Byzantine Empire and Latin Christendom?
2. In what ways did the rise of Christianity and Islam challenge the power of the state?
3. Conversely, in what ways did the spread of these faiths reinforce state power?
4. Why did Christianity and Islam achieve their initial success in towns and cities rather than in the countryside?

Chapter Eight Making Connections Questions:

1. How did the political institutions and ideology of the Islamic empire of the Umayyad and Abbasid caliphates differ from those of the Roman Empire (see Chapter 6)?
2. In what ways did the spiritual authority of the Islamic ulama differ from that exercised by the Christian popes and bishops?
3. How does the Islamic conception of the community of the faithful compare with Jewish and Christian ideas of community?
4. What were the causes and effects of the Viking raids and invasions in Europe in the eighth through tenth centuries, and how did these compare with the early invasions of the Roman Empire by the Germanic peoples (see Chapter 6)?

Counterpoint: The Norse Vikings: The New Barbarians.

Counterpoint Focus Question: How did the Vikings' society and culture contrast with those of the settled societies of Europe?

Chapter Eight Special Features:

Seeing the Past: Mary as Mother of God

1. How do the mosaic from Hagia Sophia and the icon shown here differ in their depiction of Mary as a maternal figure? What do these contrasts tell us about the differences between public and private devotion to Mary?
2. How does the Byzantine conception of imperial authority expressed in the mosaic from the Hagia Sophia compare with the Roman conception as evidenced in the image of Augustus on page 000?

Lives and Livelihoods: Constantinople's Silk Producers

1. Did the Byzantine government's measures to regulate the silk industry stimulate or discourage competition among producers?
2. How did the organization of the Byzantine silk industry serve to promote the interests of artisans, merchants, and the government?

Reading the Past: Women and Property in Islam

1. Did Islamic law strengthen or weaken women's economic dependence on men?
2. Did Islamic laws on divorce and women's property correspond more closely to Jewish or to Christian precedents?

Key Terms

caliph

dar-al-Islam

dhimmi

hijra

iconoclasm

imam

jihad

manor

Qur'an

schism

serf

Shi'a

Sunni

ulama

Chapter Nine:
Religion and Cross-Cultural Exchange in Asia 400 – 1000 C.E.

Chapter Nine Focus Questions:

1. What strategies did nomadic steppe chieftains and the rulers of agrarian societies apply in their dealings with each other?
2. How did the spread of Buddhism transform the politics and societies of East Asia?
3. Why did the religious practices of Hinduism gain a broader following in Indian society than the ancient Vedic religion and its chief rival, Buddhism?
4. What aspects of Indian religions had the greatest influence on the societies and cultures of Southeast Asia?
5. How did the social and economic institutions of the Sogdian merchant network differ from those of the nomadic confederations and the agrarian empires?

Chapter Nine Summary:

In both China and India, interactions with and pressures from outsiders caused political turmoil and fragmentation, but it did not lead to isolation. The spread of Buddhism and Hinduism from India paved the way for distinctive regional cultures across Asia. While Political and social crises prompted serious questions in countries of traditional beliefs and values, leaders of newly emerging states looked toward China and India as models of political institutions and cultural values. From the nomadic peoples of the steppe, conquering and creating settled societies of their own, to the resurgence of power in China, trade routes created networks for the exchange of religious and political ideas. While many of these exchanges and influences led to the creation of new and lasting states and empires, some, like the Sogdian merchant communities in the Counterpoint of this chapter, linked empires and societies through economic enterprise rather than political or military might.

Chapter Nine Annotated Outline:

I.   Backstory

1. In China, as in the Roman world, invasions and migrations by "barbarian" peoples followed the collapse of empire.

2. In India, pressures from central Eurasian nomads also contributed to the demise of empire.

3. But political turmoil and the fragmentation of China and India did not breed isolation, rather the Silk Road flourished as a channel of trade and cultural exchange.

        4. The spread of Buddhism and Hinduism from India provided the foundations for distinctive regional cultures across Asia.

II.   Steppe Peoples and Settled Societies of Central Asia

        1. Despite the political instability on the Eurasian steppe in this era, trade and cultural exchange flourished as never before.

    A. Nomad Conquerors of China: The Northern Wei 386 – 534

        1. Throughout the Han dynasty, steppe nomads has shifted between a "hard" strategy of invading China and extorting tribute, and a "soft" strategy of allying with Chinese rulers and acknowledging their overlordship.

        2. However, the collapse of the Han ushered in a century of civil wars that left China vulnerable to foreign invasions, first successfully accomplished by a new confederation of steppe peoples, the Tuoba.

        3. The Tuoba marked the first attempt by steppe nomads to build enduring institutions for governing agrarian China, establishing the Chinese style Northern Wei dynasty.

        4. To reinforce their legitimacy, the Northern Wei promoted cross-cultural exchange between themselves and their Chinese subjects, including embracing Buddhism, and encouraging intermarriage.

        5. Ultimately, however, these policies divided the Tuoba between those "sinfied" who adopted Chinese ways, and the Tuoba nobles in the steppe grasslands, who staunchly resisted Chinese habits and values.

        6. Purist Tuoba chiefs from the steppes revolted in 524, and the Northern Wei state crumbled ten years later.

    B. Rise of the Turks

        1. This return of tribal strife in the eastern steppe, gave nomadic leaders a new chance to forge coalitions, as in Mongolia, where Bumin emerged as the khan (lord) of a new confederation called the Heavenly Turks.

        2. Technology also played a role in the Turks' rise, such as stirrups, mailed armor, large bows, and curved sabers. These led the Turkic cavalry into a far more deadly force than mounted warriors of the past.

3. In diplomatic negotiations with the empires of Iran and China, the Turkic khans presented themselves as supreme monarchs, but in reality, the Turkic confederation remained a loose band of tribes.

4. While successful during the periods of internal unrest, when a strong empire reemerged (as in China under the Sui) the Turks lacked effective leadership to counter a resurgent empire.

5. Thus the Sui were able to capture the eastern portion of the Silk Road and split the Turks into separate eastern and western groups.

C. A Turkic Khanate in the West: The Khazars

1. Following the division, local tribal identities came to the fore, and the Khazars, based in the Caucasus region, emerged as an independent khanate, and conquered the rival Bulgar khanate.

2. The Khazars then moved their capital to Itil, and although it was little more than an array of felt tents, it attracted merchants from distant regions, and it became a crossroads for trade and cultural exchange.

3. This trade included many Muslim resident and Jewish merchants, and the openness was demonstrated when around 861, the reigning Khazar khan abruptly converted to Judaism.

4. Subsequently the head of the Jewish community gained effective power, and the Khazar khanate did not long survive this dramatic shift, and in 965 Rus armies overran Itil and other Khazar towns, opening the region to settlement by Christian Slavs.

III. The Shaping of East Asia

1. The imposition of direct Chinese rule on the Korean peninsula and Vietnam during the Han dynasty left a deep imprint on those regions. Independent Korean states arose after the fall of the Han, but Vietnam remained under Chinese rule until the tenth century.

2. Although both Korea and Japan preserved their independence from the resurgent empires in China, their societies were shaped by Chinese political and cultural traditions.

A. The Chinese Transformation of Buddhism

1. From the first century C.E., Buddhist missionaries from India had reached China. However, in its original form, Buddhism could not be readily assimilated into the Chinese worldview, as it conflicted with Confucianism.

2. However, the Mahayana school of Buddhism, with its ideals of selfless compassion, and the Bodhisattvas as divine saviors who encouraged the prospect of gaining salvation in a person's present lifetime made broad inroads in China.

3. During the fifth century, devotion to Buddhism spread swiftly among the ruling classes in China, and it also served useful political purposes. Northern Wei rulers were especially attracted to the ideal of the *chakravartin* (the controller of human destiny) who wages righteous wars to bring the true religion to the unenlightened peoples of the world.

4. In the sixth century, two developments altered the evolution of Buddhism in East Asia: Chinese monastic communities and congregations created their own forms of theory and practices more closely attuned to Chinese audiences, and these movements reached beyond the elite, and led to Buddhism as a religion of the masses.

5. As a reaction against the exclusivity of earlier forms of Buddhism, two new forms developed: Pure Land Buddhism and Chan (Zen) Buddhism

   1. Pure Land Buddhism:

      a. Expressed deep pessimism about mortal existence, but people of sincere faith could obtain rebirth in the Pure Land, and it emphasized salvation through faith alone.

      b. Pure Land teaching found favor among poor and illiterate people, and because of the universal appeal of its message, it transformed Chinese Buddhism into a mass religion, focused on the worship of compassionate savior figures.

   2. Chan Buddhism:

      a. Better known by its Japanese name, Zen, it rejected a religious life centered on recitation and performance of

rituals. Rather, it embraced strict disciple and mystical understanding of truth as the genuine path of enlightenment.

    b. In contrast to Pure Land, it emphasized spiritual enlightenment rather than rebirth in paradise, and subsequently became the preeminent monastic tradition throughout East Asia.

B. Reunification of the Chinese Empire: The Sui Dynasty 581 – 618

    1. The collapse of the Northern Wei again plunged northern China into warfare, until Yang Jian installed himself as emperor and quickly reasserted military supremacy, including conquering southern China and restoring a unified empire.

    2. Yang Jian wanted to resurrect the grandeur of the Han, and retained the equal-field system, which allocated landholdings to households based on the number of able-bodied adults they had to work and how many mouths it had to feed.

    3. Yang Jian's son and successor, Yang Guang, further centralized control by building the Grand Canal, which allowed the central government to tap the agricultural wealth of the south to feed the capital.

    4. The Sui rulers were committed to Buddhism rather than Confucianism, but the dynasty ended as abruptly as it began, with foreign affairs, rather than domestic problems, being the dynasty's undoing.

    5. After a failed invasion of Korea that ended in disastrous defeat, Yang Guang's generals revolted and he was assassinated. One of his former generals, Li Yuan, then declared himself emperor of a new dynasty, the Tang.

C. The Power of Tang China 618 – 907

    1. As his predecessor, Li Yuan was another Tuoba-Chinese aristocrat who claimed power, but the Tang were able to fashion an enduring empire.

2. The Tang extended Chinese supremacy over the eastern steppe, and within China they revived Confucian traditions while building on Northern Wei and Sui institutional foundations.

3. However, at its pinnacle of power, during the reign of the sickly emperor Gaozong, the empress Wu Zhao took an increasingly assertive role in governing, and in 690 she set aside the Tang dynasty and declared her own Zhou dynasty, become the only woman ever to rule as emperor of China.

4. Though Confucian historians depict her in the harshest possible light, there is little evidence that the empire's prosperity diminished during her reign. But shortly before her death, she was forced to abdicate and the Tang dynasty was restored.

5. The Tang capital of Chang'an was not only the seat of government, but also seen as the axis of cosmological order; its design expressed the principles of order and balance that imperial rule was expected to embody.

6. However, the gilded glory of Tang civilization masked the deepening political and economic divisions. The gravest challenge being in 755, when An Lushan, a Sogdian general who commanded the Tang armies on the northeastern frontier, revolted.

7. The dynasty survived, thanks to the fact that An Lushan was assassinated (by his son), but the Tang had to also get aid from Turkic Uighur mercenaries from Central Asia.

8. Although it survived, it never fully recovered from the An Lushan rebellion, as the empire's finances were wrecked, and the aristocratic families ceded military and civil authority to provincial warlords.

D. China and Its Neighbors

1. The introduction of China's political institutions and cultural heritage exerted a lasting influence on Korea and Vietnam (and later Japan), but the rise and fall of the Sui and Tang allowed for the common civilization to divide into separate national states.

2. In 313, the Chinese-ruled territories in Koreas were seized by Koguryo, but pressures from nomads forced Koguryo to move south, where it became embroiled in conflict with Paekche and Silla.

3. The earliest reference to the Japanese islands in Chinses records was in 238, but by the fourth century, the population of the islands grew rapidly, in part due to immigration from the continent.

4. In the fourth century, the Yamato kingdom gained dominance on the Japanese islands, and won the Chinese court's recognition as rulers of Japan.

5. Buddhism first arrived in Korea in the mid-fourth century, where the Koguryo, Paekche, and Silla all adopted Buddhism.

6. With the fall of the Sui, the Tang rulers formed an alliance with Silla, which allowed Silla to first defeat Paekche, and then in 668 conquer Koguryo, unifying Korea under a single ruler for the first time.

7. In Japan, the Tang's growth was watched with trepidation, but they Yamato monarchy borrowed from the Tang imperial institutions but at the same time remade its national identity by replacing the dynastic title Yamato with Nihon ("Land of the Rising Sun"), and the Japanese emperors asserted their independence from, and equality with, the Tang Empire.

8. In Korea, Japan, and Vietnam, the Chinese written language served as the common language of government, education, and religion, and they all adopted Chinese forms of Buddhism.

9. Though they remained independent, and the political boundaries would remain largely intact down to the present, elites in China, Korea, Vietnam, and Japan were bound together by a common language, similar political ideas and institutions, and shared religious beliefs.

IV.   The Consolidation of Hindu Society in India

1. The Gupta Empire is often regarded as India's classical age, yet the power of the Gupta monarchs was less extensive than the Mauryan, and by the 480s nomad invasions had dealt the dynasty a mortal blow.

2. In post-Gupta India, common values, social practices, and political institutions penetrated more deeply into all corners of the subcontinent.

A. Land and Wealth

1. King Harsha was perhaps the most powerful of the post-Gupta monarchs, yet his kingdom depended on his own charismatic leadership and it perished soon after his death.

2. In the Gupta period, monarchs started awarding royal lands to officials and Brahman priests, but in post-Gupta times such grants were bestowed on corporate bodies such as temples, monasteries, and Brahman communities.

3. This system stabilized the agricultural base of society and the economy, while fostering a landlord class of Brahmans who combined religious authority, cast prestige, and landed wealth.

4. Beginning in the tenth century, temples were built on an unprecedented monumental scale, symbolizing the dominance of the temple over community life. However the peasant household remained the basic unit of work and livelihood.

B. Devotional Worship in Hinduism

1. Starting in Gupta times, Brahmanical religion regained it primacy while Buddhism and Jainism retreated to the margins of Indian society.

2. This resurgence, in the form now called Hinduism, stemmed from changes in religious practice and from the wealth and power Brahman groups obtained through royal patronage.

3. Hinduism centered on the salvation of the individual, so personal devotion to gods such as Shiva and Vishnu replaced Brahmanical rituals as the core of religious life.

4. Devotional worship, or *bhakti*, was celebrated as the highest form of religious practice in texts known as the Puranas, which instructed believers in the proper forms of worship.

    5. Hindu temples also joined religious piety to political power, and bhakti devotion accelerated the trend of founding temples through royal land grants.

C. New Economic and Social Trends

    1. The land grand system and the temple-centered economy stimulated the expansion of agriculture and village settlement into the frontier areas, and it also reflected the decline of towns and trade.

    2. As Brahman religion and social norms became more deeply entrenched, the structure of caste society underwent profound changes; the rigid formal hierarchy of the four major caste groups could not contain the growing complexity of Indian society.

    3. Social status based on occupation (*jati*) often superseded ancestral birth, and jatis developed their own cultural identities.

    4. The status of merchants and artisans often varied from place to place, as did the rights and privileges of women, who were encouraged to marry young and remain devoted to their husbands.

    5. Unable to inherit her husband's property, or to remarry, a widow depended on her husband's family for support.

D. Court Society and Culture

    1. The unraveling of the Gupta Empire left a multitude of local kings, who pursued his advantage through complex maneuvers over war and diplomacy.

    2. They portrayed themselves as devoted servants of the supreme gods Shiva and Vishnu, and they demanded similar reverence from their subjects, and the royal courts became the main arenas of political intercourse, social advancement, and cultural accomplishment.

    3. The lifestyle of the courtly elite was exemplified in the *Kama Sutra* ("The Art of Pleasure"), which was intended as a guidebook to educate affluent men in the rules of social life.

4. The Kama Sutra describes an urbane lifestyle that imitated the worldly sophistication and conspicuous consumption of the king and his court, and above all exalts mastery of the self.

V. The Spread of Indian Traditions to Southeast Asia

A. Commerce and Religious Change in Southeast Asia

1. Indian culture and religions had a powerful effect on the development of Southeast Asia, especially the general prominence of the Brahman priesthood in Southeast Asia, which is better defined as Brahmanism than Hinduism.

2. Indian religions and cultural traditions were carried to Southeast Asia by Indian merchants and missionaries, but Indian law prohibited Brahmans from traveling abroad, so Brahmanism was disseminated largely via merchant colonies and Southeast Asian natives who traveled to India.

3. Brahmanism was found in the Funan state and flourished in central Java, where rulers appropriated Hindu religious ideas and motifs that meshed with their own worldviews, and grafted them onto ancient local traditions.

B. Religion and State Power

1. The borrowing of religious ideas from India was closely linked to the ambitions of local rulers.

2. Where ample resources were combined with a compelling political ideology, powerful king did emerge, as when the founder of the Angkor kingdom, Jayavarman II.

3. Jayavarman II was proclaimed universal monarch by his Brahman advisers, and combined devotion to Shiva with homage to himself as deva-raja (divine lord) to consolidate control over the region's local lords.

4. Apart from Brahmanism, Mahayana Buddhism was the other Indian religious tradition that attracted devotion and patronage in Southeast Asia, occurring in city-states of lower Burma, and by Malay chiefs in Sumatra.

C. Indian Religions in Southeast Asia: A Summing-Up

1. Indian religions were assimilated in Southeast Asia as the existing cultural and social frameworks adapted foreign ideas.

2. Royal temples and monuments became focal points for amassing wealth in service to the gods, while also serving as testaments to the kings' piety, ultimately spawning a diverse array of regional religious cultures.

VI.   Counterpoint: Sogdian Traders in Central Asia and China

1. The Sogdian merchants who linked the steppe lands with Asia's great agrarian empires did so through economic enterprise rather than military or political might.

A. A Robust Commercial Economy

1. Sogdia was a fertile agricultural region surrounded by the grassland habitat of the central Eurasian nomads.

2. Persian in language and religion, Sogdian merchants achieve success by leaving their homeland and traveling to distant regions, creating a trade diaspora; a network of merchant settlements united by their common origins, religion, and language.

3. Sogdia's city-states were largely spared the nomadic incursions and began to enjoy unprecedented prosperity, especially with the creation of the Turkic nomad empire, with which the Sogdian merchants forged an alliance.

B. Breakdown of the Trade Network

1. The Muslim conquest of Sogdia in the early eighth century marked the beginning of the end of Sogdian prosperity.

2. Defeats, rebellions, and the rise of maritime trade routes connecting the Islamic world and China all hurt overland traffic across the Silk Road all drove the once prosperous Sodgian trading network to the verge of extinction.

VII.   Conclusion

1. Commercial and cultural exchanges across the Silk Road during the first millennium C.E. linked the distant empires of China, India, and Iran, and the interactions transformed the peoples and cultures along the Central Asian trade routes.

        2. China's political dominance spread to its neighbors of Korea, Japan, and Vietnam, and eventually a new order of independent states emerged in East Asia.

        3. The cosmopolitan culture of India expanded and influenced religion and culture in Southeast Asia, which also began to fragment into more distinctive regional and national traditions.

VIII.   Chapter Nine Special Features

    A. <u>Lives and Livelihoods</u>: Tea Drinkers in Tang China

        1. During the Tang dynasty, tea drinking became an indispensable part of Chinese social life.

    B. <u>Reading the Past</u>: A Copper-Plate Land Grant

        1. An inscription from 753 that records a land grant made by the king of the Pallava dynasty to his religious teacher, a local Brahman.

    C. <u>Seeing the Past</u>: Borobudur, the World's Largest Buddhist Monument

        1. The massive stone edifice at Borobudur was neither a temple nor a monastery, and its exact purpose continues to provoke scholarly debate.

Chapter Nine Overview (Discussion) Questions:

Major Global Development: The cultural and commercial exchanges during the heyday of the Silk Road that transformed Asian peoples, cultures, and states.

1. In what ways did Asian societies respond to cross-cultural interaction during the fifth to tenth centuries?
2. What strategies did pastoral nomads adopt in their relations with settled societies, and why?
3. What patterns of political and cultural borrowing characterized the emerging states in East and Southeast Asia?
4. Why did India and China experience different outcomes following the collapse of strong and unified empires?

Chapter Nine Making Connections Questions:

1. How and why did the spread of Buddhism from India to China and Southeast Asia differ from the expansion of Islam examined in Chapter 8?
2. Do you think that the invasions of Germanic peoples into the Roman Empire had more lasting consequences (see Chapter 8) than the invasions in China by steppe nomad peoples? Why or why not?
3. Compare the main values of Hinduism in the post-Gupta period with those of the ancient Vedic religion (see Chapter 3). How had the goals of religious practice changed, and what effect did these changes have on Indian society?

Counterpoint: Sogdian Traders in Central Asia and China.

Counterpoint Focus Question: How did the Vikings' society and culture contrast with those of the settled societies of Europe?

Chapter Nine Special Features:

Lives and Livelihoods: Tea Drinkers in Tang China

1. How did Buddhist religious practices promote tea drinking?
2. Why did the cultivation of tea in China increase dramatically beginning in the Tang dynasty?

Reading the Past: A Copper-Plate Land Grant

1. What services—supported by the taxes and fees explicitly exempted from this land grant—did the village community provide to its members?
2. Why did rights to water figure so prominently in this grant?

Seeing the Past: Borobudur, the World's Largest Buddhist Monument

1. How can we see the architectural design of Borobudur as a physical representation of the world, which in Buddhist cosmology is depicted as a series of circular oceans and continents surrounding a sacred mountain at the center?
2. In what ways does the monument reflect Buddhism's renunciation of worldly life?

Key Terms

bodhisattva

Brahmanism

chakravartin

Chan

equal-field system

Hinduism

jati

khan

Mahayana

Puranas

Pure Land

trade diaspora

Chapter Ten:
Societies and Networks in the Americas and the Pacific 300 – 1200 C.E.

Chapter Ten Focus Questions:

1. What common beliefs and social and political patterns did the various local societies of Mesoamerica's classical age share?
2. How did environmental settings and natural resources shape livelihoods, social organization, and state building in the Andean region?
3. How did the introduction of Mesoamerican crops transform North American peoples?
4. In what ways did the habitats and resources of the Pacific Islands promote both cultural unity and cultural diversity?
5. Why did the historical development of the Melanesian island of Bougainville depart so sharply from that of contemporaneous societies in the Americas and the Pacific?

Chapter Ten Summary:

The classical age of Mesoamerica and the Andean region show how many societies and civilizations were able to take control of their areas, and adapt to the challenges that faced them. From the civilization of Teotihuacán to the Maya in Mesoamerica, common beliefs and social and political patterns emerge to connect one to the other. In the Andean region, geography led to more isolation, and in North America, it was not until the introduction of Mesoamerican crops that agriculture could really be successful. The Pacific Islands also show an abundance of similarities and differences in their social and cultural adaptation to the region, sometimes, even on the same island, as the Counterpoint in the chapter explores on the island of Bougainville. In all of the areas examined, agriculture and trade helped lead to the formation of common civilizations, and while they all collapsed due to the fragility of their agricultural systems and their limited technologies, the scarcity of written records still complicates efforts to recover more exact histories.

Chapter Ten Annotated Outline:

I.   Backstory

1. By 200 B.C.E., the Maya and Moche city-states concentrated political and military power by mobilizing massive amounts of labor to build monumental cities and irrigation systems for agriculture.

2. In North American, agriculture and settled societies did not appear until the first millennium C.E., and in the Pacific Ocean, after the Lapita

migrations ceased around 200 B.C.E., many islands remained undisturbed by human occupation.

3. Again, however, the scarcity of written records complicates efforts to recover the histories of peoples in the Americas and the Pacific Islands, but from 300 to 1200 movements of peoples, goods, and ideas had far-reaching influences on these regions of the world.

II.   The Classical Age of Mesoamerica and Its Aftermath

1. The period from 250 to 900 is referred to as the classical era of Mesoamerica, and in this period there is a cycle of political consolidation that leads from chiefdoms to more complex and more stratified city-states.

A. Political Power and Ideology in Mesoamerica

1. Powerful Mesoamerican city-states emerged during the first centuries C.E., and cross-cultural exchange intensified as trade and warfare forged connections between Mesoamerican peoples.

2. In the absence of bronze and iron metallurgy, obsidian was crucial to agricultural production, and the sources of this obsidian emerged as early centers of economic exchange.

3. Poor transportation limited the reach of political control, and the absence of draft animals and wheeled vehicles limited long-distance trade. Thus, the possession of prestige goods gave rulers awesome authority.

4. Mesoamerican political power and legitimacy was explained by a collective association with a mythical city known as Tollan; a paradise where human and animal life began.

5. Myths credit the Feathered Serpent with creating the sun and moon, cycles of time, and bestowing basic necessities such as maize, but Mesoamerican concepts of cosmic order are punctuated by violence and death.

6. As a result, human rulers could acquire and maintain political power only through offering frequent blood sacrifices to the gods.

B. The City-State of Teotihuacán

1. The rise of Teotihuacán as the dominant center was largely due to its location near the region's major obsidian mines and irrigated farmland.

2. Most of the population of the valley lived in this vast city of walled residential complexes and a massive open plaza anchored by giant pyramids and temples.

3. The residential patter suggest the city's people were divided into groups, but there is little evidence that the rulers exercised direct control over the inhabitants' ordinary working lives.

4. There is also little to no evidence of a hereditary dynasty of kings, rather it is believed that it was ruled by a cadre of priests.

5. Teotihuacán's precise grid-like layout reflects a desire to impose human order on an unpredictable natural world, and the city's builders intended it to be seen as the Tollan of its day.

6. By 500 C.E., Teotihuacán's population had grown to as many as two hundred thousand, and the city's influence radiated to the entire region.

7. By the fifth century, the Teotihuacán state exerted a far-reaching influence, and at the same time, its leaders took a more aggressive stance toward rival chiefs and foreign states.

C. The Maya City-State Network

1. The Maya inherited many features of the Olmec civilization, and its city-states developed before the rise of Teotihuacán in central Mexico, but the Maya region never had a single dominant power.

2. From 250 to 900 the Maya Holy Lords, as the rulers called themselves, engaged in prodigious building of cities and monuments, but the era was also marked by succession struggles, dynastic changes, and perpetual political insecurity.

3. Military victories rarely led to direct rule, and Maya elites did not dream of creating vast empires; instead they were more likely so seek booty and tribute, and to seize war captives.

4. Maya origin myths have been preserved in the *Popol Vuh* ("Book of Council"), which portrays humans as the servants of the all-powerful

gods, and in return for gifts of maize and rains, humans were obliged to build monuments to glorify the gods, and offer them sacrifices.

5. The Maya believe that all humans possessed *ch'ulel*, a sacred essence found in blood, and that the status of kings and nobles gave them more potent ch'ulel, so they were especially prized as blood sacrifices.

6. On important ritual occasions, the Mesoamerican ballgame became a solemn restaging of the mythical contest in which the Hero Twins triumphed over the lords of the underworld. After the match, the losers would be sacrificed on the court, and their heads impaled on a skull rack alongside the court.

7. The intricate Maya calendar determined the timing of war, sacrifice, agricultural work, and markets.

8. Maya society revolved around the activities of the king and the royal clan, and below this ruling elite existed a multitiered social order based on class, residence, and kinship.

9. Little is in Maya records about family life, but property and status passed from parents to children: sons inherited from fathers, and daughters from mothers.

10. Maize was the staple of the Maya diet, while agriculture provided other vegetables, and hunting provided food, but the only domestic animals were dogs and turkeys.

11. During the classical era the Maya population grew rapidly, and population growth stimulated contact and trade, including influence from Teotihuacán, which exported obsidian, ceramics, and other goods into Maya city-states.

12. In the fourth century, Teotihuacán became a major political force in the Maya region, and it's possible that some cities fell under the rule of governors dispatched from Teotihuacán, or at least that some Maya elites attempted to emulate features of Teotihuacán's political ideology.

D. The Passing of Mesoamerica's Classical Age

1. Between 550 and 650 Teotihuacán was destroyed, and most of the population scattered. No successor emerged as the dominant power, and for the next three or more centuries the Valley of Mexico was divided among smaller states constantly warring against one another.

2. In 562 an alliance of rivals vanquished Tikal, the most powerful Maya city-state, but by 700 it had recovered. Interestingly, Maya royal monuments of the eighth century feature a revival of Teotihuacán imagery, even though the Mexican city had long been destroyed.

3. Over the course of the ninth century, the Maya city-state network collapsed, probably because of population pressure or an ecological disturbance that triggered a more profound economic or demographic crisis. This dismantled the basic economy of the region.

4. By 900, Mesoamerica's classical age had ended, but the region's heritage endured in the Toltec state. This era also produced a remarkable synthesis of Mexican and Maya traditions, especially seen in Chichen Itza and Tula.

III.   City and State Building in the Andean Region

1. At the height of Mesoamerica's classical age, a series of rich and powerful states sprouted in the Andean Region, but the narrow land bridge of Panama hampered communication between North and South America.

2. Despite similarities, there is scant evidence of sustained contact between Mesoamerican and Andean societies.

3. Although the Andean region was characterized by strong states and powerful rulers, they did not develop the traditions of writing and record keeping that became vital to political life in the Maya city-states.

4. Formidable geographical barriers and uneven distribution of resources favored social and cultural diversity, and inhibited imperial control by highly centralized states.

5. Nevertheless, careful use of the region's material wealth produced impressive achievements—most spectacularly the monumental cities—yet

the challenges of the environment continually threatened the social and political institutions that produced these achievements.

A. States and Societies in the Coastal Lowlands

   1. Evidence indicates that the late sixth century consisted of a drought lasting more than thirty years, followed by decades of unusually heavy rains and severe flooding.

   2. However, in the late ninth century a new state, Chimú, arose in the Moche valley, with its capital at Chan Chan.

   3. Chan Chan was built on a barren plain near the Peruvian coast, and its inhabitants were nourished by irrigated agriculture and an extensive network of canals.

   4. In the thirteenth century, the Chimú state expanded, and while military conquest was important, the stability of the Chimú state relied much more on trade and economic integration.

B. States and Societies in the Andean Highlands

   1. Inhabitants of the Andean highlands developed sophisticated agricultural systems to overcome the high altitude, erratic rainfall, and short growing season of the region.

   2. Raised-field agriculture relied on an intricate system of irrigation, but did not require complex technology or large-scale organization. Rather, local farmers, known as *ayllu*, constructed the fields before the appearance of complex political systems.

   3. Andean peoples used the llama as a beast of burden, and the alpaca as a source of meat and wool, and small towns near Lake Titicaca, like Tiwanaku, became trading posts that fed the growing interregional exchange.

   4. Tiwanaku included ceremonial centers and temples, and at its peak, may have housed as many as sixty thousand inhabitants.

   5. As in Mesoamerica, public ceremony was central to religious and political life, and weapons and images of warfare are rare in Tiwanaku art,

suggesting that the city's power derived more from its economic strength and religious ideology.

6. Tiwanaku was not the only significant political force in the highlands. Wari shared a common religious heritage, but had markedly different forms of religious practices, and appears to be much more militaristic.

7. Archaeological evidence reveals that by 1000, both Wari and Tiwanaku has mostly collapsed, as prolonged drought had upset the fragile ecological balance of raised-field agriculture.

IV.   Agrarian Societies in North America

1. North America long remained isolated from developments in Mesoamerica, and although peoples cultivated some native plants, agriculture did not emerge as a way of life in North America until maize was introduced from Mesoamerica around 1000 B.C.E.

A. Pueblo Societies in the Southwestern Deserts

1. Mesoamerican agriculture penetrated the deserts of northern Mexico only slowly, and it was only after 200 C.E. that yields from growing crops encouraged the peoples of the southwestern United States' deserts to abandon gathering and hunting in favor of agriculture.

2. The introduction of the bow and arrow, introduced by hunters of the Great Plains, also made it easier to adopt maize as a staple food.

3. Early agricultural settlements here were small, and limited productivity made self-sufficiency difficult, but even the small villages contained special building used for ritual purposes (forerunners of the *kivas*).

4. Chaco Canyon dramatically illustrates the transformation of social life as agricultural livelihood matured. Population growth led to the replacement of the pithouse villages with pueblos constructed of adobe clay or stone.

5. During the tenth century, Chaco Canon's population exploded, and most settlements contained turquoise workshops, while the city became a center of exchange networks.

6. However, centralized rule was absent, even within the canyon's confines.

       7. In the early twelfth century prolonged drought weakened the canyon's fragile agriculture, and many inhabitants migrated elsewhere.

B. Mound-Building Societies in the Eastern Woodlands

      1. Beginning around 700 the introduction of new technologies, most importantly the cultivation of maize, radically altered the evolution of eastern woodland societies.

      2. The spread of Mesoamerican agriculture encouraged migration, regional exchange, and the formation of chiefdoms, and population growth triggered by the ability to produce more, led to greater specialization and social complexity.

      3. The spread of common technologies, cultural practices, and forms of social and political organization in the Mississippi Valley farming societies led to rapid economic and political changes, referred to as the Mississippian emergence.

      4. Although most societies remained small, some blossomed into powerful chiefdoms, the most famous being Cahokia, where mound building began around 900. Some were used for burial, but most served as platforms for buildings.

      5. The height of a mound was an index of prestige, and the mounds and plazas displayed the power of its rulers to command labor and resources.

      6. Following an abrupt and dramatic consolidation of power at Cahokia around 1050, its influence radiated outward through the Mississippi Valley.

      7. Control of prestige goods enhanced the authority of leaders, but their power still rested on their alliances with lesser chiefs, thus political power remained fragile.

      8. Cahokia declined after 1250, and after 1300 its inhabitants abandoned its ceremonial center and dispersed.

      9. The scale and complexity of Cahokia were unique in North America, but its influence is reminiscent of other urban centers in the Americas.

V.   Habitat and Adaptation in the Pacific Islands

1. The Lapita colonization transformed the landscapes and seascapes of the western Pacific, but after 200 B.C.E., a "long pause" in transoceanic migrations set in.

2. The "long pause" may not reflect people's lack of effort, but rather their lack of success in making landfall on the smaller islands of the central and eastern Pacific.

3. However, around 300 C.E. a new wave of migration began, and this second wave fostered a culturally unified set of islands known as Polynesia.

4. Still, Polynesian settlers did modify their livelihoods and social and political institutions to suit the resources of their island habitats.

A. Polynesian Expansion

1. The Pacific Islands are commonly divided into three parts: Melanesia, Micronesia, and Polynesia. While Melanesia is the most diverse, and Micronesia had at least two major language groups, Polynesian societies share a strong social and cultural identity.

2. Polynesian culture emerged from the Lapita settlements, and the distinctive character of Polynesian societies owes much to their isolation.

3. However isolated the Polynesian societies became, their recent common ancestry gave them similar languages, social practices, and forms of livelihood.

4. Distinctive ecosystems nurtured a wide range of livelihoods and political systems across the Polynesian Pacific. Larger islands had more highly stratified societies, and the rigid hierarchical structure of the chiefdoms was based on command of economic resources.

5. The vast majority of the populations were landless commoners, and local chiefs held title to cultivated lands, but owed fealty and tribute to paramount chiefs, who wielded sacred power over the entire island.

B. Subsistence and Survival in the Pacific Islands

1. Human hands had radically transformed the island ecosystems. The islands of Remote Oceania originally lacked plant and animal species suitable for human food consumption.

2. Polynesian settlers changed that by bringing with them pigs, dogs, chickens, yams, taro, sugar cane, bananas, coconuts, breadfruit, and various medicinal and fiber plants.

3. The intrusion of these species and the human inhabitants cause many native bird, turtle, and sea mammal species to become extinct, and deforestation sharply reduced the islands' natural resources.

4. Fear of extinction led the settlers to have enough children to attain populations large enough to maintain their societies, but ecological constraints ultimately curbed unrestricted population growth.

5. After 1100, population pressure began to strain resources on many islands, most strikingly was the demographic catastrophe on Easter Island.

   a. When Polynesian voyagers originally settled Easter Island sometime after 600 C.E., the island was well endowed with fertile soil and abundant forests, which supported a population of up to ten thousand people.

   b. However, clearing of forests for agriculture to support the population and to support the carving and erecting of the famous stone monuments, led to erosion and exposure to wind and surf that ruined soil fertility.

   c. After 1500, constant raiding and warfare, accompanied by ritual cannibalism decimated the flora and fauna, and the human population dwindled to a mere several hundred people.

VI. Counterpoint: Social Complexity in Bougainville

1. Bougainville typifies the phenomenon of ethnogenesis, the formation of separate ethnic groups from common ancestors.

      2. Here the progress of history fostered not closer interaction and cross-cultural borrowing, but rather more acute social differences and strong ethnic boundaries.

A. Bougainville's Diverse Peoples

      1. Situated slightly below the equator, Bougainville has a tropical climate and with four active volcanoes, is one of the most geologically unstable places on earth.

      2. Twenty different languages are spoken on Bougainville today; twelve of them Austronesian, the rest broadly defined as Papuan, the languages spoken by the ancient inhabitants of New Guinea. Four of the languages are so idiosyncratic that the associations among them confound linguists.

      3. Beyond the differences in languages, the inhabitants also vary in stature, body type, and biological chemistry that they rank among the most genetically diverse populations on the planet. Their cultural variation is similarly striking.

      4. A theory to account for this is that the kind of tropical agriculture practiced in Bougainville is rich and reliable, so they have not had to build trading networks, and traditions of matrilineal descent and local endogamy (marriage within the group) reinforced this pattern of isolated village life.

      5. In addition, social isolation tended to raise language barriers over time.

B. The Historical Roots of Social Difference

      1. Yet the diversity of Bougainville's languages did not result from a long period of isolation, as there is clear evidence that the island experienced a number of separate immigrations, and some regions were resettled after volcanic eruptions displaced previous inhabitants.

      2. Further, there are not neat distinctions between the cultures of the "native" Papuan speakers and "immigrant" Austronesian speakers. For example, the Siwai, a Papuan-speaking community is noted as a model of a big man society, but the Buin, another Papuan-speaking group, has a highly stratified and inherited rank system typical of Polynesian chiefdoms.

3. Environmental adaptation does not explain the difference either, as the two groups occupy virtually identical habitats, practice similar forms of agriculture, and speak closely related languages.

4. The Buin did have access to the coast, and unlike the Siwai, interacted with peoples in neighboring islands, but differences in contact with the outside world cannot fully explain the variations.

VII.   Conclusion

1. During the period 300 to 1200, distinctive regional cultures coalesced in many parts of the Americas and the Pacific Islands, and the spread of agriculture, the expanding of trade networks, and the founding of cities led to the formation of common civilizations.

2. Different types of social order evolved as new technologies spread and people adjusted institutions and livelihoods to new or transformed habitats.

3. Although this period marked the classical age in Mesoamerica and the Andean region, by 1200 many of these societies were suffering from economic decline and political fragmentation.

4. The collapse of these societies reminds of the fragility of their agricultural systems, still limited to earlier technology, and their vulnerability to long-term ecological and climatic changes.

VIII.   Chapter Ten Special Features

A. Reading the Past: Maya Hero Twins Vanquish the Lords of the Underworld

1. The *Popol Vuh* records the Maya myths about the world's creation, including the Hero Twins, who travel to the underworld to outwit the lords of the underworld and avenge their father's death.

B. Seeing the Past: Images of Power in Tiwanaku Art

1. The lack of written records leaves many mysteries about the composition, character and even the names of the ruling elites, but artistic and architectural evidence gives important clues about the self-image of the rulers.

C. Lives and Livelihoods: The North American Mound Builders

1. Scholars generally believe that the mounds built by North American woodlands societies symbolized the fertility of the earth and its inhabitants, and the act of building mounds renewed the fertility of the earth and the welfare of the community.

Chapter Ten Overview (Discussion) Questions:

Major Global Development: The formation of distinctive regional cultures in the Americas and the Pacific Islands between 300 and 1200.

1. How did these societies, equipped with only Stone Age technology, develop the institutions and patterns of exchange to tame often hostile environments and build complex civilizations?
2. How did differences in environment foster or discourage exchanges among adjacent regions?
3. What were the sources of political power in the societies discussed in this chapter, and how were they similar or dissimilar?
4. How did differences in urban design reflect distinctive forms of political and social organization?

Chapter Ten Making Connections Questions:

1. Why were the human populations of the regions covered in this chapter more vulnerable to ecological changes than the settled societies of Eurasia?
2. How did the political and social organization of North American chiefdoms compare with those of the Maya city-states?
3. Although North America's eastern woodlands farmers began to cultivate the same food crops as Mesoamerican peoples during the Mississippian emergence, their societies developed in different ways. What might explain these variations?

Counterpoint: Sogdian Social Complexity in Bougainville

Counterpoint Focus Question: Why did the historical development of the Melanesian island of Bougainville depart so sharply from that of contemporaneous societies in the Americas and the Pacific?

Chapter Ten Special Features:

Reading the Past: Maya Hero Twins Vanquish the Lords of the Underworld

1. Why did the Maya believe that human beings must offer blood sacrifices to the gods?
2. Why might the Maya have been so deeply interested in the movements of the sun, moon, and planets?

Seeing the Past: Images of Power in Tiwanaku Art

1. The figures in the wool tunic hold staffs that take the form of hybrid creatures with serpent bodies and feline (perhaps jaguar) heads. Why did Tiwanaku's leaders choose these animals to represent their power?
2. What does the emphasis on symmetry and repetition in Tiwanaku art, architecture, and urban design tell us about their rulers' ideas of social and cosmic order?

Lives and Livelihoods: The North American Mound Builders

1. In what ways did the purposes of the mound builders at Etowah resemble those of the builders of monumental cities in Mesoamerica and the Andean region? In what ways did they differ?
2. How did changes in the structure and purpose of mound building at Etowah and Cahokia reflect new developments in social organization and the basis of political power in North American societies?

Key Terms

ayllu

big man society

chiefdom

ch'ulel

city-state

deforestation

endogamy

ethnogenesis

fealty

Holy Lord

human ecology

kiva

Mississippian emergence

obsidian

prestige good

pueblo

Tollan

Chapter Eleven:
The Rise of Commerce in Afro-Eurasia 900 – 1300 C.E.

Chapter Eleven Focus Questions:

1. Which groups took the most active role in adopting new agricultural technologies in the different regions of Eurasia during the centuries from 900 to 1300?
2. How did the composition and organization of the industrial workforce change in different parts of Eurasia during this period?
3. How did the commercial revival of 900 to 1300 reorient international trade routes across Afro-Eurasia?
4. How did the sources of wealth and power in the Hawaiian Islands differ from those of market economies elsewhere in the world?

Chapter Eleven Summary:

After the collapse of the Han Empire in China and the Roman Empire in the west, agricultural technologies and innovations slowed, but in the seventh century the reestablishment of control and empire created stable political and social foundations for economic recovery. In most places, although different in time and pace, agricultural innovation and diffusion allowed for the rise of commerce. While the dynamics of the change varied in China, the Islamic World, Southeast Asia, and Europe, the underlying trends were remarkably consistent. Agriculture stimulated trade, which created a need for money and credit. In additions, new routes and networks were formed to further advance trade. Commerce advanced to the point where organizations and associations were used to better facilitate trade, and often to allow merchants and organizations to gain wealth and status. However, in some places, such as the Hawaiian Islands, highlighted in the Counterpoint of this chapter, rulers forged powerful states based on their monopoly of not only resources but also the exchange of goods, and wealth remained yoked to political power. In most other places, agricultural growth and commercial integration generated a sustained economic expansion that nourished population growth in cities and the countryside alike.

Chapter Eleven Annotated Outline:

I.   Backstory

        1. Latin Christendom remained divided into many kingdoms and city-states, and the reinvigoration of trade and industry came later.

        2. The expanding Islamic world began to reach across the seas and deserts.

        3. Although the pace and dynamics of economic change varied from region to region, the underlying trends were remarkably consistent.

II.   Agricultural Innovation and Diffusion

    1. Commercial growth was rooted in an increasingly productive agrarian base, and new techniques raised yields and encouraged investment in agriculture.

A. Retrenchment and Renewal in Europe and Byzantium

    1. The collapse of Rome disrupted economic life in the cities, but had little direct impact on work and livelihoods in the countryside.

    2. Great landowners were the main agents of development and innovation in Europe, and they reduced the rural population to the conditions of serfs. As lordship came to be defined in terms of control over territories and populations, the nobility took greater interest in increasing their revenue.

    3. As Byzantium recovered its political fortunes, economic growth was renewed. Cultivation expanded throughout the Mediterranean, but in Anatolia the scarcity of labor prompted a replacement of agriculture with stock-raising.

B. Agricultural Transformation in the Islamic World

    1. The Arab conquerors of Syria, Iraq, and Iran had little impact on established agricultural systems, but undeveloped areas were another matter.

    2. As new rulers awarded wilderness lands to governors, they started to lose their grip on the provinces, and the governors turned to slave armies to maintain control.

    3. They allocated *iqta* to military commanders for the upkeep of these slave forces, and under the Seljuk Turks, most of the land was held as iqta estates to support slave armies.

    4. Islamic agriculture was transformed by new crops and new practices from the Indian Ocean region, but Europeans only adopted a few of the new crops spreading through the Islamic world, due to climate, but more so due to prevailing habits and preferences.

5. The Seljuk conquests disrupted the agrarian basis of the Islamic world's economic prosperity, due to their nature as nomadic warriors, they were ill suited to maintain the fragile ecology of intensive irrigated farming.

C. Rice Economies in Monsoon Asia

1. Between 700 – 1200 an agricultural revolution also transformed economic life and livelihoods throughout monsoon Asia, shifting from dry land crops of wheat and millet to irrigated rice.

2. This was greatest in China, as the An Lushan rebellion had devastated the north China plain, and refugees resettled in the south, especially in the well-watered plains of the Yangzi River Valley.

3. Man-made irrigation channels and canals led to extensive wet rice cultivation, but also encouraged mobility and trade.

4. The imperial state under the Song dynasty limited the social and legal powers of the elite, and as a result, small property owners drove agricultural expansion and economic growth in China.

5. The development of irrigated rice agriculture laid the economic foundation for the rise of powerful monarchies in Southeast Asia.

6. Most notable was the Khmer kings of Angkor in Cambodia, who never created a centralized bureaucratic state, but extended their control by recruiting local landowning elites as allies. Similar situations developed in Java and Burma.

7. The power and wealth of Angkor reached its peak in the twelfth century, when Angkor Wat was built, which was the world's largest religious monument, and served both as a shrine and a royal mausoleum.

8. In Japan land reclamation efforts organized by aristocratic and religious estates fostered the spread of rice cultivation as well.

9. After 900, warmer temperatures set it, lengthening growing seasons and boosting yields, which led to the growth of populations and cities across Eurasia.

III. Industrial Growth and the Money Economy

1. Although no "industrial revolution" occurred, important strides in technological progress stimulated expansion of manufacturing and transport.

2. As the volume of transactions increased, so did the demand for money and credit, and money became the lifeblood of urban society, and an important measure of social status.

A. Technological Change and Industrial Enterprise

1. Human and animal power continued to be the main sources of energy, however water and windmills proliferated rapidly from the tenth to the thirteenth centuries.

2. The production of iron expanded as well, but no significant technological breakthrough occurred until sometime after 1300.

3. The farthest-reaching technological advances came in shipbuilding and navigation, starting with lateen sails and stern-post rudders in Arabian and Chinese ships.

4. The magnetic compass had been known in China since ancient times, but the earliest mention of its use as a navigational aid at sea comes from the Arab and Persian vessels in the eleventh century.

5. In Europe innovations came somewhat later, with the Venetians developing capacious galleys for cargo in the late thirteenth century, and the "cog" from northern Europe in the fourteenth century.

6. The nautical compass came into use in the Mediterranean around 1270, around the same time that European navigators began to compile "portolan" charts.

7. Innovations in textile manufacture also developed, including knowledge of silk manufacture, spinning wheels, treadle-operated looms, and water mills, which all sharply increased productivity.

8. Both woolen manufacture in Europe and silk production in china steadily ceased to be a cottage industry and moved into urban industrial workshops, and as the role of the market grew, men began to monopolize the more skilled and better-paid occupations.

9. The majority of women who earned wages were domestic servants, and married women typically works at family businesses serving as helpers to their husbands. Cultural preconceptions about the physical, emotional, and moral weaknesses of women aroused anxieties about their vulnerability in the public realm.

B. Expanding Circulation of Money

1. Before 1000, most parts of Eurasia suffered from shortages of money. Gold was scarce, so Frankish kings minted silver coins, and other kings and princes frequently granted coinage privileges to various nobles, which led to a great profusion of currencies.

2. The usage of minted coins was largely restricted to the nobility and merchants, the majority of European peasants paid their lords in goods and services.

3. While Europeans used silver coins for local issues, they conducted international trade using the gold *nomisma*, issued by the Byzantine emperors, which became the monetary standard in the Mediterranean.

4. Currency reforms in the 690s under the Umayyad dynasty established the silver *dirham* as the monetary standard for the Islamic world.

5. The revival of gold coinage in Italy confirms Italian merchants' growing supremacy over Mediterranean trade, and the Venetian gold ducat, introduced in 1284, soon became the new standard of Mediterranean commerce.

6. The Chinese Empire developed an entire different monetary system based on bronze coins rather than precious metals. However, even using bronze the Chinese had shortages, and when in the 1020s the Song dynasty's ambition plan of expansion still failed to satisfy the need, the Song government introduced paper money.

C. Credit and the Invention of Paper Money

1. Shortages of gold and silver, coupled with the risk and inconvenience of shipping coin over long distances led to the development of credit, and the use of substitutes for metallic currency.

2. In Muslim and Christian societies, however, merchants had to overcome strong religious objections against usury.

3. The global connections created by trade led to every major trading city having money-changers to handle the diverse assortment of coins.

4. Long distance merchants also benefited from new forms of credit, such as the bill of exchange, which was a written promise to pay or repay a specified sum at a future time.

5. The flood of African gold into Egypt made the Fatimid capital of Cairo the first great international financial center.

6. In China, letters of credit were also used, and in 1024 the Song government replaced private bills with official ones, creating the world's first paper money.

IV.   Merchants and Trade Networks in Afro-Eurasia

1. During the period 900 to 1300 major trading centers across Eurasia and Africa come to be linked in a series of regional and international networks of exchange.

A. Merchant Partnerships and Long-Distance Trade

1. The expansion of trade required new forms of association and partnership, which were made during the "commercial revolution" of the twelfth and thirteenth centuries, but not all promoted open access to trade.

2. The guild system that developed in European towns reflected the corporate character of urban government and merchant society, as guilds were granted extensive authority to regulate crafts and commerce, restrict trade, and dictate regulations.

3. While guilds in Europe were aimed at guaranteeing a just price and uniform quality, in China and the Islamic world guilds were formed chiefly to supply goods and services to the government, and they had no authority to regulate and control trade.

    4. Merchants in international trade usually operated as individuals, but as the volume of trade grew, more sophisticated forms of organization emerged.

    5. Partnerships where one partner provided most of the capital, the other traveled and conducted the business, and they shared profits equally began in numerous places, and were the forerunners of permanent joint stock companies.

    6. In the late twelfth century, merchants based in Egypt created an association known as the *karimi* to organize convoys for trading expeditions. These karimi merchants became a powerful cartel that squeezed small entrepreneurs out of the lucrative spice trade.

B. Merchants and Rulers

    1. The wealth and rising social stature of merchant groups altered relationships between government and commerce, as rulers who formerly depended on revenue from the land increasingly sought to capture the profits of the money economy.

    2. The Italians took the lead in putting private capital to work in service to the state, as merchant communities became closely allied with political leaders.

    3. In places (specifically Venice), the government took charge of overseas trade, including dictating who could participate, building the vessels, and regulating the prices of exports and imports.

    4. Along the Baltic seacoast, merchant communities formed an alliance known as the Hanseatic League, which acted as a cartel to preserve its members' monopoly on exports to western Europe.

    5. In most of the Islamic world, merchants enjoyed high status and close ties to the political authorities. Private trade and banking were largely free of government interference during the Fatimid dynasty, but state intervention intensified under the Mamluk sultans who came to power in 1250.

6. In China, the imperial state penetrated deeply into the commercial world. The state generated a majority of its revenue by imposing monopolies on the production of rice wine and key mineral resources, but the most dynamic commercial sectors (iron, silk, tea, porcelain, paper, and sugar) private enterprise was the rule.

7. The Song effectively stifled the formation of strong merchant organizations, but actively promoted official trade with foreign governments and private overseas trading.

8. However, merchants in China did not enjoy the social prestige accorded to others, as Confucianism viewed the pursuit of profit with contempt and relegated merchants to the margins of respectable society.

C. Maritime Traders in the Indian Ocean

1. After the An Lushan rebellion in 755, China's principal trade routes had shifted away from Central Asia to the maritime world.

2. Muslim merchants, both Arab and Persian, dominated Indian Ocean trade in the ninth century thanks to their shipbuilding and organizational skills, and Srivijaya merchant princes of Sumatra grew wealthy from their share of profits in trade between India and China.

3. In the eleventh century new maritime powers arose to contest their dominance, with the most assertive being the Chola kingdom at the southeastern tip of India.

4. While cordial at first, starting in 1025 Chola repeatedly attacked Sumatran ports and fatally weakened the Srivijaya princes.

5. During the twelfth century, Chinese merchants began to mount their own overseas expeditions, and their commercial interests increasingly turned toward the Indonesian archipelago.

6. The introduction of Muslim traders in the Indian Ocean also stimulated commerce along the east coast of Africa. Swahili merchants (descended from Bantu settlers in the region) transformed island towns into major trading ports that functioned as regional crossroads.

7. The mid-thirteenth century brought the rise of Great Zimbabwe, which would exert direct control over the main goldfields and copper mines in the interior of Africa, and became a central trading location.

8. Great Zimbabwe's dominance over trade could not be sustained indefinitely, however, and in the fourteenth century the copper and ivory trade routes shifted north to the Zambezi River Valley, and Great Zimbabwe disintegrated and was abandoned by the 1450s.

D. Trans-Saharan Traders

1. The conversion of the Berbers to Islam and their incorporation into the Muslim trading world provided the catalyst for the rapid escalation of trans-Saharan trade.

2. The earliest Muslim accounts of West Africa, from around 800, report that the great king monopolized the gold trade.

3. At first the impact of Islam on the indigenous peoples was muted, yet local rulers found the lucrative profits of trade in gold and slaves irresistible, and the wealth and literacy of Muslim merchants made them valuable allies and advisers.

4. The kings of Ghana and other trading cities converted to Islam by the early twelfth century, and to varying degrees required their subjects to embrace the new religion as well.

5. As Ghana's monopoly on the gold trade eroded, in the thirteenth century a chieftain named Sunjata forged alliances to create a new empire known as Mali, which enforced its dominion with a strong military and secured direct control over the gold mines.

6. The Mali monarch Mansa Musa caused a great sensation when he visited Cairo on his pilgrimage to Mecca in 1325, giving out gold to nearly everyone and providing evidence of both the power and wealth of Mali.

E. Mediterranean and European Traders

1. The contraction of commerce persisted longer in Europe than in Asia and the Islamic world, but ty the twelfth century rising productivity and population growth in Europe had widened the horizons for trade.

2. Lords encouraged the founding of towns by granting the free citizens of towns (burghers) certain liberties and economic privileges, such as trading rights.

3. In northern Europe commercial expansion altered the political landscape, as seen in England and Flanders, where merchant guilds grew so powerful that they chose their own city councils and exercised considerable political autonomy.

4. Economic revival in northern and western Europe breathed new life into the defunct Roman commercial network.

5. In the twelfth century the counts of Champagne offered their protection and relief from tolls to the growing numbers of merchants who traveled between the textile areas of Flanders and Italy's commercial centers.

6. They established a cycle of six two-month fairs, and Champagne's location between Flanders and Italy enhanced its stature as the major crossroads of international commerce and finance in western Europe.

V.   Counterpoint: Production, Tribute, and Trade in the Hawaiian Islands Conclusion

1. The expansion of the market economy provided access to a wider range of goods and allowed entrepreneurs to acquire independent wealth.

2. However, in societies that lacked market exchange, like the Hawaiian Islands, rulers maintained firmer control over wealth and social order.

3. The construction of irrigations systems strengthened the chiefs' authority, and after 1400 complex systems of tribute payment facilitated the formation of powerful states.

A. Settlement and Agriculture

1. Humans first arrived in the Hawaiian Islands during the great wave of Polynesian voyaging of the first millennium C.E., and with the cessation of voyaging around 1300, the Hawaiian archipelago remained a world unto itself until 1788.

2. Original settlers introduced a wide range of new plants and animals, but the human impact on the ecology was modest until after 1100.

3. From 1100 to 1650 the human population grew rapidly and agricultural exploitation radically transformed the natural environment.

4. Population growth and irrigation systems reached their peak with the *ahupua'a* system of land management, which consisted of tracts of land running down from the central mountains to the sea, thus each ahupua'a cut across different ecological zones and had a wide range of resources.

5. The land belong to the powerful kings, and they distributed the ahupua'a in return for tribute and fealty, especially in times of war.

B. Exchange and Social Hierarchy

1. Strict rules of descent and inheritance determined social rank in Hawaiian society, and an elaborate system of taboos reinforced social stratification.

2. In genealogical lore, the older royal lineages were on Kauai and Oahu, where leaders drew power and wealth from irrigated agriculture, whereas kings on Hawaii and Maui derived their power from military might.

3. By 1650 single, island-wide kingdoms would be established through conquest on both Maui and Hawaii.

4. Long before contact with Europeans, Hawaiian rulers forged powerful states based on highly stratified systems of social ranking, and private property did not exist.

5. Through their monopoly of not only resources but also the exchange and use of goods, Hawaiian rulers gained full command over the wealth of their realm and the labor of their subjects.

VI.   Conclusion

1. Beginning in the tenth century, agricultural growth and commercial integration generated a sustained economic expansion across much of Eurasia and Africa.

2. The farthest-reaching transformations in economic life and livelihood were the expansion of trade networks and the growing sophistication of commercial practices.

3. In most places, the dynamic market economy threatened to subvert the existing social order.

VII.   Chapter Eleven Special Features

    A. <u>Seeing the Past</u>: Imitation and Innovation in Islamic Coinage

        1. Islamic coinage and its progression from retained use of Byzantine images to its use of Qur'anic quotations.

    B. <u>Reading the Past</u>: A Chinese Official's Reflections on Managing Family Property

        1. Chinese official Yuan Cai, living in a time of rapid economic change, concentrated on the practical problems of acquiring wealth and transmitting it to future generations.

    C. <u>Lives and Livelihoods</u>: The Mande Blacksmiths

        1. In West Africa ironworking was a useful technology, but also a fearsome instrument of symbolic power.

Chapter Eleven Overview (Discussion) Questions:

Major Global Development: The sustained economic expansion that spread across Eurasia and Africa between the tenth and fourteenth centuries.

1. How did agricultural changes contribute to commercial and industrial growth?
2. What technological breakthroughs increased productivity most significantly?
3. What social institutions and economic innovations did merchants devise to overcome the risks and dangers of long-distance trade?
4. In what ways did the profits of commerce translate into social and economic power?
5. Above all, who benefited most from these economic changes?

Chapter Eleven Making Connections Questions:

1. In what ways did the spread of new crops and farming technologies during this period have a different impact in the Islamic world and in Asia?
2. How had the principal east-west trade routes between Asia and the Mediterranean world changed since the time of the Han and Roman empires (see Chapters 5 and 6)?
3. To what extent did the Christian, Jewish, and Muslim merchant communities of the Mediterranean adopt similar forms of commercial organization and business practices during the "commercial revolution" of 900 to 1300? How can we explain the differences and similarities among these groups?

<u>Counterpoint: Production, Tribute, and Trade in the Hawaiian Islands</u>

Counterpoint Focus Question: How did the sources of wealth and power in the Hawaiian Islands differ from those of market economies elsewhere in the world?

Chapter Eleven Special Features:

<u>Seeing the Past: Imitation and Innovation in Islamic Coinage</u>

1. Why did Muslim rulers at first retain the images of Byzantine and Sasanid rulers on their own coins?
2. How did Muslim and Christian rulers differ in expressing their religious commitments and values through the images on their coins?

<u>Reading the Past: A Chinese Official's Reflections on Managing Family Property</u>

1. What did Yuan identify as the greatest threats to the preservation of the family's wealth and property?
2. What values did Yuan regard as crucial for gaining and maintaining wealth?

<u>Lives and Livelihoods: The Mande Blacksmiths</u>

1. Why did Mande society regard blacksmiths as exceptional?
2. In what ways was the caste system of West African peoples such as the Mande different from the caste system in India discussed in Chapter 5?
3. Why did the rulers of Mali perceive the Mande blacksmiths as a threat?

Key Terms

bill of exchange

burgher

cartel

guild

iqta

joint stock company

karim

serfs

taboo

tribute

usury

Chapter Twelve:
Centers of Learning and the Transmission of Culture 900 – 1300 C.E.

Chapter Twelve Focus Questions:

1. What political, social, and religious forces led to the founding of the first European universities?
2. To what extent did Sunni and Sufi schools foster a common culture and religious identity among Muslims?
3. What political and religious forces contributed to the development of a common culture across India and Southeast Asia and its subsequent fragmentation into regional cultures?
4. To what extent did intellectual and educational trends in Song China influence its East Asian neighbors?
5. How did the relationship between political power and knowledge of writing in Mesoamerica differ from that in the other civilizations studied in this chapter?

Chapter Twelve Summary:

In all of the major regions of Eurasia writing in the vernacular gained new prominence, but the goal was not to address a wider, nonelite audience. Latin led to the emergence of a unified learned culture in Latin Christendom, especially around cathedral schools, but the response to this, encouraged in part by practical needs, led to the expansion of vernacular languages, and the establishment of universities. In the Islamic world, intellectual developments and education centered more around religious themes and topics, while Sufism provided an alternative tradition to orthodox Islam. Sanskrit in Southeast Asia and Chinese in East Asia both had more impact than local vernaculars, with women being more prominent in the popularization of the native scripts. The Counterpoint of this chapter looks at the strict control of the written language in Mesoamerican societies, and how eventually, it was precisely because of such tight control that the written languages became extinct once the social and political systems that created them disappeared. In all places, the unity of leaned culture was increasingly undercut by the emergence of vernacular literary languages, but in general, the cultural and social gulf between the literate and the illiterate remained as wide as ever.

Chapter Twelve Annotated Outline:

I.   Backstory

1. In all of the major regions of Eurasia, the study of sacred writings dominated schooling and learning.

2. Writing in the vernacular gained new prominence throughout the regions, but the goal was not to address a wider, nonelite audience.

3. The turn toward the vernacular was related to the ebbing authority of vast multicultural empires and the rise of regional and national states, but it did not simply reflect regional and national identities, instead, they were instrumental in inventing these identities.

II. Church and Universities in Latin Christendom

1. Between the tenth and fourteenth centuries, Latin Christendom witnessed the emergence of a unified learned culture, and schooling created a common elite culture and a single educated class.

A. Monastic Learning and Culture

1. From the time of Charlemagne, royal courts and Christian monasteries became closely allied, and Charlemagne and his successors promoted a revival of classical learning, which led to the eventual foundation of cathedral schools.

2. Elementary schools trained students to speak and read Latin, while advanced education centered on the "liberal arts," particularly the Roman *trivium* of grammar, rhetoric, and logic.

3. Unlike the Romans, the clergy deemphasized logic, and separated the exact sciences of the Greeks, the *quadrivium* of arithmetic, geometry, music, and astronomy, from the trivium and treated these as specialized fields for advanced study.

4. "Master scholars" were appointed by bishops, who effectively had a monopoly on teaching in their cities, but their status often caused friction between the cathedral schools and monasteries.

B. The Rise of Universities Monastic Learning and Culture

1. As the demand for advanced education rose, the masters were unable to accommodate all of the students by themselves, and they hired staffs of specialized teachers.

2. Christian conquests of Muslim Spain and Sicily reintroduced Greek learning to Latin Christendom via translations from Arabic.

3. In twelfth century Toledo, Arabic-speaking Jewish and Christian scholars translated into Latin the works of Aristotle and other Greek, as well as Muslim, authors. Access to this knowledge had a profound impact on European intellectual circles.

4. As scholars like Ibn Rushd and Peter Abelard examined the paradoxes between faith and reason, Masters in Paris organized themselves into guilds to defend their independence from the local bishops and hostile religious orders.

5. In 1215 Pope Innocent III formally recognized Paris's schools of higher learning as a university, a single corporation including masters and students from all the city's schools.

6. While chartering universities as independent corporations insulated them from clerical control, and European monarchs became ardent patrons of the schools, Academic freedom in the universities, to the extent that it existed, rested on an insecure balance among the competing interests of kings, bishops, and the papacy.

C. Vernacular Language and Literature

1. The growing need for literacy was a driving force behind the expansion of schooling, but the practical needs of government and business encouraged writing in a vernacular language.

2. Government most powerfully intruded into the lives of ordinary people in England, following the French Norman conquest of William I in 1066. He undertook a detailed census in the Domesday Book (completed in 1087), which helped lead to the displacement of oral memory by written record as the indispensable authority in matters of law, business and government.

3. The Norman conquest also transformed language in England, as Old English disappeared as a written language, while French became the spoken tongue of the court and upper-class society, and Latin served as the standard written language of schools and royal government.

4. However, the Bible and Roman classics offered few role models to identify with, thus poets and troubadours instead used vernacular speech to sing of heroes and heroines who mirrored the ideals and aspirations of their audiences.

5. Royal and noble patrons who devoured these vernacular romances began to demand translations of religious and classical texts as well. This resulted in Dante Alighieri's Divine Comedy, perhaps the greatest vernacular poem of the era.

6. Even as the rise of universities promoted a common intellectual culture across Latin Christendom, the growth of vernacular languages led to the creation of distinctive national literary traditions.

III.   Students and Scholars in Islamic Societies

1. In contrast to Latin Christendom, the Islamic world did not establish a clergy with formal religious authority, rather the task of teaching matters of religion fell to the *ulama*; learned persons whose wisdom and holiness earned them the respect of their peers.

2. The ulama came from all walks of life, and they codified what became the Sunni orthodoxy by establishing formal interpretations of scriptural and legal doctrine, founding colleges, and monopolizing judgeships.

A. The Rise of Madrasas

1. In the Umayyad and Abbasid caliphates, scriptural commentators compiled anthologies of the sayings and deeds of Muhammad, known as *hadith*, as guidelines for leading a proper Muslim life.

2. The need to reconcile Islamic ethics with existing social customs resulted in a comprehensive body of Islamic law, known as *shari'a*.

3. Four major schools of legal interpretation emerged in the eighth and ninth centuries, and as in Latin Christendom, tensions between reason and revelation continued to stir heated debate.

4. These schools of law became institutionalized through the founding of *madrasas*, formal colleges for legal and theological studies, usually located in mosques.

5. However, higher education was not confined to the madrasas, and the world's oldest university, Al-Qarawiyyin, was founded in Fez, Morocco in 859 by the daughter of a wealthy merchant.

6. Islamic schools had no fixed curriculum, like the trivium and quadrivium of Latin Europe, rather a madrasa was organized as a single master and his disciples, and knowledge of hadith and shari'a law, and insights into their application were the foundations of higher education.

7. Turkish military regimes, such as the Seljuks and later the Mamluks, came to depend on the cooperation of the ulama and the schools of law to carry out many government tasks and to maintain social order.

8. The proliferation of madrasas promoted the unification of Sunni theology and law, and helped forge a common religious identity.

B. Sufi Mysticism and Sunni Orthodoxy

1. In addition to the orthodox schools of law, an alternative tradition was Sufism, a mystical form of Islam that emphasizes a personal experience of the divine over obedience to scriptures and Islamic law.

2. Over the ninth century, Sufi masters elaborated comprehensive programs of spiritual progress that began with intensely emotional expressions of love of God and proceeded toward a final extinction of the self and mystical union with the divine.

3. Originating as a quest for personal enlightenment, Sufism evolved into a social movement that addressed everyday ethical questions and advocated a life of practical morality and simplicity.

4. Women also played a more prominent role in Sufism, including Rabi'a al-'Adawiyya, who attracted many disciples with her fierce asceticism and her insistence that God should be loved for God's own sake, not out of fear of punishment or desire for reward.

5. By the eleventh century, Sufi master's residences, known as *khanaqa* had developed into lodges where religious teacher lived, taught their disciples, and provided accommodations for traveling Sufis.

6. The debate between faith and reason also impacted Sufism, epitomized by the struggle of Abu Hamid al-Ghazali, who was torn between the attractions of worldly desires and the impulses of eternal life. He spent ten years wandering exploring the mystical approach of Sufism, and his immersion in Sufism restored his faith in Muslim beliefs and traditions.

7. Al-Ghazali, referred to as the greatest intellectual figure in Islam after Muhammad himself, concluded that in matters of faith and morals, revelation deserved primacy over rational philosophy, but his ideas provided a synthesis of Sunni and Sufi teachings that would come to dominate Islamic intellectual circles.

C. Oral and Written Cultures in Islam

1. Oral instruction took precedence over book learning in Islamic education, but by the eleventh century books were regarded as indispensable aids to memorization and study, though learning solely from books was dismissed as an inferior method of education.

2. Arabic occupied an exalted place in Islamic literature culture, as the sacred language of scripture, and to fulfill one's religious duty, one had to master the Qur'an in Arabic; which also became the language of government from Iran to Spain.

3. The breakup of the Abbasid caliphate and the rise of regional states fractured the cultural and linguistic unity of the Islamic world. Iranian authors began to write Persian in the Arabic script, and the Seljuks absorbed many of the Persian literary motifs into a reinvented Turkish language and literature.

4. In the absence of a formal church, the Islamic schools of law, madrasas, and Sufi khanaqa lodges transmitted religious knowledge among all social classes, broadening the reach of education to a wider spectrum of society than the schools and universities of Latin Christendom.

IV. The Cosmopolitan and Vernacular Realms in India and Southeast Asia

1. Between the fifth and fifteenth centuries, India and Southeast Asia underwent two profound cultural transformations.

2. First from 400-900, a new cultural and political synthesis emerged reflecting a new ideology of divine kingship, with Sanskrit becoming a cosmopolitan language.

3. Second, from 900-1400, rulers asserted sovereign authority based on the unique historical and cultural identity of their lands and people.

A. The Cosmopolitan Realm of Sanskrit

1. Sanskrit became a medium for literary and political expression for the first time around the beginning of the third century. By the sixth century, a common cosmopolitan culture expressed through Sanskrit texts had become fully entrenched in royal courts.

2. This did not originate with the Brahman priesthood, but rather from the Central Asian nomads.

3. Brahmanic colleges attached to temples and Buddhist and Jain monasteries provided formal schooling, open to anyone from the "twice-born" (ritually pure) castes, and hostels known as *mathas*, became important meeting places where students, scholars, and pilgrims gathers for religious discussion.

4. The predominance of Sanskrit was equally strong in the Angkor state in Cambodia, where public display of royal power and virtue through monumental architecture contained Sanskrit inscriptions identical to those found in the Indian subcontinent.

5. Although Khmer served as the language of everyday life, Sanskrit prevailed as the language of politics, poetry, and religion in Cambodia down to the seventeenth century.

6. Sanskrit's rise as a cosmopolitan language thus allowed local rulers and intellectual elites to draw on a universal system of values and ideas to establish their claims to authority.

B. Rival States and Regional Identity

1. By the tenth century, the prominent powerful states of Angkor and Chola were joined by a number of smaller regional kingdoms, whose rulers

deemed themselves *maharajas* ("great kings"), and sought to affirm and extend their authority.

2. A wave of temple-building swept across the Sanskrit realm between 1000-1250, affirming the parallels between gods and kings.

3. From the tenth century onward appeals to regional identity replaced Sanskrit claims to universal sovereignty, as kings asserted their rule over local temple networks by stressing their common identity with a distinct territory, people, and culture.

4. The displacement of Sanskrit by vernacular languages accompanied this political transformation, and political boundaries increasingly aligned with linguistic borders.

5. Although Sanskrit remained the language of Brahmanic religion, after 1400 it all but disappeared from royal inscriptions, administrative documents, and courtly literature.

C. Sufism and Society in the Delhi Sultanate

1. After Muhammad Ghuri conquered the Ganges Valley in 1206, his death led to a Turkish slave-general declaring himself sultan at Delhi. Over the next three centuries a series of five dynasties ruled over the Delhi sultanate and imposed Muslim rule over much of India.

2. Like their Turkish predecessors, the Delhi sultans cultivated close relations with Sufi masters, and sought to strengthen their control by striking alliance between the Turkish warrior aristocracy and the revered Sufi masters.

3. Initially the Delhi sultans staffed their government with ulama and Sufis, and founded mosques and madrasas. But the ulama had little impact on the native Hindu population, while the missionary zeal of the Sufi orders paved the way for Islam's spread in South Asia.

4. Learned dignitaries, both Muslim and Hindu, sought out Sufi masters for spiritual consul and instruction, and Sufis used vernacular language to address local audiences, including Urdu, which the Sufis developed as a literary version of Hindi.

5. Leading Sufis often sought spiritual accommodation between Islamic and Hindu beliefs and practices, and Sufism served as a bridge between the two dominant religious traditions of India.

V. Learning, Schools, and Print Culture in East Asia

1. In East Asia, learning and scholarship were much more tightly yoked to the state, especially because of the civil service examination system, which dominated Chinese political life and literary culture.

2. The invention and spread of printing transformed written communication and intellectual life in China, but elsewhere in East Asia, printing and vernacular writing has much more limited impact.

A. Civil Service Examinations and Schooling in Song China

1. Chinese civil service examinations were a complex series of tests that serves as the primary method for recruiting government officials, and also played a crucial role in establishing Neo-Confucianism; a revival of Confucian teachings that rejected Buddhism and reasserted Confucian commitment to moral perfections and the betterment of society.

2. While previously the Chinese governments recruited the officials through recommendations and connections, the Song dynasty was determined to restore the supremacy of civil authority, and sought to create a skilled, ideologically cohesive cadre of officials through the civil service examinations.

3. By 1250 four hundred thousand men had taken the examinations, and although only eight hundred were selected for appointment to office, the number of candidates reflected the crucial importance of government office to achieving social and political success.

4. However, for the most part, primacy education was limited to those who could afford private tutors, and at every level, the curriculum mirrored the priorities of the civil service examinations.

5. Critics of the exams claimed they did not assess candidates' moral character, and that the emphasis on rote knowledge over creative thinking produced petty-minded pedants rather than dynamic leaders.

6. These criticisms spurred the founding of private academies, including at least 140 private academies based on the teachings of Zhu Xi, the most influential Neo-Confucian scholar.

7. The average age of men who passed the highest level of the civil service examinations was thirty-one, showing the long apprenticeship as students that China's political leaders commonly underwent.

B. The Culture of Print in Song China Monastic Learning and Culture

1. Just as papermaking originated in China, the Chinese invented the technology of printing, and by the ninth century, printing had developed into a substantial industry in China.

2. The founding of the Song dynasty marked the ascendancy of government-sponsored printing, which was used to help disseminate official ideas and values. In the twelfth century, however, private publishers surpassed the government as the main source of printed books.

3. Staples of commercial publishing were aids to prepare students for the exams, and books for personal enjoyment, such as poetry and prose.

4. Despite the advantages of printing as a means of reproduction, the technology of printing spread slowly, and although aware of printing, Muslim reverence for the handwritten word led to no printing presses being established in the Islamic world before the eighteenth century.

C. Classical and Vernacular Traditions in East Asia

1. Just as Latin endured as the common literary language of Latin Christendom, the classical Chinese language unified East Asian intellectual life.

2. In Korea, mastery of Chinese literary forms became an essential mark of accomplishment among aristocrats, and Confucian culture became deeply entrenched in the Korean ruling class.

3. The Yi monarch Sejong took the initiative in creating a native writing system known as *han'gul*, to enable his people to express themselves,

but the Korean aristocracy determined to preserve its monopoly resisted the new writing system.

4. In Korea it was women of aristocratic families who popularized the native script by using it extensively in their correspondence and poetry.

5. In Japan, too, Chinese was the learned, formal, written language of public life. By 850, the Japanese had developed a phonetic system for writing Japanese, the kana script, but it was rarely used in public life.

6. Like in Korea, in Japan the native script became closely associated with women writers, like Lady Murasaki, who along with her fellow women writers gave birth to Japanese as a written language.

VI. Counterpoint: Writing and Political Power in Mesoamerica

    1. In more isolated parts of the world, such as Mesoamerica, writing, like ritual, served to perpetuate the profound social gulf that separated the rulers from the common people.

A. Mesoamerican Languages: Time, History, and Rulership

1. In Mesoamerica, written languages took the form of symbols with pictorial elements, much like the hieroglyphs of ancient Egypt. Also like in Egypt, most surviving texts are inscriptions on monuments.

2. The earliest writing in Mesoamerica was the Zapotec script of the Monte Alban state in Southern Mexico, but it remains undecipherable, although many of the same themes from later Mesoamerican literary traditions are apparent.

3. Maya rulers wielded the written word to consolidate their power, and Maya scribes used calendrical calculations to create genealogical histories around crucial events in the lives of royal and noble persons.

4. In addition to inscriptions, a handful of Maya bark-paper books have survived that contained the technical knowledge that governed the lives of the Maya elite.

5. Spanish missionaries deliberately destroyed nearly all of the bark-paper books, which they condemned as works of the devil, and in their place taught the Maya to write their language using the Roman alphabet.

B. The Legacy of Mesoamerican Languages

1. Although the classical Maya language became extinct, scholars today can decipher as much as 80 percent of surviving Maya texts.

2. All of the Mesoamerican languages were part of a broader tradition that used writing to enhance rulers' prestige and power.

3. Yet it was precisely because of such tight control that written languages like classical Maya became extinct once the social and political systems that created them disappeared.

VII. Conclusion

1. The tenth to fourteenth centuries witnessed a remarkable expansion of learning and schooling across Eurasia, fostered by religious institutions and the creation of formal institutions of higher learning.

2. The deepening infusion of religious faith into traditions of learning produced more distinct and coherent cultural identities, while the friction between sacred and secular learning intensified.

3. The unity of learned culture was increasingly undercut by the emergence of vernacular literary languages, which were stimulated by political fragmentation and rivalry, as well as local and regional literary and artistic expression.

VIII. Chapter Twelve Special Features

A. Lives and Livelihoods: Medical Professionals of Latin Christendom

1. Economic revival and urban growth in Europe after 1000 spurred major changes in the practice of medicine, which transformed learned doctors into a professional class that tightly regulated its membership, practices and standards.

B. Seeing the Past: A Revolution in Islamic Calligraphy

1. As Islamic manuscripts moved from parchment to paper, a new cursive style of script developed as well.

C. Reading the Past: Lady Murasaki on Her Peers Among Women Writers

1. In addition to *Tale of Genji*, Lady Murasaki composed a memoir that reflects on events and personalities at the Heian court.

Chapter Twelve Overview (Discussion) Questions:

Major Global Development: The expansion of learning and education across Eurasia from 900 to 1300 and its relationship to the rise of regional and national identities.

1. Did the spread of higher learning reinforce or undermine established political and religious authority?
2. How did educational institutions reshape social hierarchy and elite culture?
3. What were the different uses of cosmopolitan languages and vernacular languages, and to what degree did they broaden access to written knowledge?
4. How did the different technologies of writing affect the impact of the written word?

Chapter Twelve Making Connections Questions:

1. In what ways did the cathedral schools and universities of Latin Christendom modify the classical traditions of learning of ancient Greece and Rome?
2. How did the madrasas of the Islamic world differ from European universities in their curricula, their teachers, and their relationships with political and religious authorities?
3. How can we explain the failure of printing technology to spread from China to neighboring societies such as Japan, India, or the Islamic world until centuries later?

Counterpoint: Writing and Political Power in Mesoamerica

Counterpoint Focus Question: How did the relationship between political power and knowledge of writing in Mesoamerica differ from that in the other civilizations studied in this chapter?

Chapter Twelve Special Features:

Seeing the Past: A Revolution in Islamic Calligraphy

1. How does the design of Ibn al-Bawwab's Qur'an make it easier to use for prayer than the parchment manuscript?
2. How does the style of decoration of Ibn al-Bawwab's Qur'an differ from that of Latin Christian sacred texts such as the Helmarshausen Gospels (see p. 000)? What religious and aesthetic values might account for these differences?

Reading the Past: Lady Murasaki on Her Peers Among Women Writers

1. Although women writers such as Murasaki did not compose their major works in Chinese, they still held literary skill in Chinese in high regard. Why?
2. Why might Lady Murasaki have believed that a woman writer's talent was best expressed by poetry? (Consider the chapter narrative as well as this excerpt in formulating your response.)

Lives and Livelihoods: Medical Professionals of Latin Christendom

1. What kind of education and personal characteristics were deemed necessary to become a professional physician?
2. Why did the public hold doctors in low repute? How did university education aim to improve that image?

Key Terms

cathedral school

hadith

khanaqa

logographic

madrasa

Neo-Confucianism

rhetoric

shari'a

Sufism

ulama

university

vernacular language

Chapter Thirteen:

Crusaders, Mongols, and Eurasian Integration 1050 – 1350 C.E.

Chapter Thirteen Focus Questions:

1. In what ways did the Roman popes seek to expand their powers during the age of the Crusades?
2. How did the efforts to establish Christianity in Spain and eastern Europe compare with the Crusaders' quest to recover Jerusalem?
3. How did the organization of Mongol society and government change from the time of Chinggis Khan to that of his grandson Qubilai, the ruler of China?
4. In what respects did the Turkish Islamic states of the Mamluks and Ottomans pursue policies similar to those of the Mongol regimes in Iran and Russia?
5. In what ways did the self-image and mission of the Christian military orders resemble or differ from those of the papal and royal leaders of the Crusades?

Chapter Thirteen Summary:

Before the Mongol armies swept across Eurasia, the Crusades caused a clash of civilizations between Christianity and Islam. While the Crusades were ultimately unsuccessful, they did lead to the (and arose from) the growing power of the papacy, and served to have profound consequences for European History, as they helped to consolidate the social and cultural identity of Latin Christendom. The Mongols, on the other hand, spread fear and destruction across Eurasia, creating their own political and cultural repercussions. The Mongols brought the worlds of pastoral nomads and settled urban and agrarian peoples into collision, and created the largest empire known, before differences in commerce, control, and culture led to the creation of four separate khanates. While the Mongol invasions also cleared the way for the rise of new Turkish sultanates like the Mamluks and the Ottomans, the clash of civilizations cause by the Crusades cleared the way for other crusading movements and the development of the Christian military orders that are examined in the Counterpoint of this chapter. Although these Christian military orders played a crucial role in the formation of Europe as the realm of "the Christian people," they were often a victim of their own success, and the growing power of national monarchies frustrated the popes' efforts to establish supreme rule over secular as well as spiritual affairs.

Chapter Thirteen Annotated Outline:

I.   Backstory

1. The Mongol conquests dominate the history of Eurasia in the thirteenth century, as they became world conquerors.

2. Before the Mongol armies swept across Eurasia, another clash of civilizations, the Crusades, had erupted in the Mediterranean world.

3. In addition, the centralization of administrative control and theological orthodoxy within the Latin Church brought about a final rupture between the Christian churches of Rome and Byzantium.

II. The Crusades and the Imperial Papacy 1050 – 1350

1. The Crusades are generally understood as an effort to reclaim control of the sacred sites of the Christian religion from Muslim rule, but more broadly, the Crusades developed into an evangelical movement to Christianize the world.

A. The Papal Monarchy

1. The transformation of Latin Christendom that led to the crusading movements began with initiatives to reform the church to renew its commitment to spreading the teachings of Christ to all people of the world.

2. Pope Gregory VII was the staunchest advocate of the primacy of the pope as the leader of all Christian people, but even before his papacy, the rivalry between the Roman and Byzantine churches had divided the Christian world.

3. In 1054 the Roman pope and the patriarch of Constantinople expelled each other from the church, and this mutual excommunication initiated a formal break between the two, known as the Great Schism.

4. The popes faced competition from within Europe as well, with disagreements with the Holy Roman emperors known as the investiture controversy.

5. As a result of the agreement over the investiture controversy, Holy Roman emperors lost their primary base of support, and the Roman papacy increasingly resembled a royal government.

B. The Crusades 1095 – 1291

1. Upon receiving an appeal from the Byzantine emperor for aid against the advancing armies of the Seljuk Turks, Pope Urban II called for a crusade to liberate Jerusalem.

2. This call drew inspiration from the reform movements within the church, and from a desire to transform the warrior rulers of Latin Christendom into a united army of God.

3. The Crusader forces, more a collection of militias under various minor nobles than a united army, suffered setbacks, but achieved surprising success in the First Crusade, capturing Jerusalem in 1099.

4. However, poor leadership cause a failure to follow up their initial success, and spurning the Byzantine emperor's claims to sovereignty, the Crusaders divided the conquered territories among themselves in a series of Crusader kingdoms.

5. The capture of the Holy Land also prompted the founding of military orders that pledged themselves to its defense.

6. After nearly a century of Christian rule over Jerusalem, Saladin was sent by the Seljuk emir to secure defenses in Egypt, but Saladin soon seized power from the Fatimid caliphate and declared himself an independent sultan.

7. To gain support, he declared a holy war against the Christian occupiers of Jerusalem, and in 1187 Saladin conquered Jerusalem and most of the Crusader principalities.

8. This reversal led to more crusades, including the Third Crusade, where Christendom's leading monarchs attempted to retake the Holy Land. But Dissension hobbled the campaign, and the crusaded ended with a truce where the Christians withdrew in exchange for access to holy sites as pilgrims.

9. Over the next century, more crusades were launched with little success, and the original religious motivations were overshadowed by political and economic objectives.

10. An example was the Fourth Crusade, which was diverted to Constantinople, and the crusaders captured their fellow Christians' capital for more immediate spoils. The Byzantine emperor eventually recovered his capital, but the schism between the Roman Catholic and Greek Orthodox churches became irreparable.

11. The increased contact between Christians and Muslims did lead to improved trade, but it intensified religious and ethnic differences between the two.

C. Papal Supremacy and the Christian People

1. Pope Innocent III tried to capitalize on the crusading spirit to strengthen papal authority both within the church and over secular society.

2. Innocent also established the Inquisition to investigate and punish anyone who challenged the pope's supreme authority.

3. Jewish communities in Christian Europe were early targets of Innocent's Inquisition, and Jews were often vilified because of the prominence in trades such as moneylending, which tainted them with the sigma of usury.

4. Efforts to impose religious conformity on Latin Christendom received further impetus from the formation of new religious orders, notably the Franciscans and the Dominicans, who dedicated themselves to the principles of poverty and evangelism.

5. During the thirteenth century the precarious position of Christian outposts along the coast of Palestine and Syria became dire, and the rise of a powerful Islamic state (the Mamluk dynasty in Egypt) sealed the fate of the crusading movement.

III. The Making of Christian Europe 1100 – 1350

1. Despite their ultimate failure, the Crusades had profound consequences for European History, as they helped to consolidate the social and cultural identity of Latin Christendom.

2. The Crusades also encouraged assimilation of the warrior class into the monastic culture of the church, producing the culture of chivalry, the code

of behavior which stressed honor, piety, and devotion of the knightly class.

A. The Reconquest of Spain 1085 – 1248

1. Although Muslim-ruled Spain had enjoyed relative religious peace, the subjection of Christian peoples led Pope Urban II to urge Christian rules to take up arms against their Muslim neighbors, and the *Reconquista* thus became joined to the crusading movement.

2. The conquest of Toledo, Spain's second-largest city, lifted Castile into a preeminent position, and the Muslim emirs thus turned to the Almoravid rulers of North Africa for protection.

3. The Almoravids did halt the Christian advance, but imposed their own rule over the Muslim territories in Spain. Their successors in North Africa and Spain, the Almohad dynasty, were even more fierce, but despite a major victory over Castile, they were unable to withstand intensified Christian efforts to reconquer Spain.

4. Between 1236 and 1248, the major Muslim cities of Spain fell to Castile, leaving Granada as the sole remaining Muslim state in Spain.

B. Christianizing Eastern Europe 1150 – 1350

1. In 1145 Pope Eugene III invited the knights of Christendom to launch a crusade against the non-Christians of northern and eastern Europe, collectively referred to as the Wends.

2. In the three centuries following the Wendish Crusade of 1147, Latin Christendom steadily encroached upon the Baltic and Slavic lands through a combination of conquest and colonization.

3. However, the fissure that split the Latin and Greek Christian churches also cut across eastern Europe, as leaders in Poland and Hungary had chosen to join the Roman church, but converts in the Balkans as well as the Rus princes had adopted Greek Orthodoxy.

4. Many Slavic princes opted to embrace Latin Christianity and to open their lands to settlement by immigrants, and local princes, both conquerors and natives, also promoted the founding of cities.

          5. By 1350 Latin Christianity was firmly implanted in all parts of Europe except the Orthodox Balkan peninsula, but the rise of strong national monarchies thwarted the popes' ambitions to create a unified Christendom under papal rule.

          6. Neither did the Muslims' success in repelling the Crusaders restore unity to the Islamic world. And soon they were to face a new challenge, the Mongol invasions, that would have a far more lasting impact on the development of Islamic societies than did the Crusades.

IV.   The Mongol World-Empire 1100 – 1368

          1. The Mongol Empire was unprecedented in its scope and influence, and much of the credit for their swift military triumphs and political cohesion is given to the charismatic authority of Chinggis Khan.

          2. Despite the brutality and violence of the Mongol conquest, the Mongol Empire fostered far-reaching economic and cultural exchanges.

A. Rise of the Mongols

      1. In the centuries before the rise of the Mongols, the dynamic of state formation in the Eurasian steppe underwent dramatic transformation, including those by the Khitans and the Jurchens.

      2. Temujin was born into one of the numerous tribes living in eastern Mongolia on the margins of the Jurchen Jin realm, and catastrophic disruptions to the pastoral livelihood of the nomads led to a scarcity of resources and violent conflict.

      3. Temujin, who was orphaned at nine and abandoned by his father's tribe, gained a following through his valor and success as a warrior.

      4. By 1206 Temujin had forged a confederation that unified most of the tribes of Mongolia, which recognized him as Chinggis, the Great Khan.

B. Creation and Division of the Mongol Empire 1206 – 1259

      1. Maintaining unity required a steady stream of booty, thus Chinggis led his army in campaigns of plunder and conquest.

2. By the time of Chinggis's death in 1227, Mongol conquests stretched from eastern Iran to Manchuria, but solely interested in plunder, Chinggis had shown little taste for ruling the peoples he vanquished.

3. While the death of a khan almost always provoked a violent succession crisis, Chinggis's charisma ensured an orderly transition of power, as he parceled out the territories among his sons (or their descendants), and designated his third son Ogodei to succeed him as Great Khan.

4. The Mongol state under Chinggis allowed conquered peoples to maintain their autonomy in exchange for tribute, but Ogodei began to adopt a system of dual administration.

5. After his death, Ogodei's nephew Mongke was elected Great Khan, but Mongke's dispensation of land outraged the other descendants of Chinggis, and by the end of his reign, the Mongol realm had broken into four independent and often hostile khanates.

C. Qubilai Khan and the Yuan Empire in China 1260 – 1368

1. A succession crisis after the death of Mongke in 1259 led to his brother, Qubilai, to secure the position as Great Khan.

2. Qubilai devoted his energies to completing the conquest of China, which he succeeded in, move the Great Khan's capital from Mongolia to China, and established the Yuan dynasty.

3. Qubilai envisioned himself as first among the Mongol princes, but also as an exalted "Son of Heaven" in the style of the Chinese emperors.

4. He created a highly centralized administration to extract the maximum revenue from China, but although he was a conscientious and diligent ruler, his successors gave little attention to the tasks of maintaining the infrastructure.

5. Instead, his successors relied on a system of tax farming that delegated collection privileges to private intermediaries, who mostly abused their authority and demanded exorbitant payments.

6. At the same time, however, trade flourished and the Mongols created a vast network of post stations and issued passports to merchants to ensure safe passage throughout the Mongol realm.

7. The Yuan Empire maintained many Central Asian traditions and economic privileges rested on an ethnic hierarchy that favored the Mongol tribes and the "affiliated peoples" (non-Chinese), where it drew many of its administrators.

8. Qubilai aspired to be a truly universal monarch, and turned to Tibetan Buddhism, which as a transnational faith, helped united the diverse peoples under Mongol rule.

9. But the Mongols still accorded full tolerance to all religions, and Muslim, Jewish, and Nestorian Christian communities flourished in China under Mongol rule.

10. Qubilai also led the Mongol Empire in a departure from the practices of the early steppe empires reliance on plunder and tribute, and instead developed institutions for imposing direct rule on its Chinese subjects, while also turning his back on the steppe homelands.

V.   The Mongol Khanates and the Islamic World 1240 – 1350

1. In 1258, Great Khan Mongke's brother Hulegu conquered and destroyed Baghdad, the official capital of Islam.

2. Survivors fled to Cairo, where the Mamluk sultanate was consolidating its power over Egypt, and the Mamluks became the new political leaders of the Islamic world.

3. This was the last joint campaign by Mongol princes, and by the times of Qubilai's succession as Great Khan, the empire had fractured into for independent khanates: the Golden Horde (Russia); the Chagadai khanate (Central Asia); the Ilkhanate (Iran); and the khanate of the Great Khan (China).

A. Mongol Rule in Iran and Mesopotamia

1. After conquering Iran and Mesopotamia, Hulegu's army was defeated by the Mamluks in Palestine and withdrew, and Hulegu adopted the Turkish title of Ilkhan ("subordinate khan").

2. The Ilkhans ruled over their domains from a series of capitals in Azerbaijan, and followed the nomadic practice of moving their camps with the seasonal migrations of their herds.

3. Mongols composed a tiny minority of the Ilkhanate's population, and although Christian communities were quick to side with the Mongol invaders, the Mongols increasingly turned toward Islam.

4. The ascension of Ghazan as Ilkhan revived the Ilkhanate, as he took pains to show devotion to Islam, and reduced Christians and Jews to subordinate status, while also banishing Buddhist monks from the Ilkhanate.

5. The Ilkhans became great patrons of arts and letters, and the ideological basis of the Ilkhanate shifted away from descent from Chinggis Khan and toward the role of royal protector of the Islamic faith.

6. A renewal of cordial relations among the Mongol leaders eased the passage of caravans and travelers across the Silk Road, and the conversion to Islam did not alienate the other Mongols, but it also did not hope repair the breach with the Mamluk regime.

7. Starting in 1335 the Ilkhanate's authority steadily disintegrated, and in 1353 the last Ilkhan was assassinated by members of a messianic Shi's sect.

B. The Golden Horde and the Rise of Muscovy

1. In 1237 a Mongol army led by Chinggis's grandson Batu conquered the Volga River Valley, and by 1240 Kiev succumbed to a Mongol siege.

2. The Mongol armies then quickly pushed into Poland and Hungary, prompting the Roman pope to declare a crusade against the Mongols, but feuding among the Mongol princes halted their advance into Europe.

3. Batu then created an independent Mongol realm known as the Golden Horde, and his successor Berke was the first of the Mongol khans to convert to Islam.

4. The Mongols in the Rus lands instituted a form of indirect governance, adopted the institution of *iqta* (land grants to military officers to feed and supply their soldiers), and strongly encouraged commerce.

5. Moscow flourished as the capital of the fur trade, and the wealth accumulated by the Orthodox Christian clerics, and their protection under Mongol religious tolerance, strengthened the church's position in Rus society.

6. Despite this wealth and commercial expansion, Rus was marginal to the khanate, which focused instead on controlling the steppe pasturelands and trade routes.

C. Retrenchment in the Islamic World: The Mamluk and Ottoman States

1. Two new dynastic regimes emerged out of the devastating fall and destruction of Baghdad in 1258; the Mamluks in Egypt and the Ottomans in Anatolia.

2. Both warrior states, together these two dynasties restored order to the Islamic lands and halted further Mongol advances.

3. In 1250 the Mamluks, a regiment of Turkish slave soldiers, overthrew the Ayyubid dynasty in Egypt and chose one of their officers as sultan. They gained enormous stature when they repelled the Mongol incursions into Syria in 1260, and further prestige after it expelled the last of the Crusader states from Palestine in 1291.

4. The Mamluk regime devoted itself to promoting the Islamic faith and strengthening state wealth and power, enjoying revenues from maritime commerce from Asia.

5. Despite the stability of the Mamluk regime, membership in the ruling class was insecure as sons of the slave-soldiers were excluded from military and government service, and factional conflicts beset the Mamluk court.

6. The Ottomans, who traced their origins to Osman, a leader of a confederation of nomadic warriors in the late thirteenth century, arose to contest the Mamluks' leadership in the Islamic world.

7. Ottoman alliance was based on political expediency rather than permanent ethnic allegiances, and in 1302 Osman turned against the Byzantine towns of Anatolia. He and his son, and successor, Orkhan, conquered the major cities of Anatolia and Orkhan made Bursa, a prosperous center of silk manufacture, his capital in 1331.

8. Osman granted pasturelands to his followers, but also cultivated the support of Christian farmers, which gave him a stable revenue base provided by agriculture that could support a larger number of warriors.

9. Orkhan, then, transformed himself from a tribal chief to a Muslim sultan at the head of a strongly centralized state, including bands of Muslim holy warriors (gazis).

10. Under Orkhan, the Ottoman army also underwent a change from horse-riding archers into large infantry units, which allowed for the capture of Byzantine territories in the Balkans in 1345, the first step toward the conquest of Constantinople in 1453.

VI. <u>Counterpoint</u>: The "New Knighthood" of the Christian Military Orders

1. Following the successes of the First Crusade, a new church institution was formed; the military orders, religious orders that combined the vocations of monk and warrior.

2. Their movement began with the Knights of the Temple, founded in 1120 to protect Christian pilgrims and merchants, and subsequently these Templars spearheaded the militant Christian expansionism that resulted in the "reconquest" of Spain and the conversion of much of eastern Europe to Latin Christianity.

3. Yet in the end, the Christian monarchs and the papacy turned against the military orders, and the Crusader ideal was swept away by the rising tide of national monarchies.

A. The Templar Model and the Crusading Movement

1. The Templars were expected to maintain equal fidelity to both the code of chivalry and monastic rulers, combatting both the evil within—the temptations of the devil—and the external enemy—the Muslims.

2. The outpouring of patronage for the Templar order encouraged imitation and the creations of other orders, the Hospitallers and the Teutonic Knights, who were formed to tend to the poor and infirm among pilgrims to the Holy Land.

3. Members of the military orders committed themselves to lifelong service, and their brave defense of Christians earned them high regard from the fellow Christians, as well as their enemy, Saladin, who order the immediate beheading of captured Templars and Hospitallers, who re regarded as the backbone of the Christian defenders.

4. The Mamluks' final expulsion of Latin Christians from Acre in 1291 deprived the military orders of a reason for existence, and the Templars had powerful enemies, especially French king Philip IV, who resented their autonomy and coveted their wealth.

5. With consent from a weak pope, Philip launched a campaign of persecution against the order, and the Inquisition found the Templars guilty of heresy. Hundreds of knights were burned at the stake, and in 1312 the pope disbanded the Templar order.

B. The Teutonic Knights and Christian Expansion in Eastern Europe

1. In contrast to the Templars, the Teutonic Knights gained renewed life after the failure of the Crusades, when in the late 1220s a Polish duke recruited members to carry out a crusade against his rivals among the pagan lords of Prussia.

2. After 1370, when the Teutonic Knights defeated the pagan princes of Lithuania, new commercial towns affiliated with the Hanseatic League arose, and the Teutonic order, unschooled in Latin, promoted Christianity through the German vernacular.

3. When economic conditions worsened, local landowners began to challenge the order's autocratic rule, and in 1386 when the Lithuanian king married a Polish queen and Lithuanians converted to Christianity, the last justification of the Teutonic order's was removed, and by the early sixteenth century the order had ceased to function as a sovereign state.

4. The military orders had represented the ideal of a universal Christian brotherhood championed by the Roman popes, yet the dramatic expansion of Christendom had fostered national rivalry rather than political unity.

VII.   Conclusion

1. The initial waves of the Mongol invasions spread fear and destruction across Eurasia, and the political and cultural repercussions of the Mongol conquest would resound for centuries.

2. The Islamic states were the most profoundly affected by the Mongol incursions, disrupting irrigated agriculture, reverting lands to pasture and desert, and ending the Seljuk emirates, clearing the ground for the Mamluks and Ottomans.

3. The Mongols brought the worlds of pastoral nomads and settled urban and agrarian peoples into collision, but the Crusades brought a different clash of civilizations.

4. Although the Crusaders failed to achieve their goal of restoring Christian rule over Jerusalem, the movement expanded the borders of Latin Christianity.

VIII. Chapter Thirteen Special Features

A. Reading the Past: A Muslim Courtier's Encounters with the Franks

1. Usamah ibn Minqidh wrote of his experiences and relations with Christians as a book of moral advice and instruction for Saladin, who conquered Jerusalem four years later.

B. Seeing the Past: The *Mappaemundi* of Latin Christendom

1. Biblical stories and popular legends about Alexander the Great shaped the geographic imagination of Latin Christendom, as is especially apparent in the medieval *mappaemundi*.

C. Lives and Livelihoods: Mongol Women in the Household Economy and Public Life

1. The prominent roles of women in the life of the pastoral nomads of the Eurasian steppe contrasted starkly with women's reclusive place in most settled societies.

Chapter Thirteen Overview (Discussion) Questions:

Major Global Development: The Eurasian integration fostered by the clashes of culture known as the Crusades and the Mongol conquests.

1. In what ways did the growing economic and cultural unity of Latin Christendom promote the rise of powerful European national monarchies?
2. To what degree did the expansion of Latin Christendom remake eastern Europe in the image of western Europe?
3. In what ways did the Mongol conquests foster cultural and economic exchange across Eurasia?
4. How and why did the Mongol rulers of China, Iran, and Russia differ in their relationships with the settled societies they ruled?

Chapter Thirteen Making Connections Questions:

1. How did the relationship between the Roman popes and the Christian monarchs of western Europe change from the reign of Charlemagne (see Chapter 8) to the papacy of Innocent III?
2. In what ways did the Crusades contribute to the definition of Europe as the realm of Latin Christendom?
3. To what extent were the policies of the Mongols similar to those of earlier Central Asian nomad empires such as the Khazars and the Turks (see Chapter 9)?

Counterpoint: The "New Knighthood" of Christian Military Orders

Counterpoint Focus Question: In what ways did the self-image and mission of the Christian military orders resemble or differ from those of the papal and royal leaders of the Crusades?

Chapter Thirteen Special Features:

Reading the Past: A Muslim Courtier's Encounters with the Franks

1. What virtues did Usamah admire in the Christians, and why?
2. Why did Usamah find the picture of the Mary and the child Jesus offensive?

Seeing the Past: The *Mappaemundi* of Latin Christendom

1. What can the psalter map tell us about the limits of Europeans' actual geographic knowledge in the age of the Crusades?
2. How do the purpose and features of this map differ from those of a road map today?

Lives and Livelihoods: Mongol Women in the Household Economy and Public Life

1. How did the division of household work in pastoral societies such as the Mongols differ from that found among settled farming peoples?
2. How might the role of women in the Mongol household economy explain the power they wielded in tribal affairs?

Key Terms

chivalry

Crusades

gazi

Great Khan

Great Schism

Ilkhan

Inquisition

investiture controversy

military order

tax farming

.

Chapter Fourteen:
Collapse and Revival in Afro-Eurasia 1300 – 1450 C.E.

Chapter Fourteen Focus Questions:

1. How did the Black Death affect society, the economy, and culture in Latin Christendom and the Islamic world?
2. Why did Islam expand dramatically in the fourteenth and fifteenth centuries, and how did new Islamic societies differ from established ones?
3. How did the pattern of international trade change during the fourteenth and fifteenth centuries, and how did these changes affect consumption and fashion tastes?
4. How and why did the historical development of Japan in the fourteenth and fifteenth centuries differ from that of mainland Eurasia?

Chapter Fourteen Summary:

No event in the fourteenth century had such profound consequences as the Black Death, which halted economic growth and expansion in Europe and the Islamic world. While devastating, religious beliefs shaped Muslim and Christian responses to the plague, and underlying conditions influenced political and economic recovery in the two regions. Similarly, in Asia after the fall of Mongol rule, state building fostered the development of national states. The Islamic world found growth and recovery through the missionary work of Sufis, and the growth of the Ottoman Empire, while in Europe the Renaissance helped Europe to recover and paved the way for Atlantic exploration. All across Eurasia, international trade allowed for continued economic recovery and expansion. However, certain places, like Japan discussed in the Counterpoint of this chapter, remained mostly isolated, which led to a radically different set of social institutions and cultural values than its neighbors. In the end, the intensifying competition among national states would become one of the main motives for overseas exploration and expansion in the Atlantic world.

Chapter Fourteen Annotated Outline:

I. Backstory

    1. The fall of Constantinople to the Ottoman Empire in 1453 marked a
       turning point in world history, as the Byzantine Empire (and their
       continuation of Rome's heritage) came to an end.

    2. Europe (and the Islamic world) had to recover from the demographic and
       psychological impacts of the Black Death, which led to a recovery and
       restructuring of the global markets.

3. The Mongol era ended in Asia, and while commerce attained unprecedented importance in many Asian societies, Japan remained isolated from this global bazaar.

II. Fourteenth-Century Crisis and Renewal in Eurasia

1. No event in the fourteenth century had such profound consequences as the pandemic known as the Black Death, which halted economic expansion in Europe and the Islamic heartland, but largely spared Asian societies.

A. The "Great Mortality": The Black Death of 1347 – 1350

1. Before the Black Death, Europe was struggling under cooler temperatures known as the Little Ice Age, which featured shorter growing seasons, and would last for much of the fourteenth century.

2. Unlike famine, the Black Death hit the ruling classes as hard as the poor, and scholars estimate that the pandemic killed approximately one0third of the population of Europe.

3. Although the catastrophic mortality of the Black Death is beyond dispute, causes of the pandemic are still somewhat a mystery. Most attribute it to bubonic plague, what had its origins in Central Asia and traveled along trade routes to Caffa in the Black Sea, where it was brought to Europe through the Mediterranean by Genoese seafarers.

4. Some argue it was a byproduct of the Mongol conquests, who carried it from the remote highland forests of Southeast Asia to Central Asia and China. However, although Chinese population was in decline, Chinese sources make no mention of the specific symptoms of the Black Death, and there is no evidence of pandemic in South and Southeast Asia.

5. The concentration of the demographic collapse of the Black Death was in Europe and the Islamic lands around the Mediterranean, where the loss of lives and livestock seriously disrupted agriculture.

6. The high mortality led to a scarcity of labor, and caused regions to try to squeeze more taxes from their populations. This undermined the Mamluk sultanate in Egypt and Syria, leading to its downfall and conquering by the Ottomans in 1517.

7. Christians interpreted the plague as diving punishment for humanity's sins, and led to acts of piety and atonement, most strikingly the processions of flagellants. In addition, in many places Christians blamed vulnerable minorities, such as beggars, lepers, and especially Jews.

8. Muslims did not share the Christian belief in "original sin," so they did not see the plague as a divine punishment. Rather they accepted it as an expression of God's will.

B. Rebuilding Societies in Western Europe 1350 – 1492

1. As religious beliefs shaped Muslim and Christian responses to the plague, underlying conditions influenced political and economic recovery in the two regions.

2. In Europe, the death toll caused labor shortages, and the nobility had to release many peasants from labor service, that liberated them from the conditions of serfdom, and both urban artisans and rural laborers were able to bargain for wage increases.

3. Economic change and conflict led to tensions, and in places like England, after peasant revolts a new social order began to form based on private property and entrepreneurship, rather than nobility and serfdom.

4. In the Italian city-states, the widening gap between rich and poor continued and increasingly benefitted the wealthy, as the ideals and institutions of republican government steadily lost ground.

5. In England and France, royal governments gained new sources of income, and rulers transformed their growing financial power into military and political strength. The French monarchy, using innovations in gunpowder weapons, created a formidable army and established itself as the supreme power in continental Europe.

6. The progress of the Hundred Years' War between England and France illustrated the changing political landscape, as cannons, siege weapons, and later firearms undermined both the nobility's preeminence in war and its sense of identity and purpose.

7. Ultimately France defeated England, but the war transformed both sides and led to the evolution of royal governments and the emergence of a sense of national identity.

8. To strengthen their control, monarchical powers relied on new forms of direct taxation. The French monarchy levied new taxes on salt, land, and commercial transactions. The marriage of Isabella and Ferdinand in 1469 created a unified monarchy in Spain, which led to a demand for religious conformity, the end of the Reconquista, and the sponsorship of Columbus's voyages.

C. Ming China and the New Order in East Asia 1368 – 1500

1. State building in East Asia fostered the development of national states.

2. After Qubilai Khan's death in 1294, peasant insurrections and civil wars led to the Mongol abandonment of China in the 1350s. After a protracted period of war and devastation, a Chinese general restored native fuel founding the Ming dynasty in 1368.

3. The Ming founder, Hongwu (Zhu Yuanzhang) resurrected the basic Chinese institutions of civil government, including the civil service examinations, but used them and the state run school system as tools of political indoctrination into Neo-Confucianism.

4. Neo-Confucianism showed antipathy towards Buddhism, and advocated a strict moral code and a patriarchal social hierarchy to attempt to achieve moral perfection and the betterment of society.

5. This ideology emphasized patriarchal authority, deprived women of many rights, and by 1300 led many elite families to practice foot binding, which was considered a mark of feminine beauty and a symbol of freedom from labor.

6. Outside the elite groups, women played an essential economic role, as they worked alongside men in rice cultivation and performed most tasks involved in textile manufacture.

7. Hongwu rejected the model of a multiethnic empire, located his capital at Nanjing, and distrusted merchants as much as he did intellectuals, which

led to him forbidding Chinese merchants from engaging in overseas commerce in 1371.

8. However, his son, Emperor Yongle, reversed the decisions to sever China from the outside world, and embraced the vision of a world empire. He attempted to expand territory, and sought to reestablish global connections, but also promoted Neo-Confucian policies.

9. After the death of Yongle in 1424, the Ming abandoned its designs for conquest and expansion, but still continued to influence neighbors, as Vietnam gained independence but retained Chinese-style government and Neo-Confucianism, and Korea also embraced Neo-Confucian ideals of government.

III.   Islam's New Frontiers

1. In the fourteenth and fifteenth centuries, Islam continued to spread in Africa and Asia, but through slow diffusion via merchants and missionaries.

2. During this time, Islam expanded by adapting to older ruling cultures rather than seeking to eradicate them.

A. Islamic Spiritual Ferment in Central Asia 1350 – 1500

1. The spread of Sufism, a mystical tradition that stressed self-mastery, practical virtues, and spiritual growth through personal experience of the divine, played a significant role in the process of cultural assimilation in Central Asia from 1350-1500.

2. Sufi preachers were inspired by missionary zeal, and were ideal instruments for the spread of Islam. One of Sufism's most important royal patrons was Timur, who rose to power by reuniting quarreling Mongol tribes in common pursuit of conquest.

3. Timur conquered most of Iran and Mesopotamia, but fell ill and died as he prepared to march on China in 1405. Although his empire quickly fragmented, his triumphs would serve as inspiration to later empire builders.

4. The institutions of his empire were largely modeled on the Ilkhan synthesis of Persian civil administration and Turkish-Mongol military organization, and after Timur's death, Sufi brotherhoods exerted an especially strong influence over social life and religious practice in Central Asia.

5. Elsewhere in the Islamic world, a number of religious movements combined aspects of Sufism with unorthodox ideas derived from Shi'ism.

6. One of the most militant and influential of these sects was the Safavid movement founded by Safi al-Din.

7. This radical sect attacked Christians, but they also challenged other Muslim rulers such as the Ottomans and Timur's successors. Near the end of the fifteenth century, a charismatic leader, Shah Isma'il, combined Safavid religious fervor with Shi'a doctrines to found a theocracy.

B. Ottoman Expansion and the Fall of Constantinople 1354 – 1453

1. The Byzantine state was severely shaken by the Black Death, and in 1354, the ottomans took advantage of this to invade, conquer, and annex most of the Balkans by 1389.

2. The might of the Ottoman Empire stemmed from two military innovations: the janissary corps and the use of musket fire and cannons.

3. The janissary corps was an elite army composed of slave soldiers, conscripted through the *devshirme* system. This system of conscription was on the Christian peoples of Balkans who had to provide adolescent boys who were taken from their families, raised as Muslims, and educated and trained for service in the administration and the army.

4. Ottoman policies towards Christian communities were based on practical concerns: where Christians were the majority, the Ottomans were quite tolerant, but where they were a minority, the Ottomans took a much harder line.

5. The patriarchal family was a pillar of Ottoman law, but while men usually controlled property, women acquired wealth in the form of money, furnishings, clothes, and jewelry. But since women were secluded in the

home, and veiled in public, they used servants and trusted clients to help them conduct their business activities.

6. Mehmed II's capture of Constantinople and the final defeat of the Byzantine Empire shocked the Christian world. And Ottoman sultans saw themselves not as roving ghazi warriors, but as monarchs with absolute authority over a multinational empire at the crossroads of Europe and Asia.

C. Commerce and Culture in Islamic West Africa

1. The Mali Empire's adoption of Islam encouraged conversion throughout the West African savanna, and Islam continued to prosper despite the collapse of Mali's political dominion in the mid-fourteenth century.

2. The towns of Jenne and Timbuktu emerged as the new crossroads of the trans-Saharan trade, and Islamic intellectual culture also thrived among the merchant families of these towns.

3. As elsewhere, religious scholarship was readily combined with mercantile pursuits, and Muslim clerics wielded considerable influence in towns, as they presided over worship and festival life, and governed social behavior by applying Muslim law and cultural traditions.

4. Yet away from the towns, the majority of the population remained attached to ancestral beliefs in nature spirits.

D. Advance of Islam in Maritime Southeast Asia

1. Although Muslim Arab merchants had dominated maritime commerce in the Indian Ocean and Southeast Asia since the seventh century, it was not until the thirteenth century that Islam began to gain converts in Malaysia and Indonesia.

2. The dispersion of Muslim merchants took the form of a trade diaspora, and political and economic motives strongly influenced official adoption of Islam.

3. The Majapahit kingdom, a bastion of Hindu religion, conquered most of Java and forced many local rulers to submit to tribute, but in response many of these rulers adopted Islam as an act of resistance. Eventually, a

coalition of Muslim princes forced the Majapahit royal family to flee to Bali.

    4. Cosmopolitan port cities were natural sites for religious innovation, but the spread of Islam beyond the port cities was slow and uneven, and since Sufi teachers played a greater role in the spread of Islam, relatively open forms of Islam flourished.

    5. Local pre-Islamic religious traditions persisted in Sumatra and Java long after the acceptance of Islam, and even more than in West Africa, Islam in Southeast Asia prospered not by destroying traditions, but by assimilating them.

IV.   The Global Bazaar

    1. While dynastic changes, war, and the Black Death roiled the international economy in the fourteenth century, the maritime world of the Indian Ocean, largely spared both pandemic and war, displayed unprecedented commercial dynamism.

    2. Although the crises of the fourteenth century severely disrupted the European economy, by 1450 Italy regained its place as the center of finance, industry, and trade within Latin Christendom.

A. Economic Prosperity and Maritime Trade in Asia 1350 – 1450

    1. After 1300 maritime commerce largely replaced inland trade over the Silk Road, and merchants from India to China would seize the opportunities presented by this new emphasis on maritime trade.

    2. Textiles and spices (specifically pepper) where major exports from India, while porcelain replaced silk to allow China to retain its preeminent place in world trade.

    3. The Islamic world was the most avid consumer of Chinese porcelains, where they were used both as eating and drinking vessels, and to decorate mosques and other holy places. Imports of Chinese porcelain devastated local ceramic manufacturing in many parts of maritime Asia.

4. In Southeast Asia, the shift in political power from the inland rice-growing regions towards coastal port cities reflected the new prominence of maritime trade.

5. China influenced patters of trade not only as a producer, but also as a market for exported goods.

B. China's Overseas Overture: The Voyages of Zheng He 1405 – 1433

1. The growth of South Asian maritime trade attracted the attention of the Chinese government, and the Ming dynasty took a more active role in the region.

2. In 1405 Yongle decided to send a naval expedition, led by Zheng He, to halt the expansionist aggression of Majapahit and Ayudhya and to assert Chinese authority over the maritime realms.

3. Zheng He was equipped with a vast armada of sixty-three ship, and nearly twenty-eight thousand sailors, soldiers, and officials. Altogether Yongle commissioned six expeditions under Zheng He's command.

4. This projections of Chinese power over the sea lanes led to far-reaching economic and political changes, and the relations Zheng He forged strengthened the rulers' political independence.

5. However, the high cost of building and equipping the treasure ships depleted the Ming treasury, and when Zheng He died during the return of his seventh voyage (commissioned by Yongle's successor in 1430), enthusiasm for the expeditions evaporated, and the Ming focused on the new threat of a resurgent Mongol confederation.

6. This shift in policy did not end Chinese involvement in maritime trade, but the government was less involved, and the opportunities were left to Chinese merchants.

C. Commerce and Culture in the Renaissance

1. European expansion in the late fourteenth and early fifteenth centuries was preceded and influenced by the Renaissance, which was a revival of ancient Greek and Roman philosophy, art, and literature.

2. The Renaissance originated in Italy, and many scholars who focused on the liberal arts of humanities became known as humanists, and they were responsible for the new intellectual movement of humanism, which combined classical learning with Christian piety and dedication to civic responsibilities.

3. As a result of the Black Death, many Italian merchants abandoned commerce in favor of banking. These bankers helped to supply the funds for initial forays into Atlantic exploration, and to help pay for the rising costs of war.

4. Italy also displaced the Islamic world and Asia as the provider of luxury items for Europe, by imitating and improving on Islamic techniques for silk, ceramics, glass, and brassware. The Islamic lands were reduced to being suppliers of raw materials.

5. There was also a shift in attitudes toward money and its use, as the older Christian ethics of frugality and disdain for worldly gain was replaced by prodigal spending and consumption.

6. "Magnificence" became the watchword of the Renaissance, as wealthy merchants and members of the clergy portrayed themselves as patrons of culture and learning. Displaying personal wealth and possessions affirmed social status and power.

7. The intellectual ferment of the Renaissance was nurtured in an urban environment, but despite their admiration of classical civilization, the humanists did not reject Christianity, rather they sought to reconcile Christian faith with classical learning.

8. The revolutionary impact of the Renaissance was felt most deeply in the visual arts, which was exemplified by the development of the techniques of perspective. In addition, the Renaissance transformed the idea of the artist; no longer mere tradesmen, they were seen as possessing a special kind of genius.

        9. The individual who exemplified this quality of genius the most of Leonardo da Vinci, who developed ideas for many things, and sought to apply his knowledge of natural science to painting.

V.   Counterpoint: Age of the Samurai in Japan 1185 – 1450

        1. In Japan, growing isolation from the cross-cultural interactions fostered the emergence of a national culture distinct from the Chinese traditions that dominated the rest of East Asia.

        2. In Japan, the militarization of the ruling class intensified during the fourteenth and fifteenth centuries, and the rise of the samurai warriors as masters of their own estates was accompanied by the increasing independence of peasant communities.

A. "The Low Overturning the High"

        1. During the Kamakura period (1185 – 1333), the power of the shogun (military ruler) of eastern Japan was roughly in balance with that of the imperial court at Kyoto in the west.

        2. Warriors dominated the shogun's capital and provincial governorships, but most of the land was possessed by the imperial family, the nobility, and religious institutions.

        3. After the collapse of the Kamakura government, Japan was wracked by civil wars until a new dynasty of shoguns, the Ashikaga, came to power with aspirations to be national rulers.

        4. As Ashikaga rule eroded the privileges and power of the noble and monastic landowners, most of their estates fell into the hands of local samurai families. But as this was happening, the peasants banded together to resist demands from the new samurai overlords.

        5. Outraged lords bewailed this reversal, but found themselves powerless to stop the growing independence of the peasant communities, and the political strength of the peasants reflected their rising economic fortunes.

        6. Japan's agrarian economy improved with the expansion of irrigated rice agriculture, the village displaced the manorial estate, and Japan had little

involvement in foreign trade, but the prosperity of the agrarian economy generated considerable growth in artisan crafts and trade in local goods.

B. The New Warrior Order

1. With the founding of the Ashigaka shogunate, provincial samurai swarmed the streets seeking the new rulers' patronage, as they enjoyed newfound wealth while the old nobility was reduced to abject poverty.

2. The shoguns and samurai became patrons of artists and cultural life, and the intermingling among people from diverse backgrounds produced new forms of social behavior and artistic expression.

3. As the fourteenth century wore on, the infatuation with Chinese culture was replaced by new fashions drawn from the court nobility and Kyoto's lively would of popular entertainments.

4. While the rise of the warrior culture in Japan did not mean an end to sophistication and refinement, it did involve a strong focus on cultural elements that were seen as distinctly Japanese.

5. Regardless of Japan's isolation, the warriors' dominance led to a decisive shift toward patriarchal authority, as women lost rights of inheritance, and the libertine sexual mores of the Japanese aristocracy gave way to a new emphasis on female chastity as an index of social order.

VI. Conclusion

1. The fourteenth century was an age of crisis across Eurasia and Africa, but in the long run Latin Christendom fared well, while the Byzantine Empire succumbed to the expanding Ottoman Empire, and the Muslim faith continued to spread.

2. The fourteenth century also witnessed the collapse of the Mongol empires in China and Iran, where China returned to an imperial agrarian order.

3. The Black Death redirected the course of European state-making, as monarch strengthened their authority.

4.The intensifying competition among national states would become one of the main motives for overseas exploration and expansion, while the

Renaissance allowed culture, lifestyles, and values to spring back from the ruin of the Black Death.

VII.   Chapter Fourteen Special Features

A. <u>Reading the Past</u>: A Spanish Ambassador's Description of Samarkand

1. In September 1403, and embassy from King Henry III of Castile arrived at Samarkand, and although leaving disappointed, the report of the visit preserves the fullest account of Timur's capital in its heyday.

B. <u>Lives and Livelihoods</u>: Urban Weavers in India

1. Industry and commerce in India, especially in textiles grew rapidly, and ultimately these occupational castes would join other forces in Indian society to challenges the social inequality.

C. <u>Seeing the Past</u>: Leonardo da Vinci's Virgin of the Rocks

1. Masterpieces such as this display Leonardo's careful study of human anatomy, natural landscapes, and botany.

Chapter Fourteen Overview (Discussion) Questions:

Major Global Development: Crisis and Recovery in fourteenth and fifteenth century Afro-Eurasia.

1. In the century after the devastating outbreak of plague known as the Black Death, how and why did Europe's economic growth begin to surpass that of the Islamic world?
2. Did the economic revival across Eurasia after 1350 benefit the peasant populations of Europe, the Islamic world, and East Asia?
3. How did the process of conversion to Islam differ in Iran, the Ottoman Empire, West Africa, and Southeast Asia during this period?
4. What political and economic changes contributed to the rise of maritime commerce in Asia during the fourteenth and fifteenth centuries?

Chapter Fourteen Making Connections Questions:

1. What social, economic, and technological changes strengthened the power of European monarchs during the century after the Black Death?
2. How and why did the major routes and commodities of trans-Eurasian trade change after the collapse of the Mongol empires in Central Asia?

3. In what ways did the motives for conversion to Islam differ in Central Asia, sub-Saharan Africa, and the Indian Ocean during this era?
4. In this period, why did the power and status of the samurai warriors in Japan rise while those of the warrior nobility in Europe declined?

Counterpoint: Age of the Samurai in Japan, 1185 – 1450

Counterpoint Focus Question: How and why did the historical development of Japan in the fourteenth and fifteenth centuries differ from that of mainland Eurasia?

Chapter Fourteen Special Features:

Reading the Past: A Spanish Ambassador's Description of Samarkand

1. What features of Timur's capital most impressed Gonzalez de Clavijo?
2. How does this account of Samarkand at its height compare with the chapter's description of Renaissance Florence?

Lives and Livelihoods: Urban Weavers in India

1. In what ways did the organization of textile production reinforce or challenge the prevailing social norms of Hindu society?
2. In what ways did religious ideas and movements reflect the new sense of dignity among prosperous Indian merchants and craftsmen?

Seeing the Past: Leonardo da Vinci's *Virgin of the Rocks*

1. How does Leonardo express the connection between John (at left) and Jesus through position, gesture, and their relationships with the figures of Mary and the angel Uriel?
2. The friars who commissioned the painting sought to celebrate the sanctity and purity of their patron, the Virgin Mary. Does this painting achieve that effect?

Key Terms

Black Death

humanism

janissary corps

Little Ice Age

Neo-Confucianism

oligarchy

pandemic

Renaissance

samurai

shogun

Sufism

theocracy

trade diaspora

PART 3

The Early Modern World 1450—1750

MAJOR GLOBAL CHANGES occurred between 1450 and 1750, as regional societies gave way to multiethnic empires, and horse-borne raiders gave way to cannon and long-distance sailing craft. Historians call this era "early modern" because it was marked by a general shift toward centralized, bureaucratic, monetized, and technologically sophisticated states. Yet nearly all of these "modern states also clung to divine kingship and other remnants of the previous age, and most sought to revive and propagate older religious or philosophical traditions. Some states embraced mutual tolerance, but many others fought bitterly over matters of faith.

One of the most striking breaks with the past was the creation of new linkages between distant regions, most notably the Americas and the rest of the world. Early globalization accelerated changes in everything from demography to commerce to technology, allowing populations to grow and many individuals to get rich. Yet globalization also enabled the spread of disease, and some technical innovations increased the scale and deadliness of warfare; early modernity did not promise longer and better lives for everyone. The shift to modernity was not a uniquely Western phenomenon either, although western Europeans were key players in its spread, usually as traders, missionaries, or conquerors.

Beginning in around 1450, Iberians—the people of Spain and Portugal—used new ships an dguns to venture into the Atlantic, where they competed in overseas colonization, trade, and conquest. They set out to claim new territories for their monarchs and to spread their Roman Catholic faith. They did both at the expense of many millions of native peoples, first in Africa and the East-Atlantic and then throughout the Americas and beyond. Wherever they went, Iberians moved quickly from plunder to the creation of settled colonies, creating a new trading sphere that historians call the "Atlantic world." Other Europeans soon followed in the Iberians' wake, but the silver of Spanish America became the world's money.

Modernity affected Africa most deeply via the salve trade. The older flow of captive workers to the Muslim Middle East and Indian Ocean basin continued will into early modern times, but it was soon overshadowed by the more urgent European demand in the Atlantic. This desire for slaves to staff distant plantations and mines fueled existing antagonisms within Africa even as it spawned new ones, each generating captives and refugees to be traded abroad for select commodities, including firearms, textiles, and metal ware. Europeans did not penetrate, much less conquer, sub-Saharan Africa at this time, however, in part due to their general lack of resistance to tropical disease.

In the vast Indian Ocean basin in freer model of interaction and integration developed. Islamic merchants had come to dominate these seas by 1450, not through imperial means but rather by establishing trading networks from East Africa to Southeast Asia. Luxury products from the African interior were traded abroad for spices, cloth, porcelain, and other compact valuables. Ships also carried bulk commodities and religious pilgrims. After 1500, European interlopers discovered that in such a thriving, diverse, and politically decentralized region, they would have to compete fiercely for space. This they did, first by establishing coastal trading forts, then by moving inland.

On the Eurasian mainland, with the aid of modern firearms, powerful Ottoman, Russian, Safavid, and Mughal leaders turned from regional consolidation to massive imperial expansion by the sixteenth century. Each combined religious fervor with considerable political ambitions,

but several of these states, notably the Ottomans and Mughals, embraced religious diversity. Collecting tributes in cash and establishing the appropriate bureaucracies to collect them were shared objectives. Unlike the Safavids and Mughals, the Ottomans sought to extend their empire overseas, taking on Venice and the Habsburgs in the Mediterranean and the Portuguese in the Indian Ocean. Russia would venture abroad under Peter the Great.

Europe remained mostly embroiled in religious and political conflict. The religious schism known as the Protestant Reformation touched off over a century of bloody war after 1500, and doctrinal disputes would carry over well into modern times. Warfare itself was transformed from knightly contests and town sieges to mass infantry mobilization and bombardment of strategic fortresses. These models would be exported, along with armed sailing ships. Europe's political fractures enabled the rise of market economies as well, with more states sponsoring overseas colonizing ventures over time to augment their share of business. New forms of government emerged, and also marked tendency to question ancient authorities. From this came a revolution in science, emphasizing physical observation and secular reasoning, and at the end of the early modern period, a new intellectual movement known as the Enlightenment.

In East Asia, by contrast, introversion rather than foreign engagement was the rule in early modern times. Although both China and Japan had strong seafaring traditions by 1450, state policies from the fifteenth to sixteenth centuries gradually discouraged external affairs. Despite official isolation, both regions proved to be extraordinarily dynamic. Political consolidation and population growth were matched with a general shift from tributary to money economies. In the Chinese Ming and Qing empires this led to a massive rise in demand for silver, stimulating global circulation of this mostly America-produced metal. Porcelain and silk, much of it produced by poor women working the household, were sent abroad in exchange. With the patronage of newly wealthy merchants and bureaucrats, the arts flourished on a scale not seen before.

By 1700, the American colonies were not the neo-Europes their first colonizers had envisioned. Centuries of ethnic and cultural mixture, forced labor regimes, frontier expansion, and export-oriented economies all let to the formation of distinct societies. Native populations were recovering in some areas, and African and African-descended populations had grown to dominate whole regions. Europeans continued to migrate to the colonies in search of new livelihoods, but most soon adopted the nativist attitudes of earlier colonizers. In much of the Americas, the different outlooks of European colonizers and colonists would prove irreconcilable by the end of the early modern era.

Despite these profound transformations, many people remained largely unaffected by the currents of early modernity. Though not densely populated, most of North and South America, Polynesia, Oceania, central and southern Africa, and highland Asia remained beyond the zone of sustained contact with foreigners. New commodities and biological transfers were only beginning to be felt in many of these places at the end of the early modern period. As a result of their long isolation, inhabitants of these regions would be among the most drastically affected by modernity's next wave.

Chapter Fifteen:
Empires and Alternatives in the Americas 1430 – 1530

Chapter Fifteen Focus Questions:

1. What factors account for the diversity of native American cultures?
2. What core features characterized Aztec life and rule?
3. What core features characterized Inca life and rule?
4. How did the Eastern Woodlanders' experience differ from life under the Aztecs and Incas?

Chapter Fifteen Summary:

By the fifteenth century, the Americas had witnessed the rise and fall of numerous empires and kingdoms. Although about half of the natives in the Americas lived outside their realms, two new imperial states, the Aztec and the Inca, emerged borrowing heavily from their predecessors. From their humble origins, both the Aztec and the Inca rose to imperial status through conquering and control, and they used tributes to maintain that power until the Europeans arrived. However, in both cases, it was their own policies and procedures that led to their downfall, as much as it was the arrival of the Europeans. While having their differences, the Aztec and Inca shared many similarities in their agricultural growth and their religious orientations and practices. Many more so with each other, than with the peoples of the North American Eastern Woodlands, who are examined in the Counterpoint of this chapter. While native American life was divided by language, custom, and geographical barriers, it was linked by religion, trade, and war. The Aztec and Inca created formidable capitals and empires, more similar to those of earlier Eurasia, but both were in crisis by the time Europeans first encountered them, and the smaller chiefdoms and confederacies of the Eastern Woodlanders would prove more resilient in the face of similar European invasions.

Chapter Fifteen Annotated Outline:

I.   Backstory

> 1. By the fifteenth century the Americas had witnessed the rise and fall of numerous empires and kingdoms.
>
> 2. Just as the earlier cultures faded, two new imperial states emerged that borrowed heavily from their predecessors: the Aztec and the Inca.
>
> 3. However, about half of all native Americans, including the diverse peoples of North America, lived outside their realms.

I.   Many Native Americans

> 1. Although scholars once claimed that the Western Hemisphere was sparsely settled prior to 1492, we now know that the population of the Americas had reached some sixty million.
>
> 2. Populations were densest in coastal and riverside areas, and ecological diversity gave rise to political and cultural diversity.

3. Politically some were members of egalitarian gatherer-hunter bands, while others were members of rigidly stratified imperial states. In between were traveling bands of pilgrims, chiefdoms, and independent city-states.

4. Culturally, hundreds of distinct Amerindian languages were spoken, while adornment, tattoos, piercings, and architecture, ceramics and other arts were extremely varied.

5. Shamanism was common for spiritual guidance, with shamans constituting a priestly class in imperial societies.

6. Most Shamans were males, and they often used powerful hallucinogens to communicate with spirits.

7. The many varieties of social organization and cultural practice found in the Americas reflect both creative interactions with specific environments and the visions of individual political and religious leaders.

8. While hunting remained important to farmers, agriculture could be found among some forest peoples as well. Amerindian staple foods included maize, potatoes, and manioc.

9. Because of the ecological diversity of the Americas, it gave rise to numerous cultures which blurred the line between settled and nomadic lifestyles.

II.   Tributes of Blood: The Aztec Empire 1325 – 1521

1. Following the decline of Teotihuacán and the classic Maya, few urban powers managed to dominate Mesoamerica until the arrival of a band of former gather-hunters from Aztlán known as the Aztecs, or Mexica, arrived.

A. Humble Origins, Imperial Ambitions

1. Since the Aztecs did not develop a fully phonetic writing system, they preserved their history in a mix or oral and symbolic forms, until they were written in Nahuatl, the Aztec language, soon after the Spanish Conquest of 1519-1521.

2. It is the combination of these sources, interviews with elders, several painted books, archaeological evidence, and Spanish eyewitness accounts that have given historians a substantial record of Aztec life and rule.

3. The Aztecs arrived in the Valley of Mexico sometime in the thirteenth century, but not until the early fourteenth that they established a permanent home.

4. The Aztecs founded the city of Tenochtitlán around 1325, and by 1500 it was a formidable capital, home to some two hundred thousand people. They developed their city by trading military services and lake products, then formed marriage alliances with regional ethnic groups, until they initiated imperial expansion around 1430.

5. The centerpiece of Tenochtitlán was the "great Temple" or "Serpent Mountain," which was a huge pyramid with twin temples, one to Huitzilopochtil (the war god), and the other to Tlaloc (the water god). The Aztecs saw themselves as both stagehands and actors in a cosmic drama centered on their great capital.

B. Enlarging and Supplying the Capital

1. With Tenochtitlán surrounded by water, the Aztecs were forced to use an ingenious form of land reclamation called *chinampa*. Chinampas were long narrow terraces for farming in the shallows of Lake Texcoco.

2. The construction of chinampas also created canals for transport, and over time workers dredged the canals and used the organic material to fertilize crops.

3. The city of Tlatelolco emerged alongside Tenochtitlán as a marketplace, which served as a crossroads for all regional trade.

4. When Aztec imperial expansion began around 1430, and alliance between Tenochtitlán and the city-states of Texcoco and Tlacopan led to victory against Atzcapotzalco, but the Aztecs used the momentum from this success to overtake their allies and lay the foundation for their tributary empire.

5. Within a generation, they controlled the entire Valley of Mexico, and although many groups retained local languages, the Nahuatl language helped to link state to subjects.

C. Holy Terror: Aztec Rule, Religion, and Warfare

1. A series of six male rulers (*tlatoque*) presided over Aztec expansion, and a successor was chose by a council of elders when a ruler died. Each tlatoani traced his lineage back to the Toltecs.

2. The Aztec Empire kept with the Toltec legacy, and was characterized by three core features: human sacrifice, warfare, and tribute.

3. The Aztec focus on sacrifice appears to have derived from their sense that secular and spiritual forces were inseparable, and Tenochtitlán was the foundation of heaven.

4. Aztec priests and astrologers believed that the universe was unstable, and only human intervention in the form of sustained sacrificial ritual could stave off apocalypse. Thus the gods had given humans warfare, where captives could be hunted and killed to satisfy the gods.

5. Aztec subjects also took part in nonlethal rituals of personal bloodletting, or autosacrifice. In these rituals, extremities and genitals were bled using thorns, and the blood was absorbed thy sheets of reed paper, which were burned before an altar.

6. Because of sacrificial obligations, Aztec warfare was aimed at the live capture of enemies, as warrior sacrifice was so important to the Aztecs that they believed it kept the sun in motion.

7. In addition to sacrificial victims, the Aztecs demanded tribute of conquered peoples, and had periodic labor drafts for public works.

D. Daily Life Under the Aztecs

1. Aztec society was stratified, with the Mexica nobles at the top, who regarded commoners as uncouth. Despite heavy emphasis on religious ceremonies, they had a civil justice system, and Aztec nobles sometimes received harsher punishments than commoners.

2. Class hierarchy was reinforced by dress and speech codes, as well as other rules and rituals, and changes for social advancement were limited.

3. Peasants and slaves were at the base of the social pyramid, with most peasants involved in producing food. Slavery was not an inherited social status, and remained unimportant to the overall Aztec economy.

4. Merchants mostly remained resident aliens and ethnic outsiders, and there is no evidence of complex credit instruments or industrial-style production.

5. The life of Aztec women was difficult and centered on maize grinding and tortilla making. Only noblewomen enjoyed broad exemption from manual work, and some exceptions were as minor priestly roles, surgeons and herbalists, and midwifery.

6. Female reproductive capacity was highly valued, and Aztec society was so militarized that giving birth was referred to as "taking a captive." Children, as well as women, lived a fairly scripted existence, as children had their futures predicted at birth by astrologers.

7. Around harvest time, Aztec subjects ate maize, beans, and squash, but during other times or outside the chinampa zone, food could be scarce. Periodic droughts, as well as frosts, plagues of locusts, and natural disasters all impacted the food supply, and restricted warfare to the agricultural off-season.

E. The Limits of Holy Terror

1. As the Aztec Empire expanded, sacrificial debts became a consuming passion. New conquests were blocked and there was no place else for the empire to grow.

2. Under the harsh leadership of Moctezuma II, the future did not look promising, and when Spaniards appeared in 1519, points of vulnerability abounded.

III. Tributes of Sweat: The Inca Empire 1430 – 1532

1. About the same time as the Aztec expansion, the Inca emerged in the central Andean highlands by conquering numerous neighbors and creating a huge empire.

2. By 1500, the Incas ruled on of the world's most extensive, ecologically varied, and rugged land empires.

A. From Potato Farmers to Empire Builders

1. Scholars agree that the Incas emerged from among a dozen or so regional ethnic groups in the highlands of Peru between 1000 and 100 C.E.

2. Living as potato farmers, the Inca land use is described as a "vertical archipelago," a stair-step system of interdependent environmental 'islands.' People, animals, and goods traveled between highland and lowland ecological zones using trails and hanging bridges.

3. The Incas would exploit all of the different regions and their interconnections, replacing old systems and shrines with their own. Around 1200 they established a base near Cuzco, and soon after 1400 they began their drive toward empire.

B. The Great Apparatus: Inca Expansion and Religion

1. Cuzco served as the Incas' political base and religious center, and they saw it as the hub of the universe. Paths and roads radiated out in all directions and tied hundreds of subsidiary shrines to the cosmically ordained center.

2. In the early 15th century, the Incas began conquering their neighbors, and each emperor (Sapa Inca) would seek to add more territory to the realm.

3. The Sapa Inca was thought to be descended from the sun and was regarded as the sustainer of all humanity. However, devotion to local deities persisted, and this religious inclusiveness helped the empire spread quickly.

4. In a similar way, Quechua became the Incas' official language even as local languages persisted.

5. Inca expansion was so rapid that the empire reached it greatest height within four generations of its founding. Pachacuti Inca Yupanki, widely regarded as the true founder of the Inca Empire, took over much of Peru

and perfected the strategy of Inca warfare; amassing and mobilizing such overwhelming numbers that fighting was often unnecessary.

6. Thousands of peasants were conscripted to bear arms, build roads, and carry food, while others herded llamas, strung bridges, and cut building stone.

7. Inca advances were couched in the rhetoric of diplomacy, as local headmen were told they could either retain power by accepting Inca sovereignty and all the tributary obligations to go with it, or to defy the Inca and face annihilation. Most chose the former.

8. Inca religion is still being understood, but it's centered on the imperial sun cult, believed that spirit and body were deemed inseparable, and features were thought to emit spiritual energy.

9. Ancestor veneration was also important, and as long as some tangible part of the deceased remained, they were not regarded as entirely dead, and mummification was fairly common.

10. The Incas put their unique stamp on the region, and though warlike, they rarely sacrificed captive warriors. However, they failed to inspire loyalty in their subjects, who saw them as there to exploit, rather than protect the peoples of the empire.

C. Daily Life Under the Incas

1. Inca society was stratified with few means of upward mobility. Class was tied to occupation, and the Incas divided society according to sex, age, and ethnic origin.

2. The Inca legal system appears to have been harder on commoners than nobles, where exemplary elite behavior was expected, but not so rigidly enforced.

3. The Sapa Inca was at the pinnacle of society, and believed to be the greatest warrior in the world. Dozens of wives and concubines assured that there would be heirs, but they did not practice primogeniture, nor did they leave succession to a group of elders. Rather violent succession struggles usually ensued.

4. Just beneath the imperial line were the Cuzco-based nobles, including decorated generals and hereditary lords. Often from these, and slightly lower noble ranks, were a class a priests and astrologers who maintained temples and shrines.

5. Then there were the bureaucrats, military leaders, and provincial headmen, followed by numerous artisans. Unlike the Aztecs, the Incas did not tolerate free traders, and managed the distribution of goods and services as a means of exercising state power.

6. Most Inca subjects were peasants whose lives revolved around agriculture and rotational labor obligations.

7. Artisans produced remarkable textiles, metalwork, and pottery, but the empire's most visible achievements were in architecture and civil engineering, where their extensive road systems, irrigations works, and monumental temples were unmatched by any ancient American society.

8. Weaving was another ancient tradition inherited by the Incas, and was the basis of their record-keeping system using knotted strings known as khipu.

9. Women occupied a distinct sphere from that of men, but not a subordinate one. Power frequently landed in the hands of sisters and daughters of headmen, and both sexes participated equally in complementary agricultural tasks and in contests against neighboring clans.

10. Parents treated Inca children much like miniature adults, and were educated by defining roles. The expectation of all children was not to change society but to reproduce and maintain it.

11. The potato was the indigenous staple crop of the Andes, and Maize was generally reserved for beer making. Domesticated animals included the llama, alpaca, and guinea pig, used for carrying loads, cloth fiber, and sometimes eating, but the average Andean diet was overwhelmingly vegetarian.

D. The Great Apparatus Breaks Down

      1. Inca expansion derived from a blend of religious and secular impulses, and as emperors died, their mummy cults required extravagant maintenance, which may have effectively undermined the Inca Empire.

      2. In addition, rapid growth by violent means sowed seeds of discontent, and some of the recently conquered groups would ally with Spanish invaders in hopes of establishing their independence.

      3. In the end, while the state was demanding and enemies abounded, the Incas' worst enemies were ultimately themselves.

IV.   <u>Counterpoint</u>: The Peoples of North America's Eastern Woodlands 1450 – 1530

      1. The forests of the North American eastern woodlands provided raw materials and habitat for game for several million people by 1450, and the great mound-building cultures of the Mississippi Basin had faded by this time.

      2. Most Eastern Woodlands peoples were maize farmers who engaged in seasonal warfare followed by captive sacrifice, and the century prior to European contact appears to have been marked by rapid population growth.

      3. Multi-settlement alliances or leagues were relatively new, and clan divisions were common. Smaller gathering-hunting groups seemed to have suffered fewer vitamin and mineral deficiencies than settled maize eaters due to their varied diets.

      4. Metallurgy was limited to hammering native copper, which was regarded as a sacred substance, and beads made from polished seashells, or wampum, were similarly prized.

      5. Chiefs, usually elected by popular agreement, headed most groups and they retained power by redistributing goods such as food or booty.

      6. Some agricultural peoples had male chiefs, but were organized matrilineally. Matrilineal clans occupied longhouses, where elder women consulted with chiefs, and all women played a part in urging men to war.

7. Children's lives were difficult, and relatively few children survived to adulthood. They were schooled before puberty where girls learned to farm and cook, and boys to hunt and make war.

8. Warfare was endemic and closely resembled hunting in that successful warriors were expected to ambush and capture their equivalents from the opposite camp. The captives (males) were nearly always slaughtered and ritually consumed, while female and child captives were 'adopted' as replacements for lost kin.

9. Religions varied in the Eastern Woodlands, but there were commonalities of a complex spirit world, where the sky was often more important than the sun or moon, and climatic events were associated with bird spirits.

10. Many Eastern Woodlanders believed that material things contained life essences, and took time to please spirits and 'recharge' protective amulets with offerings and incantations.

11. Religious life was an everyday affair, not an institutionalized one, and most Eastern Woodlanders did not regard death as a positive transition.

V. Conclusion

1. By the time Europeans entered the Caribbean Sea in 1492, the Americas were home to over 60 million vibrant and complex people.

2. The many resources available in the highland tropics of Mesoamerica and the Andes Mountains promoted settled agriculture, urbanization, and eventually empire building.

3. Other native peoples built chiefdoms and confederacies, rather than empires, and so some degree these looser structures would prove more resilient in the face of European invasion.

VI. Chapter Fifteen Special Features

A. <u>Seeing the Past</u>: An Aztec Map of Tenochtitlán

1. An Aztec map of Tenochtitlán painted after the Spanish Conquest by Aztec artists.

B. <u>Lives and Livelihoods</u>: The Aztec Midwife

1. A description of the midwifes' duties in Aztec society.

C. <u>Reading the Past</u>: An Andean Creation Story

1. An Andean myth that Christians considered a variation on the biblical
story of Noah and the great flood.

Chapter Fifteen Overview (Discussion) Questions:

Major Global Development: The diversity of societies and states in the Americas prior to European
invasion.

1. In what ways was cultural diversity in the Americas related to environmental diversity?
2. Why was it in Mesoamerica and the Andes that large empires emerged around 1450?
3. What key ideas or practices extended beyond the limits of the great empires?

Chapter Fifteen Making Connections Questions:

1. Compare the Aztec and Inca empires with the Ming (see Chapter 14). What features did
they share? What features set them apart?
2. How did Aztec and Inca sacrificial rituals differ, and why?
3. What were the main causes of warfare among native American peoples prior to the
arrival of Europeans?

Counterpoint: The Peoples of North America's Eastern Woodlands

Counterpoint Focus Question: How did the Eastern Woodlanders' experience differ from life
under the Aztecs and Incas?

Chapter Fifteen Special Features:

Seeing the Past: An Aztec Map of Tenochtitlán

1. What does this map reveal about the Aztec worldview?
2. How might this document have been read by a common Aztec subject?

Lives and Livelihoods: The Aztec Midwife

1. Why was midwifery so crucial to the Aztecs?
2. How were boys and girls addressed by the midwife, and why?

Reading the Past: An Andean Creation Story

1. What do the similarities and differences between the Andean and Judeo-Christian flood stories suggest?
2. What do the differences between them reveal?

Key Terms

autosacrifice

chinampa

khipu

longhouse

shamanism

tribute

vertical archipelago

waka

wampum

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Chapter Sixteen:

The Rise of an Atlantic World 1450 – 1600

Chapter Sixteen Focus Questions:

1. Why and how did Europeans begin to cross unknown seas in the fifteenth century?
2. What were the main sources of conflict between European and native Americans in the first decades after contact?
3. What factors enabled the Spanish to conquer the Aztec and Inca empires?
4. Why was the discovery of silver in Spanish America so important in the course of world history?
5. How and why did early Portuguese Brazil develop differently from Spanish America?
6. How did the Mapuche of Chile manage to resist European conquest?

Chapter Sixteen Summary:

Wealth, power, and the spread of Christianity were the major motives that caused the Europeans to explore the Atlantic. As they recovered from the Black Death and the Ottoman Empire limited access to trade in the East, the Portuguese had nowhere else to look but to the sea. Using technological advances in gun making, shipbuilding, and navigation the Europeans started sailing down the coast of Africa, looking for goods and new routes to India and China. Columbus followed in the Portuguese wake, believing the quickest route to India was west, but stumbling upon a "New World" in the process. This led to the Columbian Exchange, and ultimately the Spanish conquest of the Aztec and Inca Empires. These conquests were deeply transformative, and although they established a new Atlantic world, countless indigenous populations found themselves reduced to servitude, or killed by guns, germs, and harsh treatment. While the larger imperial peoples proved to be most vulnerable to the Spanish onslaught, smaller, mobile cultures, such as the Mapuche of Chile, examined in this chapter's Counterpoint, proved far more resistant. In the end, this emerging Atlantic world was defined by race as much as by wealth or ancestry, and it was only the beginning of the hardships for the indigenous populations of the Americas, and the increasingly enslaved natives of Africa.

Chapter Sixteen Annotated Outline:

I. Backstory

1. By the mid-1400s some 60 million people inhabited the Americas, about half of them subjects of the Aztec and Inca Empires.

2. As the inhabitants of western Eurasia and North Africa were recovering from the Black Death, the rise of the Ottoman Empire limited western European access to the Silk Road.

3. This led to the Europeans looking for new routes and new locations for goods and materials.

II.   Guns, Sails, and Compasses: Europeans Venture Abroad

1. Colonizing distant lands was a competitive process, and while Nordic and southern European mariners had long been venturing out to sea, the Portuguese forged the world's first truly global maritime empire, followed by Spain, spurred on by Columbus and a crusading spirit.

A. Motives for Exploration

1. Europeans sought to accumulate wealth, gain power against their rivals, and spread Christianity. Commerce was a core motive, and monarchs and princes adopted violent means to extend their dominions and increase their tax and tribute income.

2. Gold, silver, and spices were key products for discovery and profit, as well as slaves and sugar, which required large investments in land, labor, and machinery.

3. In time, European demand for sugar would lead to the establishment of the Atlantic slave trade and the forced migration of millions of Africans to the Americas.

B. Technologies of Exploration

1. Innovations in three technological spheres were used by Europeans to help them in their exploration: gun making, shipbuilding, and navigation.

2. Gunpowder, a Chinese invention, was improved and advanced to its greatest destructive effective by Europeans. As it improved, contingents of musketeers replaced archers and other foot soldiers.

3. By combining types of hulls and sails, the European shipbuilders created hybrid vessels that proved more durable and maneuverable than earlier galleys. Later modified into galleons, frigates, and clippers, they would serve as the basic models for virtually all European carriers and warships until steam technology.

4. European navigational innovations such as the magnetic compass (also Chinese), and its use with charts, changed European navigators' perceptions of the sea.

5. The Astrolabe proved even more critical for long-distance maritime travel, as it calculated latitude, which was essential for early modern sailors.

C. Portugal Takes the Lead

1. Portugal took the lead in overseas expansion for numerous reasons. First it was an ancient maritime crossroads, where coastal shipping had grown efficient, and commercial competition was fostered by Portugal's kings.

2. In addition, fishermen regularly ventured far out into the Atlantic and as arable land in Portugal became scarce as populations grew, overseas colonization became more attractive.

3. Religious and strategic concerns also drove Portuguese nobles desire to expand.

4. With support from ambitious nobles such as Prince Henry "the Navigator," Portugal created a network of settlement colonies and *feitorias* (fortified trading posts).

5. This led the Portuguese to gaining knowledge of navigation of the West African coast, and by 1430 they had colonized and started farming the Azores and Madeiras.

6. They Canary Islands posed a different issue, as they were inhabited, and the Spanish ultimately won the islands, but by 1444 the Portuguese reached the mouth of the Senegal River, where they traded for gold dust and slaves.

7. They reached the kingdom of Benin in the 1480s, when they also began settling the islands of Principle and Sao Tome, where they created the prototype slave-staffed sugar plantations which would be used in the American tropics.

8. By 1488 Bartolomeu Dias rounded Africa's Cape of Good Hope, and then years later, Vasco da Gama became the first European to reach India by

sea. But when Columbus proposed a westward route, the Portuguese king declined.

9. The Portuguese used their sturdy ships and superior firepower to capture more than a dozen ports by 1510, and their emphasis on ports reflected the Portuguese ambitions to dominate the existing maritime Asian trade, not to establish a colonial land empire.

III.   New Crossroads, First Encounters: The European Voyages of Discovery 1492 – 1521

1. Portugal's Spanish neighbors were equally interested in overseas expansion, but they tended to acquire large landmasses by force, colonize them with settlers, and force Catholicism on all inhabitants; a pattern derived from the Christian Reconquest of the Iberian peninsula.

A. Christopher Columbus in a New World

1. Christopher Columbus, born in Genoa, married a Portuguese noblewoman, but did not settle down. Instead he sailed on Portuguese ships to West Africa, England, and Iceland, where he became obsessed with sailing west to China and Japan.

2. By 1492, he won the sponsorship of Isabella and Ferdinand of Spain, and he set out to cross the Atlantic in search of China.

3. On October 12, 1492, Columbus made contact with the native Taino inhabitants of Guanahani (one of the smaller Bahama islands), but imagined himself somewhere east of India, and called the natives "Indians."

4. After the Bahamas, Columbus sailed to Cuba, than to Haiti, which he renamed Hispaniola ("Little Spain"). In this, and his subsequent trips, he reiterated his hopes of finding gold, and spices, and he died in 1506, still believing he was near China.

5. The diverse American peoples had mixed feelings about the foreigners, who brought them useful goods, but when their demands were not met, they turned violent.

6. Columbus came to regard his arrival as a divinely sanctioned event, as he was there to protect his Taino allies from their enemies, the Caribs, who (maybe) ate human flesh.

7. While Columbus claimed to be serving a necessary police role, with the legal pretext against the cannibalistic Caribs, Spanish sovereignty required more legal support, as their interests clashed with the Portuguese.

8. With the pope's mediation, in 1494 the Spanish and Portuguese split the world into two zones of influence, known as the Treaty of Tordesillas.

B. From Independence to Servitude: The Encomienda System

1. Early Spanish colonization was mostly a mad dash for gold and slaves, but when news of massive abuse and alarming death rates reached Spain, Isabella demanded an end to Amerindian slavery.

2. Native labor was thought necessary to mine gold, though, so compromise came in the form of the encomienda system; a system that resembled European feudalism, where farmers provided labor and surplus to their lord in exchange for protection.

3. Reciprocal in theory, the encomienda system was mostly used to round up workers for the gold mines, and looked live slavery to those who suffered under it.

C. Columbus's Successors

1. Columbus's accomplishments spawned dozens of like-minded expeditions, including Florentine merchant Amerigo Vespucci, and Juan de Solis and Ferdinand Magellan, both Portuguese explorers sailing for Spain, and both of whom sought a westward route to Asia.

2. Magellan nearly circumnavigated the world, but he and forty crew members were killed in a local dispute in the Philippines, and only one of his five ships returned. But for the first time in recorded history, the world had been circumnavigated.

3. In the Caribbean, Spanish colonists became disillusioned and fanned out across the Caribbean in search of new sources of wealth. Most failed but some eventually found fabled continental empires rich beyond belief.

IV.   The Columbian Exchange

      1. The Columbian Exchange was the massive interoceanic transfer of animals, plants, and diseases that followed in Columbus's wake. While many were unintentional, all had profound consequences.

      2. This process of biological exchange was a worldwide phenomenon, where indigenous cuisines, farming practices, and transportation modes were changed.

      3. European livestock rapidly altered landscapes, and lacking predators, their populations exploded.

      4. Many unwanted exchanges took place as well, worst among these were diseases, affecting previously unexposed hosts.

      5. Germs, coupled with colonialism, killed tens of millions, and evidence suggests that throughout the Americas and Pacific Islands, indigenous populations declined by almost 90 percent within a century.

      6. The spread of American crops boosted world population significantly, but the peoples of the Americas paid a steep price for the Columbian Exchange.

V.   Spanish Conquests in the Americas 1519 – 1600

      1. The experiences of two men disappointed by the Caribbean islands, Hernando Cortes and Francisco Pizarro, gave rise to the almost mythical Spanish-American livelihood of conquistador.

A. The Fall of Aztec Mexico

      1. Cortes was a brash and ambitious leader who left his base in southern Cuba, and by September of 1519 had set out for the interior with Malintzin and several hundred horses and well-armed men.

      2. After attacking both Aztec allies and enemies, the Spanish entered Tenochtitlan in November 1519 as guests of the emperor Moctezuma II.

      3. After being treated to a feast, Cortes and his followers managed to seize the emperor, and threatened anyone who opposed the Spanish and their allies.

4. After several months of looting and destruction, unfamiliar diseases swept through Tenochtitlan and the entire Valley of Mexico, decimating the population.

5. While Cortes was away to negotiate, the Spaniards left behind provoked a siege by massacring Aztec nobles. Cortes returned, only to be trapped by the Aztec warriors, and while he was able to escape, about half the total number of Spaniards fell into Aztec hands.

6. Cortes and his Spanish forces eventually regrouped with the help of their Tlaxcalan allies, and by August 1521 Cortes and his men and allies had forced the Aztecs to retreat, and their cities were occupied and pillaged.

B. The Fall of Inca Peru

1. Pizarro left Panama City in 1522 in search of the mythical chieftain "Piru," but it took a decade of reconnaissance and failure before he at last marched into Peru.

2. After acquiring Quechua translators, a small army of men with horses and state-of-the-art weapons, and a license from Charles V, in late 1532 Pizarro's forces began marching toward Peru, which seemed ripe for the taking.

3. A succession battle had recently been won by Atawallpa, and when Pizarro arrived, the new Sapa Inca intended to draft the foreigners into his service.

4. But in November 1532, Pizarro and his men captured Atawallpa, whom they held hostage for nearly a year as his subjects gathered enough gold and silver to free him.

5. Despite the Europeans new-found wealth, they killed Atawallpa on Pizarro's orders, and the Inca territory was in Spanish hands.

C. The Conquest: Myths and Realities

1. Numerous reasons have been examined to explain how such a small number of Spanish men toppled to of the world's largest empires.

2. Most historians agree that the conquests resulted from the convergence of many of these variables, including the importance of indigenous allies,

experience as "Indian fighters" in the Caribbean, timing, contrasting goals and methods of warfare, and the introduction of novel weapons, animals, and diseases.

3. While the indigenous peoples were probably not overwhelmed or overawed, evidence from both the Valley of Mexico and Andean Peru suggest that both of the imperial cores were conquered due to help from their own former subjects.

VI.   A New Empire in the Americas: New Spain and Peru 1535 – 1600

1. Soon after conquest, Spanish settlers penetrated deep into the Americas. Spain's monarchs used this bounty to pursue their ambitions, while merchants used it to link the world economy.

2. But for the millions of native Americans subjected to Spanish rule, life revolved around negotiating a measure of freedom within a foreign imperial system.

A. American Silver and the Global Economy

1. The discovery of large reserves of silver in early Spanish America transformed not only life in the colonies, but the entire global economy.

2. Although the Spanish used Old World techniques of tunneling and refining, there were some technical innovations, including the use of mercury to separate silver from crushed ore (amalgamation).

3. More costly than mercury and machines, however, was labor. Silver mines came to rely on native American draft and wage workers. The draft, or *mita* as it was called in the Andes, entailed a year of service in some mining center, followed by six years of work in one's own home region, usually in subsistence farming. In Mexico a similar system called *repartimiento* was implemented.

4. Given the danger of these jobs, the mita and repartimiento severely disrupted indigenous lifeways, and many considered draft work a death sentence.

5. As a result of the high demand for mine laborers, many paid a cash fee for exemption, and mine owners were forced to pay wages to stay in business.

B. American Silver and Everyday Life

1. The silver bonanza altered many livelihoods, in everything from ranch work to church building. Spanish-American silver even funded the expansion of the Catholic Church worldwide.

2. Most indigenous peoples did not fully convert to Catholicism, which led to coercion and often violent means to advance Christianity.

3. Native Americans were not the only victims of religious intolerance. Offices of the Inquisition were established in Mexico City, Lima, and Cartagena to punish alleged deviants and heretics among the Spanish settlers and people of African descent.

4. Most native American converts adopted the Christian God and saints as new additions to an already crowded pantheon, and it was only after some priests learned to speak indigenous languages fluently that Europeans began to transform native cosmologies.

5. Missionaries had more success with young boys, but less success with women, who continued teaching their children the old ways while pressing for social recognition within the new order. Some women refashioned themselves as something in between Spanish and indigenous, often bearing mestizo or mixed-heritage children.

VII. Brazil by Accident: The Portuguese in the Americas 1500 – 1600

1. The Portuguese followed a distinct path in colonizing Brazil, from benign neglect to settled plantation agriculture. A key stimulus for this shift was French encroachment in Brazil, which forced the Portuguese to briefly take their eyes off India.

2. By 1600 Brazil was the world's largest sugar producer, and it became the prime destination for sub-Saharan African slaves.

A. Native Encounters and Foreign Competitors

1. On his way to India in 1500, Pedro Alvares Cabral and his fleet were blown westward and sighted Brazil, which was claimed by Portugal under the Treaty of Tordesillas.

2. Brazil was initially of little interest to Portugal, only having brazilwood as a valuable resource. With no need to colonize the land, Portuguese traders (soon followed by French competitors) set up trading posts along the coast to barter with indigenous Tupi speakers for the red-hearted logs.

3. Native Brazilians willingly participated in this trade because it brought them benefits such as metal hatches, knives, sewing needles, and beads, bells, and other adornments.

4. French competition for control of Brazil forced the Portuguese to assert their claims more forcefully. After 1534 Brazil was carved into fifteen proprietary colonies, but these colonies almost all failed, as the French were still a menace, and native Brazilians, not Portuguese colonists, and the run of the land.

5. In 1549 a new approach was taken when Salvador was made the royal capital and seat of a governor-general, but they French did not easily give up on their efforts. The French established a new colony in Guanabara Bay, but religious differences in the colony divided the French, and the colony was doomed.

B. Bitter Sugar: Slavery and the Plantation Complex in the Early Atlantic World

1. When few precious metals were found in Brazil, the Portuguese turned to sugar for a profit. By 1570 Brazil was the world's number one sugar producer, but it had a cost. First indigenous, then African, slaves were made to do the burdensome work required to produce it.

2. Native Brazilian slaves were exploited, and many dies from disease and abuse, and many were prone to run away to the interior. The Portuguese responded by importing millions of enslaved Africans.

3. Though more resistant to Old World diseases, many Africans died from literally being worked to death. Brazil would become so dependent on Africa for labor that by the time the slave trade ended, over 40 percent of all slaves transported across the Atlantic had landed in Brazil.

VIII.   Counterpoint: The Mapuche of Chile: Native America's Indomitable State

1. The climate of southern Chile, home of the Mapuche, or Araucanians, is wet and cool, and supplied the indigenous inhabitants with enough resources that they Mapuche became one of the Americas' most resilient native cultures.

2. They successfully resisted attempted conquest by the Incas, the Spanish, and the Chilean nation-state, and today more than five hundred years after Columbus, they are half a million strong and still proclaiming their independence.

A. A Culture of Warfare

1. The Mapuche were a fiercely independent people raised to fight, and they reared boys for a life of warfare both before and after the arrival of the Spanish in the region.

2. The Spanish did have some early successes, reducing a large number of Mapuche to encomienda servitude, but when it became clear that the Spanish were only after gold and laborers, they resisted violently, captured, killed, and ate portion of conquistador Pedro de Valdivia's corpse in a great public ceremony.

B. Uprisings Against the Spanish

1. Following the cannibalism of Valdivia, a general uprising lasted from 1553 to 1557, and raids on Spanish settlements continued until 1598, when the Mapuche captured and ate yet another governor, Martin Garcia de Loyola.

2. This was followed by a mass uprising in 1599, and after 1600 no Spanish town remained south of the Biobio River, and all Spanish attempts to reconquer the Mapuche failed.

3. The Mapuche were successful partially because the introduction of horses by the Spanish enhanced their warrior mobility, and steel weapons and guns were captured and adopted, but they did not alter their style of warfare, preferring night attacks, long-distance raids, and other tactics later termed *guerilla* by the Spanish.

    4. Alliances were another key to success, as culturally related neighbors were linked in a confederacy against the Spanish.

    5. Mapuche resistance turned southern Chile into a permanent frontier of Spanish South America, and throughout the Spanish world, they became legendary.

IX.   Conclusion

    1. The first wave of European overseas expansion in the Americas was deeply transformative, as European farmers and ranchers migrated to new landscapes, and millions of sub-Saharan Africans, mostly captive, joined a fast-emerging Atlantic world.

    2. The Portuguese spearheaded this transformation, looking for commercial success and promoting a militant Christianity, and the Spaniards, seeking the same gold, spices, sugar, and slaves, went beyond the Portuguese trading posts in favor of territorial conquest.

    3. Imperial peoples, such as the Aztecs and Incas proved most vulnerable to the Spanish onslaught, while mobile, scattered cultures such as the Mapuche proved far more resistant.

    4. These violent conquests and the beginnings of the Atlantic slave trade created an Atlantic world defined by race as much as by wealth or ancestry, and transformed livelihoods for millions; a new order that would soon similarly affect much of western Africa.

X.   Chapter Sixteen Special Features

A. <u>Reading the Past</u>: Tlatelolcan Elders Recall the Conquest of Mexico

    1. A direct English translation of a Nahuatl document relating to the conquest of both Tenochtitlan and Tlatelolco.

B. <u>Seeing the Past</u>: Malintzin and the Meeting Between Moctezuma and Cortés

    1. An image from early post-conquest that show Malintzin translating between Moctezuma and Cortes

C. <u>Lives and Livelihoods</u>: Atlantic Sugar Producers

    1. The growing demand for sugar, and the considerable energy that is required to produce it, and how it led to slave plantations.

Chapter Sixteen Overview (Discussion) Questions:

Major Global Development: European expansion across the Atlantic and its profound consequences for societies and cultures worldwide.

1. What were the main biological and environmental consequences of European expansion in to the Atlantic after 1492?
2. What roles did misunderstanding and chance play in the conquests of the Aztecs and Incas?
3. How did Eurasian demand for silver and sugar help bring about the creation of a linked Atlantic world?

Chapter Sixteen Making Connections Questions:

1. How did Spanish and Portuguese imperial aims differ from those of the Incas and Aztecs (see Chapter 15)?
2. How would you compare the Spanish conquest of Mexico with the Ottoman conquest of Constantinople discussed in Chapter 14?
3. What role did European consumers play in the rise of the American plantation complex?
4. How did global demand for silver affect the lives of ordinary people in the Spanish colonies?

Counterpoint: The Mapuche of Chile: Native America's Indomitable State

Counterpoint Focus Question: How did the Mapuche of Chile manage to resist European conquest?

Chapter Sixteen Special Features:

Reading the Past: Tlatelolcan Elders Recall the Conquest of Mexico

1. What does this document tell us about Aztec political identity during the conquest?
2. What does it tell us about military culture and gender roles?

Seeing the Past: Malintzin and the Meeting between Moctezuma and Cortés

1. How does this drawing reflect the indigenous artist's instruction by Spanish friars?
2. To what extent is it a reflection of Malintzin's perceived importance in the conquest of Mexico?

<u>Lives and Livelihoods: Atlantic Sugar Producers</u>

1. How did the rise of Atlantic sugar affect the global economy?
2. How did it transform livelihoods?

Key Terms

Columbian Exchange

conquistador

encomienda

feitoria

Inquisition

mestizo

mita

repartimiento

Chapter Seventeen:

Western Africa in the Era of the Atlantic Slave Trade 1450 – 1800

Chapter Seventeen Focus Questions:

1. What range of livelihoods, cultural practices, and political arrangements typified western Africa in early modern times?
2. What economic, social, and political patterns characterized early modern West Africa?
3. What economic, social, and political patterns characterized early modern West Central Africa?
4. How did the early Portuguese slave trade in western Africa function?
5. What were the major changes in the Atlantic slave trade after 1600?
6. How did the Pygmies' rain forest world differ from the better-known environment of savannas and farms?

Chapter Seventeen Summary:

Prior to 1450 the lives of most western Africans focused on hoe agriculture, supplementary herding and hunting, and mining and metallurgy. However, with the arrival of Europeans, there was a drastic change to the flow of life. Early chiefdoms and kingdoms grew based on their control of resources, but when strangers in ships started to arrive, they had to find ways to take advantage of their opportunities to stay in power. Although the slave trade existed before Europeans, it was dramatically changed when the Europeans got involve, and it led to new patterns of warfare and life. The growth of the Atlantic slave trade and the horrors of the Middle Passage devastated African populations and culture, but however immoral and disruptive of African life it appears now, the slave trade probably seemed at the time to be mutually beneficial for European buyers and African sellers; only the slaves themselves felt otherwise. However, as examined in the Counterpoint of this chapter, certain margin-dwelling peoples of Africa, such as the Pygmies of the Central African rainforests, appear to have remined largely immune to the effects of European conquest, colonization, and trade.

Chapter Seventeen Annotated Outline:

I.   Backstory

1. Prior to 1450 the lives of most western Africans focused on hoe agriculture, supplementary herding and hunting, and in some places mining and metallurgy.

2. Trade stretched over vast distances, and Islam predominated along many trade routes, but most western Africans retained local religious beliefs.

3. Although slavery and slave trading were practiced in western Africa prior to the arrival of Europeans, both changed dramatically with the arrival of Europeans. New patterns of warfare and kidnapping emerged, and formerly protective customs were called into question.

II. Many Western Africas

1. Africa was home to an estimated one hundred million people at the time of Columbus's first voyage, with about fifty million of those in western Africa.

2. The array of livelihoods was wide, yet most lived as agriculturalists, and while religious ideas and practices varied, most placed great emphasis on fertility.

3. Islam became dominant in the area just south of the Sahara, and Christianity had its pockets in the north and northeast, but local notions of the spirit world, and genies (sacred sites) survived.

4. Falling in the lowland tropics zone, the area was subject to many endemic diseases, which no only impacted humans, but limited livestock grazing and horse breeding.

5. Arabian warhorses were greatly prized and traded in the arid north, and animal husbandry was far more developed than in the Americas.

6. Mining and metalsmithing technologies were highly developed, where Africans had long been great producers of iron, where ironmongers attained shaman-like status and even became paramount chiefs, and copper-based metallurgy had grown complex.

7. Bits of gold, copper, and iron served as currency, as did copper and bronze bracelets of the coastal peoples which were standardized into *manillas*, and in some areas cowry shells functioned in the same way.

8. Many African groups formed confederations and conglomerates for security and expansion, usually spurred by ecological stresses, and political flux caused ethnic and other identity markers to bland and blur.

9. Intergroup conflict was common, and warfare usually centered on control of resources, especially people. These conflicts were exacerbated by the arrival of Europeans.

III.   Landlords and Strangers: People and States in West Africa

1. In the period following 700 C.E., two catalysts for change were the introduction and spread of Islam, and a long dry period lasting from roughly 1100 to 1500 C.E.

A. Empire Builders and Traders

1.   The late medieval dry period also saw the rise of mounted warriors, where the Mali and Songhai empires rose, led by devout locally born Muslim rulers. Mansa Musa of Mali was one of these, who made his pilgrimage to Mecca in 1325, which became legendary.

2.   It was gold that put sub-Saharan Africa on the mind and map of European and Middle Eastern traders and monarchs.

3.   Power and prestige derived not from ownership of land or mines, but from control over people and labor, thus captive-taking was integral to warfare.

4.   West African politics in this period was mostly confederated, with charismatic and aggressive rulers rising and extending their authority by offering protection.

5.   However, there was a tradition of sizable kingdoms as well, starting with Ghana from about 300-1000, then Mali from 1200-1400. From the time of Columbus, the Songhai Empire, centered at Gao, rose to prominence under Sunni Ali.

6.   The wealth and power of Songhai was derived from the merchant crossroad cities where gold, salt, and forest products were exchanged. Slaves were exchanged as well, and Timbuktu had a reputation as a major center for books and Islamic teachings.

7.   Eventually, Songhai's power waned, and the empire fell victim to raiders from Morocco. The Moroccan princes were in turn crushed by

new waves of warfare, and most fell victim to the Tuareg, the Sahara's best-known nomads.

B. Sculptors and Priest-Kings

   1. Further south was the rainforest kingdom of Benin, which reached its height in the mid-fifteenth century, subjecting many towns and chiefdoms to tributary status.

   2. Part of the wealth of Benin was from exporting cloth made by women in tributary villages, a trade that expanded with the arrival of the Portuguese traders.

   3. Benin also produced some of the most accomplished sculptors in African history.

   4. Just west of Benin was the city of Ife, ruled by ethnic Yoruba clans, whose political leaders, called *obas*, performed a mix of political and religious duties.

   5. Along the banks of the lower Volta River, urban life also matured where the Akan peoples formed city-states by controlling regional gold mines and trading networks.

   6. In Akan politics, women held great power and matrilineal inheritance was standard.

IV. Land of the Blacksmith Kings: West Central Africa

   1. Human interaction in West Central Africa was in part defined by control of copper and iron deposits. Many practiced agriculture, but it was limited to hoe tilling because the tsetse fly eliminated livestock capable of pulling plows.

   2. The Congo (Zaire) River basin was of central importance and while beliefs and cultures varied, most people spoke derivations of Western Bantu, and Islam was only marginal in influence. Most lived in matrilineal or patrilineal kin-based villages.

A. Farmers and Traders

   1. Hoe-agriculturalists formed the vast majority of West Central Africans, growing millet and sorghum, complemented by yams and bananas. Some

forested areas were too wet for staple crops, and tsetse flies limited the development of animal husbandry, except in the drier south.

2. West Central Africans also embraced native American crops in the centuries following Columbus's voyages, illustrating that even though they may have ad less direct ties to global trade, they were still part of the system.

3. Africa's internal trade was vital to West Central African life, and throughout the region, political power became increasingly associated with control of trade goods and routes.

4. In Kongo, leaders came to power in part by monopolizing coper deposits and access to cowry shells, the region's main currency.

B. Smiths and Kings

1. As in West Africa, power also derived from the mystique surrounding metallurgy. The introduction of ironworking to the region made the majority of farmers dependent on smiths, so much so that some blacksmiths became kings.

2. By 1500, Kongo commanded a large area of land, absorbing numerous villages, slaves, and tributaries along the way. A few small kingdoms existed, with copper deposits serving as their lifeblood, who eventually challenged Kongo because they were subjected to Kongo slave-raiding.

3. The kingdom of Ndongo gained support and power, as Portuguese influence there grew, and by 1600 the Portuguese held forts deep in Ndongo country, using them to procure slaves.

4. In the middle Congo basin, less is known, but innovations in sword manufacture seem to have enabled chiefs to monopolize trade, and these chiefs considered themselves the spiritual kin of predatory lords of the animal kingdom.

5. Little is known about women's livelihoods, but it appears that in early modern West Central Africa, women tended to work mostly at domestic tasks. Men were frequently engaged in hunting, herding, trade, and warfare, so women's responsibilities often extended to agriculture.

V.   Strangers in Ships: Gold, Slavery, and the Portuguese

      1. The Portuguese arrived in western Africa soon after 1400, and established feitorias, but there were no great marches to the interior or conquests of existing empires. Instead, the Portuguese focused on extracting Africa's famed wealth in gold, ivory, and slaves through intermediaries.

A. From Voyages of Reconnaissance to Trading Forts 1415 – 1650

1. Although the Portuguese sought the gold of Mali, with explicit backing from the pope, Portuguese merchants readily accepted African slaves as payment. These slaves were reduced to an accounting unit, the *peça*, literally "piece," and women, children, the disabled, and the elderly were discounted in terms of fractions of a peça.

2. African enslavement of fellow Africans was widespread before the arrival of Europeans, but what differed with the Portuguese was the insistence on innate African inferiority (racism), and a closing of possible reentry into free society.

3. But prior to American colonization, African slaves were in less demand that gold. After 1500, as slave markets in Spanish America and Brazil emerged, new trading post were established. The Portuguese continued to trade copper, iron, textiles, horses, and occasionally guns for gold, ivory, and local spices, but they the early 1500s, the shift toward slave trading was evident.

4. The Portuguese were both extractors and transporters of wealth, and Africans found that they benefitted from the access to the foreigners' shipping.

5. At times commerce with the Portuguese upended a region's balance of power, and in several West African coastal enclaves, mulatto communities developed; these mixed communities were nominally Catholic, but culturally blended.

B. Portuguese Strategy in the Kingdom of Kongo

1. Portuguese interest in Atlantic Africa shifted southeastward after 1500, and as a result, the fortunes of Kongo and Angola became even more intimately entwined with those of Brazil.
2. Since Portuguese missionaries rarely survived in the tropical interior because of diseases, and many died denouncing the persistent fetishism of the locals, their solution was to train African priests.
3. Despite promising beginnings, however, sharp opposition came from an increasingly racist Portuguese clergy, and only with the Enlightenment were African novices again encouraged to become priests beyond the parish level.
4. But Christianity did play a critical historical role, and by 1491 the Portuguese had converted much of the Kongo aristocracy, including the paramount chief's son, Nzinga Mbemba, who later ruled as Afonso I.
5. Christianity, however, tended to be monopolized by Kongo's elites, and the peasants and majority were virtually ignored. Most Kongolese commoners recognized deities called *kitomi*, each looked after by a local (non-Catholic) priest.
6. In Kongo, the slave trade also exacerbated existing dangers and conflicts, as well as created new ones. As a result of Kongo's slaving-based alliance, Afonso's successors faced growing opposition, and the kingdom of Kongo collapsed in 1569.
7. When the kingdom collapsed, the Christian nobles were humiliated and sold into slavery in the interior, but Portugal sent troops to restore the monarchy, and they were repaid by Kongo traders called *pombeiros*, who supplied the Portuguese with slaves.

C. Portuguese Strategy in Angola
1. A permanent military settlement in Angola was a second pillar of Portuguese strategy, and Angola was to become one of the largest and longest-lived clearinghouses for the Atlantic slave trade.

2. Evidence suggests that a severe and prolonged drought in the 1590s ballooned the Angolan slave trade, as aggressive warrior-bandits knowns as Imbangala became slaving allies of the Portuguese.

3. The terrifying Imbangala raiders threatened to snuff out the Ndongo kingdom, but a powerful woman, Queen Nzinga, thwarted the Imbangala by allying with the Portuguese, and built her own slaving and trading state, and trading with the Dutch in exchange for immunity, before reestablishing ties with the Portuguese.

4. Overall, West Central Africa, mostly Kongo and Angola, supplied over five million, or nearly half of the slaves to the Americas between 1519-1867.

VI. Northern Europeans and the Expansion of the Atlantic Slave Trade 1600 – 1800

1. Other Europeans had vied for a share of the Portuguese Atlantic slave trade, but it was only after 1600 that competition exploded.

2. First the French, then the English, Dutch, Danish, and other northern Europeans forcibly displaced Portuguese traders. By 1650 the Portuguese struggled to maintain a significant presence.

3. The volume of slave trading grew slowly from 1650, and rapidly only after 1750. The British, despite profiting greatly, suddenly reversed policy under pressure from abolitionists in 1807, and after 1808 helped suppress the Atlantic slave trade.

A. The Rise and Fall of Monopoly Trading Companies

1. Northern European participation in the Atlantic slave trade grew in tandem with colonization efforts in the Americas, as planters shifted from indentured servants to African slaves.

2. Portuguese slavers suffered losses, but proved resilient, and to compete, northern Europeans established state-subsidized monopoly trading companies. (For example, the Dutch West India Company was founded in 1621 to attack Spanish and Portuguese colonial outposts and take over Iberian commercial interests in the Atlantic.)

3. While these companies helped northern European countries to compete, the company model did not last, and by 1725 most of the monopoly slaving companies had failed due to inflexibility and inefficiency.

4. Thus, the French, English, and Dutch resorted to a Portuguese-style system where private merchants pooled capital to finance individual voyages.

B. How the Mature Slave Trade Functioned

1. The slave trade proved most lucrative when Europeans cut corners, and thus profit margins consistently trumped humanitarian concerns.

2. Risks and uncertainties abounded, and the system was much more open and African-dominated than has generally been acknowledged, and violence, both from slave uprisings and hostile attacks by fellow Europeans, was a constant concern.

3. The trade was also complicated in that few northern European products appealed to African consumers, so the northern Europeans had to import items from South Asia, and later from American plantations, to acquire slaves.

4. There were few internal brakes on captive-taking, and African chiefs and kings were more than willing to get rid of men and boys, who were considered dangerous elements, and who were exactly what the slavers were looking for.

5. However immoral and disruptive of African life it appears now, the slave trade probably seemed at the time to be mutually beneficial for European buyers and African sellers; only the slaves themselves felt otherwise.

C. The Middle Passage

1. The horrible ordeal of slaves crossing the Atlantic Ocean has come to be known as the Middle Passage.

2. The Portuguese sailors dubbed them "death ships" or "floating tombs," and tried to baptize as many slaves as they could before departure.

3. Northern Europeans took a more dispassionate approach, viewing them as highly valued livestock requiring efficient by impersonal handling.

4. Slave mortality on the one- to three-month voyage was high; between 10-20 percent of slaves did not survive on average, and many more dies soon after landing in the Americas, often from dysentery.

5. Some slaves committed suicide or managed to kill a crewmember or captain before they were executed, but because the slaves were from different regions and had trouble communicating, successful mutinies remained rare.

6. Conditions of the Middle Passage worsened over time in the name of increased efficiency, and although some Iberian clergymen protested the horrors as early as the sixteenth century, it was not until the deterioration of conditions in the eighteenth century that the conscience of participation nations was awakened.

7. In England, African survivors of the Middle Passage, such as Olaudah Equiano, testified before Parliament by the late eighteenth century. Such testimonies, backed by pleas of religious figures led to the Abolition of the Atlantic slave trade, first enforced by the British in 1808. However, the abolition of slavery itself would be much more difficult.

D. Volume of the Slave Trade

1. Although the trans-Saharan and East Africa slave trades preceded the Atlantic one, and they continued throughout early modern times, the Atlantic slave trade ultimately constituted the greatest forced migration in early modern world history.

2. From Columbus's voyage in 1492 to the British abolition in 1808, the number of enslaved Africans to cross the Atlantic and survive was an astounding 10-12 million, with the majority of them coming after 1750.

3. Up to 1650 the average annual volume was approximately 7500 slaves per year. By 1675 it was nearly 15,000 slaves per year, up to 30,000 per year by 1700, and between 1700-1750 nearly 60,000 per year. That number nearly doubled between 1750-1800.

4. During the first three centuries, most African captives came from the coastal hinterland, but after about 1750, when colonial demand began to

outstrip local sources, slaves were brought to the coast from increasingly distant interior regions.

VII.   Counterpoint: The Pygmies of Central Africa

   1. As in the Americas, certain margin-dwelling peoples of Africa appear to have remined largely immune to the effects of European conquest, colonization, and trade.

   2. But how immune were they, since we now know that many groups thought to be naturally isolated were in fact refugees from conquest and slaving wars.

B.   Life in the Congo Rainforest

   1. For the Pygmies, life has long been distinct from that of settled agriculturalists, as even now they live by exploiting the natural rain forest around them, unaided by manufactured goods.

   2. Agriculture and herding are impossible, but most forest animals are modest in size.

   3. Most pygmies were gatherer-hunters, and their tracking abilities, limited possessions, and knowledge of useful forest products allowed them to retreat in times of external threat. This seems to have prevented Pygmy militarization or formation of defensive confederacies.

   4. Isolation, especially in the much-studied Mbuti, allowed them to retain their short stature and other distinct characteristics.

   5. Anthropologists have found many differences between Pygmy and neighboring Bantu rituals. This includes the Pygmy preference to "let go" of their dead instead of the Bantu idea of veneration of dead ancestors, and few distinct life-phase markers, opposed to the elaborate and essential Bantu circumcision rituals.

   6. Legendary since ancient Egyptian time, the Pygmies have long been held up as the perfect counterpoint to urban civilization and its discontents. But it is only recently that Pygmies (and other nonsedentary peoples) have been treated as makers or history, rather than "non-actors" or victims.

C.   Pygmy-Bantu Relations

1. Sometime after 1500 the introduction of iron tools and banana cultivation began to alter settlement patterns and placed Pygmies and Bantu neighbors in closer proximity.

2. Bantu speakers appear to have displaced some Pygmy groups and to have intermarried with others, and they seem to have adopted a variety of Pygmy religious beliefs, but Bantu languages mostly displaced Pygmy ones.

3. While the Pygmies adopted American capsicum peppers as an everyday spice, and other foods arrived as a result of the Columbian Exchange, the Pygmies has managed to retain a distinct identity that is as intertwined with the rhythms of the forest as it is with the rhythms of settled agriculture.

4. The Pygmies' culture's richness and resilience serve as testaments to their peoples' imagination, will, and ingenuity, and their adaptation to the rainforest reminds us of a shared human tendency to make the most of a given ecological setting, but also that the distinction between civilized and "primitive" lifestyles is false, or at least socially constructed.

VIII. Conclusion

1. Western African societies grew and changed according to the rhythms of planting, harvest, trade, and war, and while droughts, diseases, and pests made subsistence more challenging, people adapted and formed chiefdoms, kingdoms, and empires.

2. Islam was influential in areas, but was still to a degree absorbed by local cultures, and most were not influenced by Christian missionaries until the late nineteenth century.

3. However, Africa possessed commodities demanded by outsiders, and it was these outsiders who set the early modern phase of wester African history in motion.

4. From gold to salt to slaves, the trading relationships between western Africans and Europeans swelled over four centuries, until some 12 million enslaved African laborers, the largest forced migration in world history,

were send to the Americas to continue supplying European (and world-wide) demands.

IX.   Chapter Seventeen Special Features

    A. <u>Lives and Livelihoods</u>: West Africa's Gold Miners

        1. West Africa was long legendary for its gold, and until 1650, gold was a more valuable export than slaves. The workers in the mines, some slaves, remained in the control of local kings.

    B. <u>Seeing the Past</u>: Art of the Slave Trade: A Benin Bronze Plaque

        1. A plaque that depicts Portuguese slavers with a cargo of manillas.

    C. <u>Reading the Past</u>: Alonso de Sandoval, "General Points Relating to Slavery"

        1. Writings of a Jesuit priest who focused on trying to better understand sub-Saharan African societies, but also justified the Atlantic slave trade.

Chapter Seventeen Overview (Discussion) Questions:

Major Global Development: The rise of the Atlantic slave trade and its impact on early modern African peoples and cultures.

1. How did ecological diversity in western Africa relate to cultural developments?
2. What tied western Africa to other parts of the world prior to the arrival of Europeans along Atlantic shores?
3. How did the Atlantic slave trade arise, and how was it sustained?

Chapter Seventeen Making Connections Questions:

1. How does the Moroccan conquest of Songhai compare with the Spanish conquest of the Aztecs (see Chapter 16)?
2. How did gender roles differ between the kingdoms of West Africa and those of North America's Eastern Woodlands (see Chapter 16)?
3. How did the Portuguese experience in Africa differ from events in Brazil (see Chapter 17)?
4. How did growing European competition for enslaved Africans alter the nature of enslavement and trade in Africa itself?

Counterpoint: The Pygmies of Central Africa

Counterpoint Focus Question: How did the Pygmies' rain forest world differ from the better-known environment of savannas and farms?

Chapter Seventeen Special Features:

Lives and Livelihoods: West Africa's Gold Miners

1. Why was West African gold mining seasonal?
2. How were tasks divided between men and women, and why?
3. Was gold washing demeaning labor, or could it be a source of pride?

Seeing the Past: Art of the Slave Trade: A Benin Bronze Plaque

1. How were Portuguese newcomers incorporated into this traditional Benin art form?
2. How might this bronze representation of foreigners and their trade goods been a commentary on the slave trade?

Reading the Past: Alonso de Sandoval, "General Points Relating to Slavery"

1. Who was Alonso de Sandoval, and why did he write this passage?
2. How does Sandoval try to justify African enslavement?
3. Are Africans themselves involved in this discussion?

Key Terms

African Diaspora

génie

Husbandry

paramount chief

oba

manikongo

peça

fetishism

kitomi

pombeiro

Middle Passage

Chapter Eighteen:
Trade and Empire in the Indian Ocean and South Asia 1450 – 1750

Chapter Eighteen Focus Questions:

1. How did Swahili Coast traders link the East African interior to the Indian Ocean basin?
2. What factors account for the fall of Vijayanagara and the rise of the Mughals?
3. What factors enabled Europeans to take over key Indian Ocean trade networks?
4. Why was the tiny sultanate of Aceh able to hold out against European interlopers in early modern times?

Chapter Eighteen Summary:

Even before the rise of the Atlantic system, the Indian Ocean basin thrived as a religious and commercial crossroads, powered by the annual monsoon wind cycle. India was at the center of this trading system, and gunpowder-fueled empires both on land and at sea began to bring change. From the original port towns and trading centers, to the empires of Vijayanagara and the Mughals, the vast majority of people were peasant farmers, and the armed conflicts that disrupted everyday life usually meant a rise in tribute demands for most ordinary people. As the Europeans brought silver and Christianity into the basin, and forcibly took over key ports, and the Mughals brought gunpowder and Islam, they were forced to deal with different religious traditions to make a profit; thus many inhabitants did not convert, and religious tolerance remained the rule. As European interlopers arrived in larger numbers, they adapted to local cultures of trade when force was impractical, but with the decline of the great land empires, they began to alter established lifeways. Expansion into the interior by the Dutch VOC and English EIC would grow into full-blown imperialism in the nineteenth century, but a few outliers, such as the sultanate of Aceh, examined in the Counterpoint of this chapter, managed to hold out, if only for the time being.

Chapter Eighteen Annotated Outline:

I.   Backstory

        1. For centuries before the rise of the Atlantic system, the vast Indian Ocean basin thrived as a religious and commercial crossroads, powered by the annual monsoon wind cycle.

        2. Ideas, religious traditions, and pilgrims moved along these routes, but the vast majority of the region's inhabitants were peasant farmers, many dependent on rice agriculture.

3. India was at the center of the basin's trading system, and although American silver was brought by the Portuguese, it was not until after the decline of the Muslim gunpowder empires in the eighteenth century that the Europeans gained control on the Indian Ocean shores.

II.   Trading Cities and Inland Networks: East Africa

1. The history of early modern East Africa is best understood in terms of linkages among Indian Ocean traders.

2. By 1500, Muslims predominated in these East African trading ports, but many were native Africans who spoke Swahili, a Bantu language laced with Arabic terms.

3. Although European and Ottoman traders tried to control East African trading ports, these ports on the Swahili Coast remained largely independent until the imperial scramble of the late nineteenth century.

A. Port Towns and Beginnings

1. The East African coast had been a regional crossroads since Muslim trader-missionaries had arrived in the eighth century C.E., and early modern East African traders continued this commerce.

2. Most of these trading ports were towns, and nearly all were walled, but only the most opulent had mosques of stone or coral block, rather than adobe.

3. In exchange for tributes, local princes protected merchant families, negotiating with inland chiefdoms for trade goods and subsistence items.

B. Indian Ocean Connections Port Towns and Beginnings

1. East African traders exported ivory and gold in exchange for cloth and ceramics, along with spices and tobacco (after 1500). African gold was an essential world currency prior to European expansion into the Americas.

2. Most goods were carried in dhows, swift, single-decked ships with triangular sails, and despite the value of the goods, shippers traveled only lightly armed (violent theft at seas seems to have become a serious threat only after the arrival of the Portuguese).

3. Chinese maritime visits to East Africa were few, and most Chinese goods came to East Africa only through Southeast Asian intermediaries. The Chinese retreat from the Indian Ocean left a void that early modern European interlopers were happy to fill.

C. Links to the Interior

1. Almost all Swahili town-dwellers relied on nearby agricultural plots for survival, and many traded with independent cattle herders in the interior.

2. In additions, slaves and gold dust, two of the African products in greatest demand overseas, came from the interior.

3. Ivory, the demand for which has led to the extinction of elephants in part of Africa in modern times, appeared to be more of a byproduct of subsistence hunting.

4. By 1500 trade was thriving between East Africa and partners in the Indian Ocean basin, but the arrival of the Portuguese would disrupt the balance.

5. Since the Portuguese had nothing to offer the merchants of East Africa, India, and the Arabian Sea, they turned to force, using their guns, strong ships, and fort-building to profit from Indian Ocean trade by impeding it and enforcing monopolies.

III. Trade and Empire in South Asia

1. As in East Africa, dozens of independent trading enclaves in south Asia prospered in early modern times, but populations were larger and more diverse than those of East Africa.

2. India's port cities maintained close ties to the subcontinent's rich interior, home to two major empires at the time: the Muslim Mughal Empire in the north and the Hindu kingdom of Vijayanagara in the south.

A. Vijayanagara's Rise and Fall 1336 – 1565

1. Vijayanagara grew into an empire around 1500, only to swiftly disintegrate, and because of its demise and the near-total loss of written records, it remains one of the most enigmatic empires of the early modern period.

2. Vijayanagara was said to have been founded by two brothers in 1336 who hoped to revive a purist version of the Hindu state. Hundreds of temples were built along the Tungabadhra River gorge to venerate the state's deities.

3. Hindu rulers were often seen as divine kings, and their most important duties were performing sacred rituals, rather than the concerns of imperial administration, and their lives were mostly scripted by traditional sacred texts.

4. Life cycled between a peaceful period and a campaign season, when the king and his forces traveled the empire battling with neighboring states.

5. Hindu kings participated in warfare, and were seen as the exemplar of the Kshatriya, or warrior caste, not the technically higher ranking Brahman, or priestly caste.

6. Krishna Deva Raya was Vijayanagara's most well-known king, who used both diamonds and the constant flow of tribute for the rajas that allowed him to build his "city of triumph."

7. When the Portuguese arrived, following their 1510 conquest of Goa, they served as horse-traders to Krishna Deva Raya, which allowed him to extend his boarders, and allowed the Portuguese to send home some of the largest diamonds seen in Europe.

8. Dependent as it was on trade, the expansion of Vijayanagara required a policy of religious tolerance. Jain merchants helped like it to the world beyond India, and Muslim coastal merchants were involved as they had great access to luxury imports and warhorses, since Brahmanic law largely restricted Hindu trade to the land.

9. The early Portuguese policy was to exploit niches in this trading system, not to conquer Vijayanagara, but simply to drive out competing Muslim merchants.

10. Though trade was of great importance, the empire's economy was based on rice cultivation, which was both grown to feed its people, but also exported.

11. Following Krishna Deva Raya's death in 1529, Vijayanagara fell victim to internal succession rivalries and Muslim aggressors, and in 1565 the capital of Hampi was sacked, plundered, and abandoned. By the seventeenth century, only a few Hindu states remained around the fringes of South Asia.

B. The Power of the Mughals

1. As Vijayanagara crumbled in the south, a Timurid Muslim warlord named Babur was creating the Mughal Empire in the north. Accumulating wealth from plunder and tribute, and using newly introduced gunpowder weapons and swift warhorses, they subdued dozens of Hindu and Muslim principalities.

2. The Mughals were outsiders who adapted to local cultural traditions to establish and maintain legitimacy, and their rapid rise drove up demand for luxury imports.

3. Despite rule by Muslim overlords, most South Asians remained Hindus, but those who converted to Islam enjoyed some benefits, like tax exemptions.

4. Similar to religion, the economy of South Asia was little changed after Mughal conquest. New markets emerged in the Americas, supplied by the Portuguese, and since they lacked goods Indians wanted, Europeans paid in hard cash, which allowed for funding armies and fueling construction, such as the Taj Mahal.

5. True to the Timurid heritage, Mughal rule was marked by both extraordinary court opulence and near-constant power struggles and rebellions, which led to decline, and eventual fall of the Empire.

C. Gunpowder Weapons and Imperial Consolidation 1500 – 1763

1. The emperor Babur spent most of his life defeating Afghan warlords, as the fighting shifted over time from horses and archers to gunpowder weapons, that continued to prove decisive as Babur and his successors drove south.

2. Babur's sun, Humayun, suffered numerous setbacks, but eventually regained his father's territory before his death, and it was decided that his twelve-year-old son Akbar would be the next Mughal (emperor).

3. By Akbar's time, the traditional Sunni Timurids had been connected to Shi'ite Safavid and Hindu royalty, and the Mughal emperors themselves had been undergoing steady "Indianization," as the wealth and diversity of the subcontinent, and the beauty and charm of Hindu princesses absorbed them.

4. Akbar's eclectic personality helped this process, and by the 1570s he began formulating his own hybrid religion, which was a variety of emperor worship. Although it won few lasting converts, its mere existence demonstrated an enduring Mughal tendency toward accommodation of religious difference.

5. By the end of Akbar's reign, the Mughal Empire stretched from Afghanistan to Bengal, and south to Bombay. His son, emperor Jahangir was less ambitious, and his addictions and interests led him to hand power to his favored wife, Nur Jahan, an effective administrator, but not a conqueror.

6. New conquests under Shah Jahan and Aurangzeb carried the empire south, but few innovations were made. Shah Jahan was an observant but tolerant Muslim, whereas Aurangzeb was a true holy warrior, who called for a return to orthodoxy, and his religious fervor was a major force in the last phase of Mughal expansion.

7. Under Aurangzeb's successor, Muhammad, stagnation and contraction set in, as rebellions sapped the empire's resources and Muhammad's guns proved increasingly outmoded.

8. The empire fell into disarray after Delhi was lost to the successor of the Safavids in 1739, and in 1763, what was left under Shah Alam II fell under British influence, and Alam II ruled as a puppet of the English East India Company until 1806.

9. Typical of early modern empire builders, the Mughals shifted between peaceful pragmatism and deadly force, and the heightened commercial activity and influx of bullion did not beget modern industrialization.

D. Everyday Life in the Mughal Empire

1. Despite its Islamic core and general religious toleration, Mughal India remained sharply divided by status, or caste, as well as other social distinctions.

2. Women's lives were circumscribed in all but regal and wealthy merchant circles, and the Hindu practice of sati, in which widows committed suicide by throwing themselves onto their husbands' funeral pyres, continued under Islamic rule.

3. Lower-caste folk suffered regardless of gender, with the Untouchables, who disposed of human waste, animal carcasses, and other jobs with filth, being the worst off. While Mughal elites defined their own dignity by denying it to those around them.

4. Most subjects were subsistence farmers, many tied to landlords through tributary and other obligations, and the Mughal state thrived by inserting itself into existing structures, rather than by reordering local economies.

5. Most South Asians lived on only a small daily ration of rice or millet, seasoned with ginger or cumin, and some fruits were seasonally available, but protein sources were limited.

6. The Columbian Exchange was marginally helpful, and maize spurred population growth in some parts of India. Cities grew rapidly, and the economy become more monetized, especially after the shift to tax collection in cash.

7. Several South Asian coastal and riverside cities produced abundant cotton and silk textiles, while other artisans specialized in woodworking, leather making, blacksmithing, and gem cutting, but the most visible artisanal legacy from Mughal times was in architecture.

8. Some men found employment in the shipyards but Gujarati Muslim merchants dominated the Arabian Sea, and the Mughals never developed a navy.

9. An internal challenged emerged in the Punjab region by leaders of a new religious sect, Sikhism, which was something of a hybrid between Islam and Hinduism.

10. The Mughals ruled over the richest and most populous of Eurasia's early modern Islamic empires, but the rule was neither intolerant nor authoritarian. There were internal threats and challenges, but the most serious were those by European commercial agents, such as the British East India Company, which formed the spearhead of a new imperialism.

IV. European Interlopers

1. Direct trade for Indian luxuries had been a dream of Europeans, but they had little that appealed to South Asians. Only silver and gold found universal acceptance because they functioned as money.

2. Frustrated, the Portuguese turned to piracy, financing their first voyages by plunder rather than trade.

A. Portuguese Conquistadors 1500 – 1600

1. Genuine Portuguese conquest in Asia were few but significant, as conquistadors focused on strategic sites for their fortified trading posts.

2. The Portuguese grand plan was to monopolize all trade in the Indian Ocean by extracting tolls and tariffs from local traders.

3. By tapping existing trade networks and setting up feitorias, they could efficiently collect spices and textiles, along with what were essentially extortion payments, but the method would only work as long as they faced no completion and remained unified.

4. Serious competitors would not arrive until about 1600, but Portuguese unity was another matter, as the distance from Lisbon made it impossible to enforce consistent policy with Indian Ocean merchants and princes.

5. Portugal's efforts to convert the many peoples of the Indian Ocean basin to Catholicism failed even more miserably than in Atlantic Africa. Small

Christian communities formed, but everywhere they went, missionaries faced millions of hostile Muslims and uninterested Hindus, Buddhists, Confucianists, Jains, Parsis, Sikhs, Jews, and other.

6. Despite this religious failure, trade was brisk. The *carreira da India*, or India voyage, became legendary in Portuguese culture, but death rates were high, and Portuguese vessels were huge, and built for cargo rather than speed or maneuverability.

7. By the late sixteenth century, Portuguese monopolies had weakened. Shipwrecks and piracy became more frequent, as did competition from northern Europeans.

B. The Dutch and English East India Companies 1600 – 1750

1. As Portuguese fortunes declined and Mughal expansion continued, South Asia's overseas trade underwent a reorganization, mostly impacted by the Dutch and English (and to a lesser extent French) newcomers, who all formed powerful trading companies back by state-of-the-art cannons and first-rate sailing ships.

2. Only the Dutch came close to establishing a genuine Indian Ocean Empire, but the sudden, unexpected collapse of the Mughals and other gunpowder states in Asia that allowed the Europeans to conquer large landmasses and to plant colonies.

3. The Dutch East India Company (VOC), founded in 1602, aimed to use ships, arms, and Spanish-American silver to displace the Portuguese. In the course of two centuries, the VOC extended influence from South Africa to Japan, including conquering Java, a base for the vast Dutch colony of Indonesia.

4. Although they never drove the Portuguese from Goa, they displaced them nearly everywhere else, and conquest was followed with enslavement and plantation agriculture.

5. The monopolistic mentality of contemporary Europe drove Dutch aggression, and the VOC began by monopolizing spices, before turning to plantations.

6. The VOC relied on Spanish-American silver to lubricate commerce, and when these rival empires were at work, silver was sometimes plundered, but mostly acquired through both official and contraband trade.

7. Compared with the VOC, the English East India Company (EIC) had more modest aims and much less capital.

8. Regardless, it used force and a royal charter to displace the Portuguese in several strategic ports. However, due to England's internal problems, progress was slow and uneven, and it was only in the late seventeenth century that English traders in India began to amass considerable fortunes.

V.   Counterpoint: Aceh: Fighting Back in Southeast Asia

1. The province and city of Aceh, a Muslim sultanate that lived by exchanging the produce of its interior, was transformed by not conquered in early modern times.

2. Aceh's rulers participated directly in trade, but unlike most such enclaves that fell to the Europeans, Aceh held out.

A. The Differing Fortunes of Aceh and Melaka

1. Aceh's rulers were probably related to those of Melaka, which fell to Portuguese cannons in 1511.

2. Although Melakan forces had guns and fought valiantly, when the tide turned against them, they had no backcountry into which they might flee and reorganize.

3. In contrast, Aceh's influenced reached deep into the interior, and after defeating Portuguese invaders in 1518, it emerged as one of the most assertive seaborne Islamic states in the Indian Ocean.

4. However, Aceh's attempts to conquer Melaka failed, and by the late seventeenth century the kingdom declined. But it was not until the nineteenth century that the Dutch reduced Aceh to colonial status.

B. Aceh, "the Veranda of Mecca"

1. Aceh's early modern history comes from many sources, including epic poems written in the sixteenth and seventeenth centuries, which express

Acehnese Islamic pride as the region's bulwark against the militant Christian Portuguese.

2. It was a great meeting place for Southeast Asian pilgrims on their way to Mecca, and it came to be known as *Serambi Mekkah*, the Veranda of Mecca.

3. Despite its Islamic identity, Acehnese culture respected female independence, as women controlled and inherited property, and men moved to their wives' households at marriage.

4. Aceh was recognized as a powerful state by northern Europeans in the early seventeenth century, and playing competing Europeans off one another became a profitable game.

5. Aceh's decline has been traditionally associated with the rise of female sultans in the seventeenth century. Sultana Taj al-Alam Safiyat al-Din Shah ruled from 1641-1675, and her politics focused mostly on domestic issues, as Aceh was restructuring after her father's failed attack on Portuguese Melaka.

6. She was succeeded by three more sultanas, the last of whom was deposed following a 1699 fatwa from Mecca, declaring women unfit to serve as sultans.

7. However, careful reading of sources suggests that female sultans were not the cause of Aceh's declining power, but rather a symptom of a general shift toward the Malay style of divine kingship.

VI. Conclusion

1. Thanks to reliable monsoon winds, the vast Indian Ocean basin had long been interconnected by ties of trade and religion, and this pattern continued throughout early modern times.

2. Change came with the rise of gunpowder empires both on land and at sea, and beginning about 1500, seaborne Europeans forcibly took over key ports and began taxing trade.

3. Despite the advances of Islamic and Christian empires, most inhabitants did not convert, and religious tolerance remained popular in the region.

4. Europeans adapted to local cultures of trade when force was impractical, but with the decline of great land empires, such as the Mughals, this began to change.

5. By the end of the early modern period, European imperial designs had begun to alter established lifeways throughout the Indian Ocean basin.

VII. Chapter Eighteen Special Features

A. <u>Reading the Past</u>: Portuguese Report of a Vijayanagara Festival

1. Portuguese merchant Domingos Paes describes a portion of a multiday festival that served to glorify the king.

B. <u>Seeing the Past</u>: Reflections of the Divine in a Mughal Emerald

1. The Mughal court was reportedly the richest in the world, and fabulous gemstones weighing hundreds of carats were routinely exchanged and given as gifts.

C. <u>Lives and Livelihoods</u>: Cinnamon Harvesters in Ceylon

1. Long before the arrival of Europeans, Ceylon was world-renowned for its cinnamon exports.

Chapter Eighteen Overview (Discussion) Questions:

Major Global Development: The Indian Ocean trading network and the impact of European intrusion on maritime and mainland South Asia.

1. What environmental, religious, and political factors enabled trading enclaves to flourish in the Indian Ocean basin?
2. How did the rise and fall of India's land empires reflect larger regional trends?
3. How did Europeans insert themselves into the Indian Ocean trading network, and what changes did they bring about?

Chapter Eighteen Making Connections Questions:

1. In what ways did Indian Ocean trade differ from the contemporary Atlantic slave trade (see Chapter 17)? What role did Africa play in each?
2. How did traditional kingdoms such as Vijayanagara differ from those of the Americas prior to the Spanish conquest (see Chapter 15)?

Counterpoint: Aceh: Fighting Back in Southeast Asia

Counterpoint Focus Question: Why was the tiny sultanate of Aceh able to hold out against European interlopers in early modern times?

Chapter Eighteen Special Features:

Reading the Past: Portuguese Report of a Vijayanagara Festival

1. What does the selection suggest with regard to social hierarchy and prescribed gender roles in Vijayanagara?
2. How does this description of divine kingship compare with, for example, the Incas (see chapter 000)?

Seeing the Past: Reflections of the Divine in a Mughal Emerald

1. How does this precious object reflect patterns of early modern globalization?
2. Why would the royal owner commission a religious object of such magnificence?

Lives and Livelihoods: Cinnamon Harvesters in Ceylon

1. How was cinnamon grown, harvested, and prepared for export?
2. How did cinnamon harvesting fit into traditional, pre-colonial landholding and labor systems?
3. How did Dutch rule change the lives and livelihoods of cinnamon harvesters? Of Sri Lanka (Ceylon) in general?

Key Terms

Monsoon

Dhow

Kshatriya

Caste

Brahman

sati

trading companies

fatwa

Chapter Nineteen:

Consolidation and Conflict in Europe and the Greater Mediterranean 1450 – 1750

Chapter Nineteen Focus Questions:

1. What factors explain the rise of the vast Ottoman Empire and its centuries-long endurance?
2. What sparked division in Europe after 1500, and why did this trend persist?
3. What factors enabled European scientific and political innovations in the early modern period?
4. Why were the Barbary pirates of North Africa able to thrive from 1500 to 1800 despite Ottoman and European overseas expansion?

Chapter Nineteen Summary:

Inhabitants of Europe and the greater Mediterranean basin faced many challenges at the start of the early modern period. As Christian Europeans grew increasingly intolerant of religious diversity, religious wars ravaged the region. Coupled with those wars were economic, cultural, and climatic issues that formed the basis of what was known as the seventeenth-century crisis. While the crisis led to many hardships and challenges, Europe emerged with advances in science, economy, and government that served to set the foundation for Europeans moving forward. At the same time the Ottoman Empire was expanding and starting to look to the sea to extend their conquests. Although the Ottoman state proved to be one of the most durable in world history, constant military engagements and crushing expenditures prevented the empire from really challenging Europe. While political centralization was taking shape and expanding in these regions, some groups, such as the Barbary pirates examined in the Counterpoint of this chapter, were able to thrive in a more decentralized, yet independent manner.

Chapter Nineteen Annotated Outline:

I.   Backstory

1. Europe and the greater Mediterranean basin were gradually recovering from the Black Death, and Christian Europeans were growing increasingly intolerant of religious diversity.

2. Resource-poor and avid for Asian goods and metals, western Europeans raced to develop new technologies of war and long-distance transport.

3. The Muslim Ottomans of the eastern Mediterranean had been expanding their tributary lands since the fourteenth century, and started to take to the sea to extend their conquests into the Mediterranean and Indian Ocean.

4. Europe and the greater Mediterranean were home to diverse peoples who had long been linked together, but this region was increasingly divided by political, religious, and ethnic conflict.

5. Out of this period of instability came profound innovations in science, government, and the economy.

II. The Power of the Ottoman Empire 1453 – 1750

1. Founded by Turkic warriors in the early fourteenth century, the Ottoman Empire grew rapidly after its stunning capture of Constantinople in 1453.

2. Gunpowder weapons sped the Ottomans' rise, but it was arguably clever governance, minimal trade restrictions, and religious tolerance that permitted this most durable of Islamic empires to survive until the early twentieth century.

A. Tools of Empire

1. Mehmed II's conquest of Constantinople marked a dramatic shift in the Ottoman enterprise, as the sultans no longer viewed themselves as roving holy warriors, rather they assumed the identity of Islamic rulers with supreme authority.

2. To maintain control, the Ottomans drew on the janissary corps, who were elite infantry and bureaucrats recruited through the *devshirme* (the conscription of Christian youths from eastern Europe).

3. Trained in Ottoman ways, educated in the use of advanced weaponry, and shorn of family connections, they served as janissaries wholly beholden to the sultan.

4. The *timar* system of land grants given in compensation for military service was another means to manage the provinces. Timar-holders turned new territories into provinces, and able administrators were rewarded with governorships, a process that stabilized Ottoman rule in the face of succession crises, rebellions, and other shocks.

B. Expansion and Consolidation

1. Mehmed II's capture of Constantinople earned him the nickname "Conqueror," and by 1464 he had added Athens, Serbia, and Bosnia to the Ottoman domain.

2. Istanbul (the former Constantinople) became a reflection of Mehmed's power and his piety. With hundreds of domes and minarets, and a population over one hundred thousand, it was one of the largest capitals in Eurasia.

3. The Ottomans used European artillery and janissaries on Islamic neighbors and overwhelmed both the Safavids and Mamluks, and Ottoman influence now touched the shores of the Indian Ocean, challenging Portuguese expansion.

4. Suleiman the Magnificent captured Belgrade and Rhodes, and led a siege of Malta. Though unsuccessful, the siege displayed the "Great Turk's" naval capacity.

5. The Ottomans were dealt a huge blow in 1571, when Habsburg forces numbering over twenty thousand, overpowered the Ottoman navy of some six thousand janissaries at the Battle of Lepanto off the Greek coast.

6. The battles with the Habsburgs reached a height with the 1683 siege of Vienna. Ottoman gun technology had kept pace with Europe, but heavy siege artillery was not deployed as effectively, which proved a fatal mistake. Ottoman attempts to break the walls of Vienna failed just as tens of thousands of allies led by the Polish king arrived to save the day for the Habsburgs. Never again would the Ottomans pose a serious threat to Christian Europe.

7. Since 1500 in the east, war with Persia occupied the sultans' attention. Suleiman was mostly successful in the 1530s and 1540s, and in the late 1570s Murad III exploited Safavid political instability to expand Ottoman influences beyond Suleiman's frontier.

8. In the decades around 1600, however, the Ottoman Empire was rocked by price inflation caused by the influx of Spanish-American silver, which led to food shortages and poor pay to troops, who rioted.

9. The crushing weight of military expenses forced sultans to make concessions, which led to territorial losses. These coupled with succession crises led to Turhan, the mother of seven-year-old sultan Mehmed IV, taking control, and beginning a period of direct feminine management of the Ottoman Empire, known as "the Sultanate of the Women."

10. Ottoman court women had long been a powerful political force despite their strict seclusion from society, as succession politics dictated control over the sultan's sexual life, and powerful Ottoman women were patrons of the arts and figured prominently in royal rituals.

C. Daily Life in the Ottoman Empire

1. Most Ottoman subjects were rural peasants and herders, and urban society was hierarchical, divided by occupation.

2. Beneath the Osman royal family was the *askeri*, or military class that included bureaucrats and *ulama* as well as military leaders. Under the askeri were the broader class of taxpayers called *reaya* ('the flock'), which included everyone from common laborers to merchants.

3. In the countryside, lives revolved around cycles of planting, harvest, and movement of animal herds. Women in both urban and rural contexts also engaged in export crafts. Some men were drafted into military service, leaving women to managed households, herds, and farms.

4. Thus, even rural life in the Ottoman Empire was shaped by the larger forces of international trade and the demands of the Ottoman military.

5. Merchants were more mobile, and Ottoman trade taxes were relatively low, but the Ottoman state invested little in trading infrastructure beyond the maintenance of caravanserais, or lodges located along trade routes.

6. Women under Ottoman rule enjoyed more power than previously thought, as they had rights to their own property and investments. But it was a

rigidly patriarchal society, and women were expected to marry, and had few legal rights in relation to their husbands.

7. Although treated as inferiors, women had greater access to divorce than women in most early modern European societies.

8. Muslim at its core, the Ottoman state was tolerant of religious diversity, and imperial policies reflected a practical desire to gain the cooperation of diverse subjects.

9. Many Jews in the Ottoman Empire maintained their religious independence, and while some had local roots, many more came as *Sephardim*, refugees from Iberian expulsions after 1492.

10. Incorporative and flexible, the Ottoman state proved one of the most durable in world history. Fierce allegiance to Sunni Islam and control of shrines lent the Ottomans religious clout, yet they did not persecute non-Muslims. Shi'ite Muslims, on the other hand, were considered heretics.

III. Europe Divided 1500 – 1650

1. Europe was diverse, fractured, and dynamic, but by 1500 commerce and literacy were rising, populations were growing, and technologies of warfare, manufacture, and navigation were being perfected.

2. In addition, a less visible transformation was taking place in the countryside, where traditional relationships tying peasants to lords were replaced with commercial ones.

A. Everyday Life in Early Modern Europe

1. Estimates put the populations of Europe at about seventy million in 1492, just slightly more than that of the Americas at Columbus's arrival. But by 1550, the population was up to eighty-five million, and still growing rapidly.

2. The Columbian Exchange was largely responsible for this population growth, as American crops altered European diets.

3. The rise of commercial farming and peasant displacement, as well as overseas expansion, transformed ecosystems.

4. More people than ever crowded into European cities, but most Europeans remained in the countryside, and in general, life was short, with overall life expectancy of only eighteen to thirty-six years.

5. Most early modern Europeans did not rush to marry, relatively few children were born out of wedlock, and one in ten women died in childbirth.

B. Protestant and Catholic Reformations Crisis

1. Christianity had long been subject to disagreements and schisms, yet the critiques of Roman Catholicism by northern European theologians in the sixteenth-century marked the deepest split thus far.

2. German monk Martin Luther argued that the church had deviated so far from early teachings that only radical reform could save it.

3. Inspired by Renaissance humanism, Luther and his followers emphasized the individual's ability to interpret scripture and communicate directly with God, without the intercession of priests.

4. Outraged Catholic officials branded Luther and his followers Protestant heretics, and a century of conflict fueled by religious hatred ensued.

5. In 1517 Luther circulated "Ninety-Five Theses," which argued that the church had corrupted Christian teaching on sin, and where he denounced the widespread sale of indulgences.

6. Luther was defrocked and excommunicated, to which he responded by forming his own "Lutheran" church.

7. Critiques similar to Luther's came from the Swiss Protestant Ulrich Zwingli in 1523 and France's John Calvin in 1537. By the 1550s Protestantism was widespread in northern Europe.

8. Another schism occurred in 1534, when England's King Henry VIII declared his nation Protestant. Although more for personal and political reasons than theological one, Anglican Protestantism became the new state religion.

9. The Catholic Church responded to Protestantism in disbelief, then vengeful anger. But in the face of the Protestant challenge, some church

officials called for self-examination, and the pope agreed that the church needed to clarify is mission.

10. The Council of Trent yielded a new charter for the Roman Catholic Church, but far from compromising, Trent reaffirmed conservatism, reinforced sacraments, and policed ideas and banned books.

11. In the wake of Trent, France's Catholics fiercely persecuted Calvinist Protestants, or Huguenots, which culminated in the Saint Bartholomew's Day massacre of 1572, where tens of thousands of Huguenots were slaughtered. Hostilities only ended when the French king Henry IV signed the Edict of Nantes in 1598, granting Protestants freedom to practice their religion.

C. Imperial Spain and Its Challenges Crisis

1. Unified Spain proved an exception to the fractured kingdoms and duchies in early modern Europe.

2. Philip II came to the throne of Spain in 1556, when his father, Holy Roman Emperor Charles V, abdicated. By his death in 1598, he ruled the world's first empire "upon which the sun never set," but governing a global empire brought more burden than pleasure.

3. Philip's first concern was centralization, and his father's attempts to assert his will had sparked rebellions in the 1520s. Philip responded by tuning Madrid into a world-class capital, funded by American treasure.

4. Thanks to this New World treasure, Spain had become Europe's most formidable state, furthered by his successes over the Ottoman navy at Lepanto. His biggest setback was the Dutch Revolt, starting in 1566, which the Spanish eventually lost despite enormous efforts.

5. Another key event in Philip II's reign was the assumption of the Portuguese throne in 1580. When the king of Portugal died without an heir, the succession crisis ended only when Philip, whose mother was Isabella of Portugal, stepped in to take the crown.

6. Although regarded as unlawful by the Portuguese, globally, a Spanish-Portuguese union meant that one monarch mow ruled a substantial portion

of Europe, much of the Americas, and dozens of Asian and African ports, islands, and sea routes.

7. Philip's attempt to invade England by sea in 1588 was not as successful. Irritated by English harassment of the Spanish in the Americas, and determined to bring England back into the Catholic realm, he decided to launch an invasion.

8. The Spanish Armada of 1588, the largest and most expensive naval force assembled up to that time, was ultimately defeated due to a host of factors, including English defenders' knowledge of the English Channel and Spanish tactics, powerful English guns, and harsh weather that scattered parts of the Spanish fleet.

9. Ships not sunk were battered by waves, drawn off course, and Spanish sailors died by the hundreds of hunger and exposure.

10. Spain's misfortunes compounded in the wake of the armada disaster, especially with the rise of the Dutch Republic, whose East and West India companies took over many of the key trading posts held by the joint Spanish-Portuguese Empire.

11. In addition, declining silver revenues combined with other chance factors sparked what has become known as the "seventeenth-century crisis."

D. The Seventeenth-Century Crisis

1. The seventeenth-century crisis is the term for a series of events and trends affecting much of Europe and the Mediterranean basin between 1600 and 1660.

2. Historians focus on different causes, depending on their interpretive bent. Political and military historians focus on the horrors and nationalism of the Thirty Years' War; Economic historians focus on the shifting influx of American silver; other historians focus on climate and the so-called Little Ice Age.

3. In 1618 the Thirty Years' War broke out, which pitted Christian factions against on another in a civil and international war that radically reshaped Europe's borders.

4. In essence, the war was over the internal politics of the Holy Roman Empire, and before the war ended, several German and Bohemian princes, the kings of Denmark, Poland, and Sweden, plus the English, French, Dutch, and Spanish had all been drawn into the conflict.

5. At the war's end, at least a third of the population of German had died, and the region's infrastructure lay in ruins. It was also enormously costly in terms of money.

6. In addition, the climatic change known as the Little Ice Age may have spurred rebellion and war. Global cooling shortened growing seasons, and unprecedented droughts ravaged traditionally wet regions.

7. This Little Ice Age affected regions far beyond Europe as well: the worst drought in five hundred years was recorded on the Yangzi River; Egypt's Nile River fell to its lowest recorded levels.

8. Within Europe, a social dimension accompanied the crisis with the rise of witchcraft trials and Inquisition prosecutions, but some more positive outcomes included scientific discoveries and novel political ideas.

IV. European Innovations in Science and Government 1550 – 1750

1. In the aftermath of the religious wars, a new wave of political consolidation occurred in norther and central Europe in the form of absolutist and constitutionalist monarchies.

2. Financial innovations essential to modern capitalism, like stock markets and double-entry accounting, and the "scientific revolution" also developed in this period.

A. The Scientific Revolution

1. Whether truly a revolution or not, European intellectuals after about 1550 challenged perceived wisdom and employed mathematical formulas and empirical data in an effort to discover the rules by which nature operated.

2. Two main principles were inductive reasoning (deriving general principles from empirical evidence), most clearly articulated by Sir Francis Bacon, and deductive reasoning (the process of reasoning from a self-evident general principle to a specific fact), the contribution of Rene Descartes.

3. The first breakthroughs were made by Nicolaus Copernicus, who was the first to systematically question the ancient Ptolemaic geocentric model. His observations led him to support a heliocentric model, but fearing ridicule, he did not publish his work until 1543, the year of his death.

4. Following Copernicus, Tycho Brahe, and later Johannes Kepler, worked out this data into a heliocentric model.

5. Many in Europe were open to heliocentrism, including Bacon, who attacked reliance on ancient writers, but he was shielded from persecution by the Protestant English state.

6. Galileo Galilei, on the other hand, insisted that nature was governed by mathematical laws, but faced persecution, and house arrest, by the Catholic Church and the Inquisition.

7. Isaac Newton worked out issues between Kepler's model and empirical observations, and whereas Copernicus had feared publishing his findings, Newton faced a receptive audience.

8. Other Europeans were testing boundaries in distant corners of the world, such as Jesuit Matteo Ricci, who stunned the Ming court with his knowledge of mechanics and mathematics, and Alvaro Alonso Barba with his metal experimentation in Spanish America.

B. The Emergence of Capitalism

1. Historians differ as to how modern capitalism came about, but most agree that in early modern Europe there were two overlapping stages: first commercial, and later industrial.

2. Large trading companies were essential to the commercial stage, as they spread risk by selling shares while also exploiting extensive communications and transportation networks.

3. In the countryside, innovations yielded productivity gains, and new crops from the Americas created better food security, which enabled some peasants to sell their surplus, which gave them wages to be small-scale consumers, a new kind of market participant.

4. However, only landowners with property could take advantage of commercial farming, and most tenant farmers became landless farm laborers, so many moved to the cities to seek work.

5. In addition to these new wage workers, cities were also home to merchants (or burghers). These burghers, or bourgeoisie, grew to compete with the old nobility as consumers of luxury goods, and their economic power boosted their political power.

6. Europe's manufacturing sector was also transformed by commercial capitalism, as rising demands led to expanded production, and the need for larger, more efficient shops.

7. England's commercial leadership originated in mercantilism, a system of economic regulations aimed at increasing the power of the state.

8. Mercantilism rested on the general premise that a nation's power and wealth were determined by its supply of precious metals, thus increasing exports and reducing imports to achieve self-sufficiency.

C. New Political Models: Absolutism and Constitutionalism

1. Two new state forms arose in Europe after the Thirty Years' War; absolutism and constitutionalism.

2. As the Habsburgs fell into decline, challengers sought to fill the void, and it was the French under King Louis XIV who emerged preeminent, with the English not far behind.

3. Although the Habsburgs had acted in autocratic ways, no European monarch matched the heady blend of state drama and personal charisma of France's Louis XIV, who personified the absolutist ruler who shared power with no one.

4. Though successful in the short run, Louis's form of absolutism sowed the seeds of its own destruction. When Louis assumed total control, he was

authoritarian and intolerant of religious difference and tamed the nobles through patronage and punishment.

5. More than any other early European monarch, Louis XIV arranged court life to serve as a sort of state theater, where he as king was allegedly divine, and physical proximity to him was both desirable and dangerous.

6. To house his bulging court, he had a palace befitting his magnificence built; Versailles, which set a new model for European court grandeur.

7. Tax increases helped to cover the cost of building and maintaining Versailles, but he also had to pay for the armed forces, which by 1700 numbered three hundred thousand soldiers.

8. Louis primarily used his military to confront the Habsburgs, and most important in global terms, was the War of Spanish Succession, which proved disastrous for the French, as most of Europe allied against them, and their main rivals, England, got exclusive trading privileges with Spanish America.

9. The alternative to absolute monarchy that developed in seventeenth-century Europe was constitutionalism; a form of government that required rulers to share power with representative bodies, or parliaments.

10. In the birthplace of constitutionalism, England, taxation was always at issue, but so were religious freedom and class representation.

11. In the beginning, it was the elites whose interest won out, and the members of the parliament were generally landlords and merchants; none were artisans or peasants.

12. England's showdown with the king began under the reign of Charles I, who after nearly a decade of refusing to call Parliament to session, was surprised when Parliament demanded sweeping reforms when he called them to session in 1640. He reacted with force, and the English Civil War of 1642-1646 broke out.

13. The Puritan faction under Oliver Cromwell emerged victorious, took over Parliament, and brought Charles to trial, where he was convicted of tyranny and executed in 1649.

14. But Cromwell, who styled himself "Lord Protector," proved to be a dictator, and when he died the reaction was a sweeping revival of Anglicanism and restoration of the monarchy in 1660.

15. The conflict soon returned, as James II angered Parliament with his absolutist tendencies and desire to impose Catholicism on England, so in 1688 he was deposed, and Parliament invited his Protestant daughter Mary, and her Dutch husband, William of Orange to assume the throne.

16. This Glorious Revolution was far less bloody than the removal of Charles, and the monarchs signed an agreement to share power with Parliament.

V. Counterpoint: The Barbary Pirates

1. To the vast empire of the Ottomans and the fractured states of Europe, Africa's north coast, or Maghreb, offers a dual counterpoint.

2. The Maghreb consisted of sea-hugging city-states and tribal enclaves that were sympathetic to the Ottomans, but never completely under the sway of the sultans.

3. The greatest threat to this region's autonomy came from Christian European merchants, however they struggled to hold onto a few rocky outposts.

A. Reign of the Sea Bandits

1. After 1500 sea banditry flourished along the Berber, or Barbary, Coast, including Oruç and Hayreddin Barbarossa, who focused on capturing merchant vessels at sea, but also made audacious land attacks and kidnappings.

2. As Ottoman sea power declined, and Atlantic shipping ballooned, other pirate bases sprang up along the west coast of Morocco.

3. By the late 1570s, Maghribi hostage trafficking and extortion rackets formed a sophisticated business, mostly kidnapping Christian Europeans of high status, and extorting safe passage to European shippers.

4. Failure to pay for protection led to harsh reprisals, and some pirates raided as far away as the English Channel.

B. The Barbary Wars

    1. Although internal divisions and poor leadership among the Maghribi became more evident over time, the sustained rivalry among the Europeans prevented any coordinated attack on the Barbary pirates.

    2. Not until United States merchants rejected demands for protection money, and President Thomas Jefferson won support from European powers, did the Barbary pirates see a reversal, as they were bombed into submission.

    3. The so-called Barbary Wars' unexpected result was near-total French takeover of North Africa.

VI. Conclusion

    1. Fueled by gunpowder, silver, and religious fervor, Europe and the Mediterranean basin exploded after 1500 as the world's most belligerent, but also commercially dynamic, region.

    2. Around the same time, the Ottomans built a vast land empire through force and by cleverly integrating new subjects into the government and armed forces, but chronic wars eventually bogged them down.

    3. A battered Europe emerged from the seventeenth-century crisis to begin a new phase of national division, which also led to a new science, and increasingly capitalist economy, and centralized government.

VII. Chapter Nineteen Special Features

A. Lives and Livelihoods: Ottoman Coffeehouse Owners and Patrons

    1. A look at the rise of coffee consumption and sales in the Ottoman Empire, and how the coffeehouses became seen as dens of vice.

B. Seeing the Past: Gift Clocks for the Emperors of China

    1. Jesuit priests, such as Matteo Ricci, took European clocks in hopes of wowing the Chinese emperor by liking Western clockmaking to notions of divine order.

C. Reading the Past: An Exiled European Muslim Visits The Netherlands

    1. Description of the Netherlands by Ahmad Ibn Qasim Al-Hajari, as Spanish Muslim who became a major spokesman for the Spanish forced converts from Islam.

Chapter Nineteen Overview (Discussion) Questions:

Major Global Development: Early modern Europe's increasing competition and division in the face of Ottoman expansion.

1. To what degree was religious diversity embraced or rejected in early modern Europe and the greater Mediterranean, and why?
2. How did Christian Europe's gunpowder-fueled empires compare with that of the Ottomans?
3. What accounts for the rise of science and capitalism in early modern Western Europe?

Chapter Nineteen Making Connections Questions:

1. How did battles for control of the Mediterranean compare with those for control of Indian Ocean trade (see Chapter 18)?
2. How globally important was the Protestant Reformation?
3. In what ways were the Barbary pirates similar to the Atlantic slave traders (see Chapter 17)? How were they different?

Counterpoint: The Barbary Pirates

Counterpoint Focus Question: Why were the Barbary pirates of North Africa able to thrive from 1500 to 1800 despite Ottoman and European overseas expansion?

Chapter Nineteen Special Features:

Lives and Livelihoods: Ottoman Coffeehouse Owners and Patrons

1. How did Islamic clerics' attitude toward coffee change? What factors might account for this shift?
2. How and why did the Ottoman state come to accept the coffeehouse as a social institution?

Seeing the Past: Gift Clocks for the Emperors of China

1. Why might European missionaries such as Ricci think that bringing clocks to China would aid conversion efforts?
2. How did Chinese appreciation of these clocks reflect cultural differences between them and Europeans?

Reading the Past: An Exiled European Muslim Visits The Netherlands

1. What aspects of the Netherlands most impress al-Hajari?
2. How clear is al-Hajari's understanding of the Protestant Reformation?

Key Terms

Devshirme

Timar

Caravanserai

Indulgence

Armada

Geocentrism

Heliocentrism

capitalism

bourgeoisie

mercantilism

absolutism

Chapter Twenty:

Expansion and Isolation in Asia 1450 – 1750

Chapter Twenty Focus Questions:

1. What prompted Russian territorial expansion?
2. How did the shift to a silver cash economy transform Chinese government and society?
3. How did self-isolation affect Japan?
4. How did life for common folk in early modern Korea differ from life in China or Japan?
5. What trends did mainland Southeast Asia share with China, Korea, Japan, and Russia?
6. In contrast to the general trend of political consolidation in early modern Asia, why did the Philippines fall to a European colonizing power?

Chapter Twenty Summary:

Change was sweeping Asia in early modern times, and the general trend was one of internal political consolidation. These centralizing governments sought to suppress dissent, encourage religious unity, and expand at the expense of weaker neighbors, often using new military technologies to achieve this end. Russian consolidation was held together with orthodoxy serving as a glue that allowed for territorial growth, and the eventual foundation of the Romanov dynasty. China progressed from the Ming to the outsider Manchu Qing dynasty with little issue, but China's demand for silver for trade impacted global trade markets, and helped to promote isolation. Japan used the shogunate to isolate itself while creating a distinct natural culture, as Korea and mainland Southeast Asia followed similar acts of isolation and political centralization. The Philippines, discussed in the Counterpoint of this chapter, serve as both an outlier, as Catholicism was readily accepted and political consolidation came from foreigners, and also as a foreshadowing of the long outside domination that many parts of East and Southeast Asia were soon to experience.

Chapter Twenty Annotated Outline:

I.   Backstory

1. By the fifteenth century, Russia had shaken off Mongol rule and was beginning to expand from Moscow.

2. Self-sufficient China vied with Europe for supremacy in both practical and theoretical sciences with Europe, and the Ming dynasty had become a global power.

3. Korea was also relatively unified, as several Buddhist kingdoms in Southeast Asia were undergoing major reconfigurations, and Japan was deeply fractured.

           4. Change was sweeping Asia in early modern times, sometimes provoked by foreigners, but mostly resulting from internal developments.

II.   Straddling Eurasia: Rise of the Russian Empire 1462 – 1725

           1. From 1462, Moscow-based princes combined new weapons technology with bureaucratic innovations to expand their holdings.

           2. Russian imperialism was conservative, as Russian Orthodoxy served as a kind of nationalist glue, and although a modest merchant class had long existed, the majority of Russians remained serfs.

A. Consolidation in Muscovite Russia

           1. Russia took shape under Moscow's grand prince, Ivan III ("the Great"), as the Muscovites expanded northward, tying Muscovy to the commercially vibrant Baltic Sea.

           2. Russia's next great ruler, and first tsar, Ivan IV ("the Terrible") added territory and reformed the Muscovite bureaucracy, judiciary, and treasury. The church was also reorganized and partly subordinated to the state.

           3. Ivan earned his nickname, however, when he established the oprichnina (similar to the Ottoman timar and devshirme systems), which crippled commercial cities and generally threw the empire into disarray.

           4. Wars and Ivan's personal disintegration led Russia to descend into chaos after his death, three decades known as the "Time of Troubles."

           5. The Russian Time of Troubles (1584-1613) was marked by succession crises, famine, disease, military defeat, and social unrest, and the prospect of a Catholic ruler in Russia (almost realized when the king of Poland and Lithuania tried to place his son on the throne) led to Russia's first massive peasant rebellion.

           6. The rebellion ended poorly, as Polish forces occupied Moscow, but in 1613 the intruders were pushed out and a nobleman, Michael Romanov, was put on the throne.

B. The Romanovs' New Frontiers

1. The Romanovs rebuilt Muscovy, and looked more to leadership from the church, which had regained authority, and the population doubled during the first century of Romanov rule.

2. Tsar Peter the Great had to deal with a powerful and insubordinate church, which he did harshly, but his "greatness" came from his push to make Russia a competitor on par with western European nation-states.

3. Peter attempted to Westernize Russia, ordering changes to dress, facial hair, and had a new capital, St. Petersburg, built in the French style inspired by Versailles.

4. But Russia's destiny lay in Asia, and expansion across Asia allowed foreign merchants to enter Moscow from many directions and quarters, but the government granted only limited access to Russian urban markets.

5. The Russian Empire, more gunpowder empire than modern state, drew from a blend of religious self-confidence, demographic growth, commercial links, and personal ambitions of its tsars to encompass more terrain than any other Eurasian state in its time.

III. China from Ming to Qing Rule 1500 – 1800

1. By 1500, China was home to at least 110 million people, and virtually self-sufficient; only silver was in short supply.

2. Ming rulers' shift to a silver money economy necessitated links to the outside world. Silk, porcelain, and later tea would make exports profitable, but western ideas and technologies arrived with missionaries and trade, and China only wanted silver from the West.

A. Late Ming Imperial Demands and Private Trade

1. The most important late Ming ruler was Wanli, who ordered many of China's taxes collected in silver, which eased price standardization, but made the demand for silver soar.

2. Chinese merchants first imported Japanese silver, but they soon focused on Manila, where Spanish-American silver was coming from Mexico.

3. While Manila trade was profitable, and the annual voyages of the "Manila galleons" continued through the early nineteenth century, more Spanish-American silver reached China from the West, through Europe, the Middle East, and the Indian Ocean.

4. Trade to the outside world stimulated China's economy in several ways, including women being increasingly drawn into the production of silk thread and textiles for export.

B. Manchu Expansion and the Rise of the Qing Empire

1. In the last years of Ming rule, china faced several crises, including severe droughts, court intrigues, and increasingly threatening Manchu raids from the north.

2. The Manchu had made Korea a tributary state by 1637, but it was a local rebel, Li Zicheng, who facilitated the Manchu capture of Beijing in 1644, as Ming officials invited Manchu aid to defeat the rebels, and the Manchus seized the moment by occupying the capital, and assuming the role of a ruling minority, calling themselves the Qing dynasty.

3. The transition to Qing rule was surprisingly smooth, and most Chinese subjects' lives were barely changed. Qing emperors tended to improve Chinese patterns of governance, and the empire quickly rebounded.

4. Under Qing rule, gunpowder technology enabled the conquests of many territories, and by the time Emperor Kangxi's rule (1661-1722) came to an end, China was an expansionist empire.

5. Mongolia, Tibet, and much of mainland Southeast Asia paid tribute to the Qing emperor in return for political autonomy.

6. However, but the 1750s, under the long-lived emperor Qianlong, China seemed to be reaching the limits of its military capability, and rebellions developed both on the fringes and throughout the entire realm.

7. Expanding trade and population growth in the Ming and Qing eras altered China's environment, with floods become frequent, exacerbated by deforestation for planting, firewood, and building materials.

C. Everyday Life in Ming and Qing China

1. Ming intellectuals were annoyed by China's shift to commercialism, as Confucian thought emphasized production over exchange, and agricultural self-sufficiency. Relying on the market was a signal of distress.

2. Hard times proved frequent in early modern China, and peasants suffered the most. Droughts, floods, plagues, pirates, and increasing state demands for cash taxes compelled many to migrate, and evidence suggests that many couples practiced birth control to avoid the financial pressures of additional children.

3. Meanwhile, merchants and landlords were getting rich through market exchange, and the social inequity resulting from this was what bothered Chinese traditionalist intellectuals.

D. The Flourishing of Art and Culture

1. The arts and literature thrived in China despite political decline, due in part to the patronage of merchants who had made fortunes in the economic upswing.

2. Literacy grew in the late Ming, and with it the mass distribution of books, and foreign visitors, including missionaries, influenced painting styles and intellectual and scientific knowledge, but won few converts to Christianity.

IV. Japan in Transition 1540 – 1750

1. Japan was isolated from the rest of the world for most of the early modern period, but a brief opening in the sixteenth century allowed foreign ideas and technologies to enter.

2. Soon after 1600, however, Japan's leaders enforced seclusion and consolidated power internally.

3. Most inhabitants were peasants, and nearly all of them subjects of regional lords called daimyo. Above the peasant majority were warriors called samurais, and above the daimyo, a group of generals, including the top-ranking shogun, jockeyed to become Japan's supreme ruler.

A. Rise of the Tokugawa Shogunate and the Unification of Japan

1. At the end of the sixteenth century, several generals sought to quell civil war and to unify Japan. One such general, Toyotomi Hideyoshi conquered his rivals, and with the Kyoto emperor's permission, assumed the role of top shogun.

2. After Hideyoshi's death, Tokugawa Ieyasu seized control, assumed the title of shogun in 1603, and declared that rulership was hereditary. His Tokugawa Shogunate would endure until 1867.

3. With the shoguns in charge, regional lords were forced to accept allegiance, and although peasant rebellions occurred periodically, the adoption of Neo-Confucian ideals stressed duty and hierarchy over rights and individual freedom led most Japanese to accept peace and work within their assigned roles.

4. Hideyoshi tolerated Iberian Christian missionaries and launched two invasions of Korea, but Ieyasu soon reversed course, banning missionaries and making peace with Korea.

5. Contact with foreigners, particularly Europeans called *nanban*, was restricted after 1614 to the island of Deshima, and foreign families were not permitted to reside on Japanese soil. By the 1630s, all missionaries and traders had been expelled but one Dutch merchant, who was forbidden to discuss religion.

6. It was not the nanbans' religion that worried the shoguns, but the insistence that it was the one true religion, as Japan was religiously pluralistic. As harsh as it was, the shoguns considered their repression of Christianity a political rather than a religious action.

7. Following Christian suppression, the shoguns controlled the interior for forcing subordinate lords to maintain households in the new capital of Edo. Wives and children lived as virtual hostages in the cities and the daimyo themselves had to rotate in and out of the capital at least every other year.

B. Everyday Life and Culture in Tokugawa Japan

1. Japan's population grew from about 10 million in 1600, to nearly 30 million in 1700, where it stabilized. The rapid growth was possible because of relative peace and the expansion and integration of the rice economy.

2. Urban-rural reciprocity was key, and processed human excrement collected in cities and villages was the main fertilizer. Japan's system of waste collection was the most hygienic and efficient in the world, and the water supply of Edo was cleaner and more reliable than that of London.

3. New strains of rice from Southeast Asia allowed farmers to extend cultivation, but American crops were not embraced in Japan as they were in China.

4. Shoguns kept daimyos in check by permitting only one castle in each domain and limited expansion, but peace encouraged other forms of private construction.

5. Although most remained peasants, there was a leisure class that emerged, mostly in Kyoto, but there was simply not a large enough wage-earning consumer class to sustain industrial production.

6. Japanese commoners got on by a diet mostly of grain porridges, consuming little meat and no mile or cheese; most protein can from beans and soy products.

7. Women of every class faced obstacles to freedom, as most were expected to marry at an early age and spend their lives serving their husbands, children, and in-laws. However, at court, noblewomen exercised considerable influence over succession and the everyday maintenance of proper decorum.

C. Emergence of a National Culture

1. With the growth of cities, Japanese literature and painting flourished, along with flower arranging, puppet theater, board games, and music.

2. In Edo, Kyoto, and Osaka, entertainments were many and varied, and many samurais moved their as their rural estates diminished, helping to make Edo and Kyoto economic and cultural crossroads for Japan.

3. Sumo wrestling matches were popular among many urbanites, as were board games, the tea ceremony, calligraphy, bonsai cultivation and landscaping.

4. European visitors found the general tolerance of prostitution, female impersonation, and homosexuality shocking, and geisha, indentured servants who made their living as private entertainers, were often mistook for prostitutes.

5. Kabuki was a popular form of theater that first appeared in Kyoto in 1603 as a way to advertise a number of female prostitutes. Causing violence among potential customers, the Tokugawa government allowed only men to perform, and these female impersonators became associated with male prostitution. By the eighteenth century, kabuki performance had become so "sanitized" that they included moralizing Neo-Confucian speeches.

6. Poetry flourished, and despite isolation, Japan was among the world's most literate societies in early modern times.

V. Korea, a Land in Between 1392 – 1750

1. In 1392 Korea came to be ruled by the Yi (or Choson) dynasty, and the Korean peninsula developed its distinctive culture primarily during Yi times, partly in response to Chinese and Japanese invasions.

2. The guiding principles of the early Choson state were drawn from the works of Confucius and grafted onto a society that mostly practiced Buddhism.

A. Capital and Countryside

1. It was under the first Yi ruler that Seoul (then Hanyang) became Korea's capital, and by 1450 it boasted substantial royal palaces, bureaucratic buildings, markets, and schools.

2. Choson leaders asserted power by reducing Buddhist temples and monasteries, and the government mirrored China's in some way, but differed in the prominence of a noble class, the yangban.

3. Yangban elites staffed high councils, and a uniquely Korean institution, the Samsa, a kind of academic oversight committee, had power even over the king, acting as a moral police force.

4. Most Korean bureaucrats were selected via Chinese-style civil service exams, and military service proved unpopular, because it was associated with slavery, so enrollment in school, which garnered an exemption, was popular.

5. Professional military men took exams, and peasants were drafted to serve in frontier outposts, but the periodical threat of the Jurchen from the north was limited by the Choson state coopting chieftains, and settling land-hungry peasants on the northern frontier.

6. After these early initiatives, defense became less of a concern, but as a result, the general devaluing of military service left Korea vulnerable by the time the Japanese invaded.

7. Korea's overseas trade was limited, and few merchants ventured beyond Japan or Okinawa.

B. Everyday Life in Choson Korea

1. Most Koreans under Yi rule were rice farmers, and southern populations grew thanks to government initiatives and Chinese techniques. In the north, millet and barley were relied on for subsistence.

2. Mating customs could be rigid, as some marriages were arranged, and women appear to have lost considerable autonomy with the rise of Neo-Confucianism. Female entertainers, or kisaeng (like Japanese geisha) were sometimes able to accumulate capital and achieve literary fame.

3. Teachers took on the moral advisory role played by priests or imams elsewhere, and Neo-Confucian scholars attempted to reform Korean society and government.

4. Despite the suppression of Buddhist monasteries, popular religious ideas persisted, including mountain deities and sacred stones or trees that were venerated, and shamanism being practiced for divination and healing. Many healing shamans were women.

      5. Choson Koreas was unique as it was both ethnically homogeneous and heavily reliant on slave labor. Korea's enslaved population emerged due to debt peonage and penal servitude, but what differed in Koreas was that the legal status of the enslaved was likely to be inherited for many generations.

VI.   Consolidation in mainland Southeast Asia 1500 – 1750

      1. Mainland Southeast Asia experienced gunpowder-fueled, dynastic state-building, and followed the overall trends of political consolidation, growth of large, tribute-paying populations, and a shift towards cash crops for export.

    A. Political Consolidation

      1. The mainland kingdoms in place in Southeast Asia by 1700 formed the basis for the nation-states of today, and access to European guns enabled some dynasties to expand.

      2. The rapid growth of overseas commerce also transformed traditional maritime hubs, where Buddhist kings used trade revenues to enhance their realms by attracting scholars, building libraries and monasteries, and construction temples.

      3. In Burma, beginning in the 1530s, Portuguese mercenaries aided a regional king's takeover and creation of a Pegu-based Buddhist dynasty.

      4. Vietnam followed a different path, due to Chinese influence. Neo-Confucian principles of law and governance had been adopted by Vietnamese royalty earlier, yet like in Korea, the Chinese veneer in Vietnam barley masked a vibrant regional culture whose identity was never in question.

      5. Although similar to China in the high overall population, largely the result of wet-rice agriculture, most of the kingdoms of mainland Southeast Asia collected tribute in the form of rice and goods, rather than silver.

    B. Commercial Trends

      1. Exports from mainland Southeast Asia were not monopolized by Europeans and many found their principal markets in China and Japan.

        2. Imports to the area consisted primarily of cloth from India, and metal wares, porcelain, and other goods acquired through interregional trade from Chinese merchants, who were more successful middlemen in mainland Southeast Asia than Europeans.

        3. Interregional commerce and urbanization enabled many women to engage in trade as well, as the wives and concubines of long-distance merchants carried on business transaction and traveled with the husbands and lovers at sea.

        4. The global financial crisis of the seventeenth century, coupled with wars, epidemics, and droughts left mainland Southeast Asia in a weakened state. Most areas submitted to paying tribute to China's Qing emperors in the course of the eighteenth century, but the region remained nearly impervious to European designs.

VII.   <u>Counterpoint</u>: "Spiritual Conquest" in the Philippines

        1. At the dawn of the early modern period, the Philippine Islands had no dynastic rulers or overarching religious or ethical traditions to unify its population, and languages and material culture differed from one valley or island to the next.

        2. The total population was probably between 1-2 million, and women were relatively powerful and autonomous. Slaver and long distance trade were established institutions.

        3. Most Filipinos mixed farming with fishing and the raising of small livestock, as the Philippines exported sugar, cotton, and gold, while it imported metal goods, porcelain, spices, and textiles.

    A. Arrival of the Spanish

        1. Filipino life was forever altered when the Spanish conquistadors arrived from Mexico, and made Manila their capital by 1571. Conquest was difficult in such a divided region, but those divisions also prevented unified defense, and European invaders gradually dominated by making alliances with local chieftains.

2. Early Spanish colonists search for gold, pearls, and other commodities, but with little in the way of marketable tribute, the small enclave around Manila became an exclusive preserve of Spanish merchants, soldiers, and missionaries.

3. Outside the Spanish core, a substantial Chinese merchant community formed, where many converted to Catholicism and intermarried with local Filipino elites.

4. Due to lax crown oversight, the absence of high-value exports, and general Filipino receptiveness to Roman Catholicism, energetic priests managed to transform much of the archipelago into a theocracy, amassing territory and political power in the process.

5. This became known as the "spiritual conquest" of the Philippines, as missionaries learned to preach in Tagalog, the language of the Manila area, and established hundreds of rural churches and frontier missions.

B. The Limits of "Spiritual Conquest"

1. Some areas, such as southern Mindanao and the Sulu Islands, remained staunchly Muslim, and this led to periodic battles, and harrowing stories of martyrdom and captivity.

2. Other threats to Christian hegemony came from bands of headhunters inhabiting the mountainous interior of Luzon, but despite these challenges, the Philippines emerged from early modern times deeply transformed.

VIII. Conclusion

1. The most notable trend in northern and eastern Asia was toward internal political consolidation. This was guided by Neo-Confucian principles of agrarian order and paternalistic harmony in many areas.

2. Internal changes profoundly affected the rest of the world, particularly in China, where the shift to a silver-based currency reordered world trade patterns.

3. Virtually overnight, Manila became one of the world most vibrant trading crossroads, but it also somewhat foreshadows the coming outside

domination soon to be experienced by other parts of East and Southeast Asia.

IX. Chapter Twenty Special Features

A. <u>Lives and Livelihoods</u>: Silk Weavers in China

1. Both highly technical and vast in scale, Chinese silk production was unmatched in early modern times.

B. <u>Seeing the Past</u>: Blue-on-White: Ming Export Porcelain

1. Before industrialization, China's artisans were renowned for their porcelain, such as the "blue-on-white" product, specifically for export.

C. <u>Reading the Past</u>: Scenes from the Daily Life of a Korean Queen

1. A selection from the diary of Lady Hong, a Yi dynasty queen, written in the Korean script.

Chapter Twenty Overview (Discussion) Questions:

Major Global Development: The general trend toward political and cultural consolidation in early modern Asia.

1. What factors led to imperial consolidation in Russia and China? Who were the new rulers, and what were the sources of their legitimacy?
2. Why was isolation more common in these empires than overseas engagement, and what were some of the benefits and drawbacks of isolation?
3. In what ways did early modern Asians transform their environments, and why?

Chapter Twenty Making Connections Questions:

1. How did imperial Russia's rise compare with that of the Ottomans or Habsburgs (see Chapter 19)?
2. How did China under the Ming and Qing compare with the other most populous early modern empire, Mughal India (see Chapter 18)?
3. How did Iberian missionaries' efforts in the Philippines compare with those in western Africa (see Chapter 17)?

Counterpoint: "Spiritual Conquest" in the Philippines

Counterpoint Focus Question: In contrast to the general trend of political consolidation in early modern Asia, why did the Philippines fall to a European colonizing power?

Chapter Twenty Special Features:

Lives and Livelihoods: Silk Weavers in China

1. From its origins as an ancient Chinese art, how did silk manufacture change in early modern times?
2. How did silk weaving differ from sugar making in the Americas or gold mining in Africa?

Seeing the Past: Blue-on-White: Ming Export Porcelain

1. How did Chinese artisans adapt their product to match the tastes of foreigner buyers?
2. Compare this Ming plate of around 1600 with the example on p.000 of "Wedgewood blue" china created in industrializing Britain around two centuries later. What aesthetic and physical qualities were the British manufactures seeking to duplicate, and why?

Reading the Past: Scenes from the Daily Life of a Korean Queen

1. In what ways do these passages reveal Neo-Confucian values?
2. What do these passages tell us about gender roles in a Neo-Confucian court society?

Key Terms

Neo-Confucianism

serf

daimyo

samurai

shogun

nanban

sumo

geisha

kabuki

yangban

kisaeng

Chapter Twenty-One:
Transforming New Worlds: The American Colonies Mature 1600 – 1750

Chapter Twenty-One Focus Questions:

1. How did mineral wealth steer the development of Spanish America?
2. How was Brazil transformed by the mining boom of the eighteenth century?
3. How did sugar production and slavery mold Caribbean societies?
4. How did European relations with native peoples differ in the British and French colonies of North America?
5. How did the runaway slaves of Dutch Suriname create a lasting independent state of their own?

Chapter Twenty-One Summary:

The Americas were emerging as a global crossroads, as the Spanish and Portuguese, and later the Dutch, French, and English were taking control of all of the resources, and competing for profits through trade. Whether it was Spanish-American silver, Brazilian gold, diamonds, and sugar, North American cash crops, or Caribbean sugar and tobacco, the Europeans extracted the wealth of the Americas at incalculable costs. In all places, indigenous labor and indenture servants quickly gave way to African slave labor, and the development of mixed societies and cultures that varied from region to region. While the British and French took slightly different approaches than the Spanish and Portuguese, the overall outcome was very similar and devastating for the local and imported African populations. Although some slaves were able to run away and establish lasting independent states, like the maroons of Suriname examined in the Counterpoint of this chapter, in the end, the colonial Americas underwent the deepest alterations of the world's regions in early modern times.

Chapter Twenty-One Annotated Outline:

I.   Backstory

1. The Americas were emerging as a global crossroads, but the wealth of the Americas would be extracted at incalculable cost. By 1600, millions of native Americans had died from conquest, overwork, and disease.

2. While the Spanish and Portuguese enslaved Africans and brought them to work on the plantations and mines, northern Europeans differed in using indentured servants, at least at first. However, before long, masters reinvested the capital accumulated from indentured labor into African slavery.

II.   The World That Silver Made: Spanish America 1570 – 1750

1. The Spanish moved quickly to consolidate their American colonies following the discovery of precious metals, forming two great bases at Lima and Mexico City.

2. A colonial bureaucracy and various arms of the Catholic Church were firmly in place by 1570, and gold and silver financed the purchase of slaves.

3. The decline in indigenous population was offset by the climb in African-descended slave populations. Epidemic disease was the main culprit, but harsh labor, displacement, and physical abuse accelerated decline.

A. Governing and Profiting from the Colonies

1. Some Spanish institutions for colonial governance, such as the *audiencia*, or appeals court, were based on Spanish models, while others were American innovations.

2. Colonial provinces were headed by crown-appointed governors, and the viceroys of Mexico, Peru, and later New Granada and the Rio de la Plata, mostly oversaw defense and crown income.

3. Legally the colonies were divided between a "republic of Indians" and a "republic of Spaniards," not out of fear of racial mixing, but to more efficiently exploit the indigenous population.

4. Spain's transoceanic mail service was surprisingly reliable, which allowed the colonies to feel connected to the motherland.

5. Royal grants allowed some settlers to develop large landed estates and cattle ranches. While most silver was exported, many other commodities were produced for the internal market, thus making the Spanish American economy both export-oriented and self-sufficient from an early stage.

6. Spain's Habsburg monarchs and ministers envisioned the colonial economy as a closed mercantile system, and no foreigners were supposed to trade with the colonies except through approved monopoly holders in Seville.

7. However, the system soon fell prey to corrupt cartels as Spain itself declined under a succession of weak kings after Philip II. Only with the rise of the Bourbon dynasty after 1700 did the crown manage to reassert itself in colonial economic affairs.

B. Everyday Life in Spanish America

1. As the colonies matured, American subjects found new possibilities for social and material improvement.

2. Life spans were similar to those of Europe for elites, but much shorter for indigenous and African subjects, as medical care was more of an art than a science and epidemics hit everyone.

3. Many regions settled by the Spanish were prone to natural disasters, which were widely regarded as judgments of God, and Catholicism came to serve as a common cultural touchstone, connecting the members of a diverse society.

4. Spanish America was never intended as a refuge for religious dissenters, and from the beginning the region was a Roman Catholic domain.

5. Faced with threats and punishments, along with the persuasive efforts of missionaries, most native and African-descended subjects at least nominally accepted Catholicism. But what emerged, was a complex fusion of Catholic practices with a secretive, underground world of cults, shamanistic healing practices, and witchcraft.

6. While settlers were inclined to view both native Americans and African as inferior and uneducable, the Spanish crown sought to protect Amerindians, mostly because they paid their tributes in silver.

7. By the seventeenth century, Spanish America quickly developed into a *mestizaje* ("mixture") population, as a surplus of male European settlers arrived. Spanish fathers and indigenous women gave birth to a new generation of *mestizos*, whereas women of African descent bore *mulatto* children to Spanish colonizers.

8. To attribute all of this to the power of physical attraction would be an oversimplification, and by 1750 Spanish-American society was so mixed

that the term caste was adopted to categorize the range of socioracial types.

9. Women's experiences varied more by social class than color, as the wives of merchants frequently found themselves in charge of substantial enterprise and estates.

10. Poor women, however, had other worries, and urban women or poor to middling status were usually either servants or vendors, and female domestic servants and slaves were often hired out, handing over the wages to their masters.

11. Catholic nuns were in a different category altogether, as most were wealthy and every city had at least one convent, but often half a dozen or more.

III.   Gold, Diamonds, and the Transformation of Brazil 1695 – 1800

1. Around 1695, the sugar-based export economy of Brazil began to change, sparked by the discovery of gold and diamonds in the south-central highlands.

2. The consequences of this were profound and lasting, as over half a million Portuguese immigrants flowed into Brazil, the African slave trade was expanded, Portugal elevated Brazil to the status of viceroyalty, and Brazil's center shifted southward, away from the sugar zone.

A. Boom Times for Colonial Brazil

1. In the mid-1690s gold was discovered in the highlands of Brazil, and by 1800 2.5 to 4.5 million pounds of gold, and several million carats of raw diamonds, were exported from Brazil.

2. Unlike Spanish American silver mines, Brazil's gold and diamond mines were almost all of the surface variety.

3. Mining gold and diamonds, and deforestation to support farming to feed the miners, produced massive environmental consequences and erosion in Brazil.

4. So many Portuguese men came to Brazil in the early years that a minor war broke out between the Portuguese immigrants and the creole residents of Sao Paulo who had discovered the mines.

5. In addition, the Atlantic slave trade expanded dramatically, as African slavery quickly became the only form of labor employed. The few women to arrive were also primarily enslaved Africans, and they were in such high demand that most became prized concubines of Portuguese men.

6. The Portuguese crown took an immediate interest in the gold rush, establishing a taxation and monopoly trade system similar to that of the Spanish.

7. Control over mining districts was tough, and enslaved diamond and gold miners often traded small stones to corrupt bureaucrats and merchants for cash, and the wealth accumulated was used to purchase the workers' freedom, or the freedom of their children

B. Everyday Life in Golden-Age Brazil

1. Slavery deeply influenced Brazil's colonial society, as first indigenous and the African cultural elements fused with Portuguese imports to create a new hybrid culture.

2. Brazil's colonial authorities were worried about the presence of Judaism in the colony, and infrequent visits by the Inquisition uncovered evidence of heresy, but few were prosecuted.

3. Brazil's Jewish community became more evident during the Dutch occupation of northeast Brazil from 1630-1654, when they were allowed to build a synagogue and practice openly, but when the Portuguese regained control, many Jewish families relocated to Dutch Suriname.

4. Poor Brazilians were targeted too, especially Afro-Brazilian religious practitioners who maintained certain African religious traditions, but were usually denounced as fetishists, devil-worshippers, and witches.

5. Even before the discovery of gold, Brazil hosted the largest communities of maroons, and after gold was discovered, dozens of new maroon villages popped up in the gold-rich backcountry.

6. It was in the cities most affected by the mining boom that Brazilian material culture grew most opulent, with churches modeled after European ones bearing testament to the piety of both elites and poor religious brotherhoods.

7. People of mixed heritage were able to rise to prominent positions in Brazil, such as Chica da Silva and Francisco Lisboa.

8. When Brazil's gold rush ended by 1800, the northeastern sugar industry was undergoing a revival, along with other cash crops, and Portuguese officials had begun encouraging diversification and experimentation, including the experimental planting of coffee.

IV.   Bitter Sugar, Part Two: Slavery and Colonialism in the Caribbean 1625 – 1750

1. When the Dutch captured Pernambuco in 1630, they were most interested in sugar, and by the time they abandoned Brazil in 1654, they had learned all they needed to know.

2. Techniques of sugar manufacture were copied by the Dutch, English, and French, and from the mid-seventeenth century onward, the story of the Caribbean was the story of sugar and slavery, continued.

A. Pirates and Planters

1. Development in the Caribbean was slow, as French, English and Dutch traders challenged Spanish monopolies. Only around 1600 did northern Europeans begin to establish permanent Caribbean colonies.

2. Spanish retaliation was fierce at first, but declined rapidly as the seventeenth-century crisis rendered defense expenditures prohibitive.

3. The English colony of Barbados was a surprising success, as it became a major world exporter of high-quality sugar, and as slavery and sugar-growing expanded on other Caribbean islands and parts of the mainland, non-Iberian colonists began to surpass their predecessors in overall exports.

4. Unfortunately, in the course of the eighteenth century, the English, Dutch, and French embraced slavery on a scale and with an intensity not seen in

Iberian America, and treatment of slaves became progressively harsh and worse.

B. The Rise of Caribbean Slave Societies

1. French, Dutch, and English planters used indentured European servants instead of native American workers as a bridge to mass African slavery, and the profits they accumulated during these years enabled plantation owners to purchase a permanently enslaved workforce.

2. By the early eighteenth century, Caribbean plantation society had begun to mature. European style houses and neo-African villages dotted the islands, and African religious traditions flourished.

3. A great difference between Brazil and the Caribbean colonies was in the realms of racial mixture and shared religious traditions. European men routinely kept African and mulatto mistresses, but they usually did not recognize, much less educate, their children. In religion, Europeans showed nothing but contempt for the hybrid religious traditions of Obeah and Vodoun (Voodoo), lacking even the missionary desire of the Catholics.

4. Marronage was common throughout the Caribbean but varied based on the size and geography of the islands. However, some were so successful that they were able to negotiate treaties with planters and colonial officials.

5. Sugar production provided significant capital gains, but slavery of such horrific cruelty and scale also sowed the seeds of its own destruction.

V.   Growth and Change in British and French North America 1607 – 1750

1. European colonization of North America followed a different path, but there were some similarities.

2. Plantations developed, missionaries preached, people bred and married across color lines, and in places slave labor dominated, but overall, Atlantic North America was developed by a slow advance of European settler families, creating a type of "neo-Europe."

A. Experiments in Commercial Colonialism

1. French, Dutch, and English colonization of eastern North America took root in the first decades of the seventeenth century.

2. Mariners continued searching for a northwest passage, while others probed the soil for signs of gold or silver, but the earliest colonies depended on alliances with indigenous inhabitants and all were preoccupied with each other's designs, while worrying about the Spanish.

3. Unlike the Iberians, French, English, and Dutch colonizers created joint-stock companies that attracted investors in the mother country and took on a life of their own.

4. New France managed to survive through many long winters only by exploiting the chain of indigenous and *métis* (mixed-heritage) fur traders and trappers, while eking out a living in agriculture supplemented by fishing and hunting.

5. The early government of Jamestown blended business and military models, which proved to be a bad idea and the site was nearly abandoned, as leaders could not keep fellow settlers from antagonizing local indigenous groups.

6. Eventually English settlers got the upper hand and began profiting from tobacco exports, and they eventually pushed the natives westward as indentured servitude and small plots gave way to African slavery and large plantations.

7. New England, originally settled by religious dissenters called Puritans, followed a distinct trajectory. Survival was a challenge in the cold climate, as servants suffered most, and indigenous peoples were largely ignored.

8. Religious and labor discipline led to some success, but both also bred division. Expansion of subsistence farms yielded surpluses and cod fishing and whaling became more important.

9. The general patter of European-indigenous relation in New England was total displacement.

10. By 1700 England dominated eastern North America from Newfoundland to the Carolinas, and while religiously diverse, British North America lacked an overarching structure of governance.

11. By the early eighteenth century, England's mid-Atlantic and southern colonies were home to huge export-orientate plantations, and they quickly grew into slave-based societies. Pockets of indigenous resistance could be found, but natives wishing to remain independent were increasingly forced westward.

12. The northeast seaboard colonies followed a less export-oriented path, as rum distilling, shipbuilding and fishing became major industries, and they connected northeastern British America to the Atlantic slave trade.

B. Everyday Life in the Northern Colonies

1. Given the long winters and relative isolation, life for early French Canadians was difficult and lonely. Food stores were a major concern, the and backcountry was militarized to guard against English or Indian attacks.

2. Although Jesuit missionaries set out to convert the indigenous inhabitants, the more common result of the militarization was displacement and massacre, reminiscent of England's removal policy.

3. Life in the French American backcountry became an interdependent relationship between indigenous peoples, métis fur traders, and Europeans, and often the social divisions of race, religion, gender, and culture were blurred or overlooked.

4. Unlike in Iberian America, sexual relations across color lines were relatively rare in British North America, in part because European men and women migrated in close to equal numbers over time.

5. Still, some mixed-race children were born, even though blatantly racist "antimiscegenation" laws discouraged black-white unions.

6. Slavery existed on a small scale in New France, but most slaves were not Africans, but indigenous war captives used for household labor. In New

England, enslaved Africans and a few indigenous slaves served in similar roles.

7. More distinct slave cultures emerged in regions where Africans predominated, from Maryland to Georgia, where plantation life took on some of the features of the English Caribbean.

8. Increasingly, historians and archaeologists are discovering that enslaved Africans had a thriving religious and material world of their own, and whites appear to have known virtually nothing about the slaves' hidden culture.

9. Rebellions were rare, as there were far more whites who could be mustered to put down an uprising, and geography helped to limit marronage.

10. English slaves' legal access to freedom through self-purchase or emancipation was severely limited, as was access to the religion of the planters.

11. While societies throughout the Americas included a mixture of Europeans, Africans, and indigenous Americans, the relationships among these groups, and the hybrid cultures that emerged, varied from region to region.

VI.   Counterpoint: The Maroons of Suriname

1. In defiance of slavery on plantations and in mines, fugitive Africans established free, or "maroon," communities throughout the Americas, but it was in the small colony of Dutch Suriname that African and African-American fugitives established the Americas' most resilient and distinctive maroon culture.

A. From Persecution to Freedom

1. Dutch and Portuguese Jewish planters ejected from Brazil brought enslaved Africans to Suriname to grow and process sugar cane. Many of the enslaved escaped upriver into the dense forests, and dozens, then hundreds of runaways settled beyond the reach of planters and colonial authorities.

2. By 1700 Suriname's maroons had formed several independent chiefdoms, and they took advantage do the rugged geography to carve out a neo-Africa in the backlands.

3. After several failed expeditions to capture and re-enslave the maroons, plantation owners sought peace in the 1740s, only to return with larger expeditions after 1750.

4. But the maroons remined resolute and eventually won freedom from the Dutch government.

B. Suriname's Distinctive Maroon Culture

1. Six major maroon groups continue to live in Suriname and neighboring French Guiana, and many retain substantial memories of the period of slavery thanks to vibrant oral traditions.

2. Maroon culture in Suriname was built around matrilineal villages, where distinctive architecture, decorative patterns, textile traditions, and musical styles all hard back to Africa.

3. However, there is not single traceable root, only broad associations, and research has shown how strands of western African thought and practice converged with the contingencies of fugitive life.

4. To survive, the learned to select the best local forest products, planted known, imported crops, and they obtained textiles and other manufactured goods through raids and treaties.

VII. Conclusion

1. The colonial Americas underwent the deepest alterations of the world's regions in early modern times, environmentally and socially.

2. More rigidly racist social orders developed in the French, Dutch, and English Caribbean and long the eastern seaboard of North America, and the intense religiosity faded only slowly, leaving a long-lasting legacy.

3. American dependence on slavery and other forced labor would also die a lingering death.

VIII. Chapter Twenty-One Special Features

A. Seeing the Past: *Gentlemen of Esmeraldas*

        1. A painting of three maroons who were in Quito to sign a treaty agreeing

          not to ally with pirates, by indigenous artist Andres Sanchez Gallque.

     B. <u>Lives and Livelihoods</u>: Caribbean Buccaneers

        1. Atlantic colonization schemes and wars gave rise to the buccaneer, or

          Caribbean pirate.

     C. <u>Reading the Past</u>: A Swedish Traveler's Description of Quebec

        1. Swedish naturalist Pehr Kalm describes the inhabitants of the Christian

          Huron village of Lorette.

Chapter Twenty-One Overview (Discussion) Questions:

Major Global Development: The profound social, cultural, and environmental changes in the Americas under colonial rule.

1. How did the production of silver, gold, and other commodities shape colonial American societies?
2. How and where did northern Europeans insert themselves into territories claimed by Spain and Portugal?
3. How did racial divisions and mixtures compare across the Americas by the mid-eighteenth century?

Chapter Twenty-One Making Connections Questions:

1. How did Spanish America's imperial bureaucracy compare with those of the Ottomans and other "gunpowder empires" discussed in Chapters 18 to 20?
2. How did the labor systems of the American colonies compare with those of western Eurasia (see Chapter 19)? With those of Russian and East Asia (see Chapter 20)?
3. What role did religious diversity play in colonial American life compared with contemporary South and Southeast Asia (see Chapter 18)?
4. In what ways did economic developments in colonial Brazil differ from developments in Spanish America?

Counterpoint: The Maroons of Suriname

Counterpoint Focus Question: How did the runaway slaves of Dutch Suriname create a lasting independent state of their own?

Chapter Twenty-One Special Features:

Seeing the Past: *The Gentlemen from Esmeraldas*

1. What might these men's wide array of adornments symbolize?
2. What image does Sánchez Gallque seem to wish to convey to the king of Spain?

Lives and Livelihoods: Caribbean Buccaneers

1. What factors made buccaneer society possible in the seventeenth-century Caribbean?
2. What trends led to the sudden demise of the buccaneers' livelihood?

Reading the Past: A Swedish Traveler's Description of Quebec

1. How does Kalm assess the "cultural divide" and racial mixture in French Canada?
2. What made Indian customs preferable to European ones in this region, according to Kalm?

Key Terms

indenture

audiencia

mestizaje

mestizo

mulatto

creole

maroon

buccaneer

northwest passage

joint-stock company

métis

PART 4

The World from 1750 to Present

MANY OF THE TRENDS of the early modern period continued after 1750. Global connections continued to intensify, and science and technology advanced at an ever-faster pace. As part of their growing competition for land, natural resources, and the control of populations, governments armed themselves with more destructive weaponry. As technology developed, the variety of livelihoods expanded across the globe, and many people enjoyed the opportunity to purchase an array of consumer products. The accelerating rate of change in technology, population growth, consumerism, and the introduction of new livelihoods and forms of government marks the shift form early modern times to what historians call the late modern era, the period from about 1750 to the present.

The great empires of the early modern period—the Qing, Mughal, Ottoman, and Spanish—faced challenges as the modern period opened. Many of these challenges arose from the inroads outsiders made on their rule, but these empires also faced problems within their borders, such as the enormous costs of military supremacy. Religious dissent, natural disasters, and the social changes that accompanied modernity also undermined their security. Newly wealthy or ambitious people and those wanting more modern forms of government contested the power of traditional rulers. The Qing, Mughal, Ottoman, and Spanish empires would all disappear in the late modern period.

Lives and livelihoods were transformed as mechanical power came to substitute for human power in the Industrial Revolution, which began in around 1750 in western Europe and spread throughout the globe. Newly created factory work moved production out of the home to mechanized workplaces, and a variety of other new occupations connected with the rise of industry developed, such as railroad builders, engineers, and conductors, and later, flight attendants and workers in airplane plants. With the proliferation of science and technology, entirely new service work, in reproductive technology and systems analysis, for example continued to transform work life. Nonetheless, agriculture remained a primary form of work for the vast majority of people until well into the twentieth century. That livelihood, too was affected by farm machinery, the development of chemical fertilizers, and ultimately what was called in the late twentieth century a "green revolution" based on seeds and plants designed to flourish in particular parts of the world.

Modern industry did not displace older way of doing things all at once. Slavery in fact gave a crucial boots to industrial growth by providing raw materials and food for industrial workers. Although a declining labor system, slavery has remained a livelihood down to the present. Women in the workforce often held the worst jobs and were paid less than men even for equivalent tasks.

Emboldened by new wealth and industrial technology, a cluster of European states, eventually joined by Japan and the United States, built cohesive, effective governments with modern military capabilities and mass armies. During this period, most of them developed constitutional governments based on the rule of law and the explicit elaboration of the rights of citizens. Constitutional government and legal rights were often gained through revolutions or other dramatic changes in rulership, but these states were backed by unified citizens. As dignified citizens, rather than servile subjects of kings, many felt empowered to join the commercial and industrial innovation that was going on around them. Historians characterize

such states as "nation-states." As they became stronger because of their citizen support, the rising nation-states sought to extend their power through what is known as the "new imperialism." Unlike the expansionists of the early modern period, new imperialists had the "tools of empire" to take over the institutions and economies of other parts of the world more completely. Late modernity saw the imperial nations try to dominate Africa, Asia, and other parts of the world both economically and politically in the nineteenth century.

Imperial countries justified their rule by celebrating the modern ideas and institutions they would bring to world's "backward" peoples. Local peoples both resisted and cooperated with the imperialists; some grew incredibly wealthy from trade, manufacturing, and governmental work. However, imperialism also brought devastation and death because of exploitation an outright violence. Imperialism nonetheless developed global networks of unprecedented density, as steamships, telegraphs, and other forms of communications technology circled the earth at a faster pace than ever before.

Competition and conflict among these imperial nations intensified, as did organized resistance to their rule. In the twentieth century the imperial powers waged two horrific wards—World Wars I and II—in the course of which tens of millions of people died. Eventually, colonial people took advantage of the war-weakened imperialists, winning their freedom and setting up independent states after World War II ended in 1945. The rest of the twentieth century down to the present has been a story of these nation-states expanding their capacities and livelihoods and asserting their place in the modern world.

Our most recent modern history is filled with the struggles involved in asserting this independence, first under the conditions of the Cold War between the Soviet Union and united States that followed World War II, and then during the period of U.S. dominance after1989. Genocide, civil war, poverty, and an unprecedented migration of peoples globally have characterized human life in the past few decades. Terrorism, the pollution of the earth's atmosphere, and the spread of deadly diseases are also part of our most recent modernity.

Nonetheless, the world's peoples have simultaneously attempted to create new forms of world governance to eliminate the worst abuses of modern life. Writers and artists have innovatively explored modernity's difficulties. Historians and philosophers have also analyzed the consequences of growing military power on the one hand and life-enhancing developments such as medical breakthroughs and the communications revolution on the other. There is no alternative, many of these thinkers believe, to deliberate study of the past as the basis for informed decision-making in our world today.

Chapter Twenty-Two:
Atlantic Revolutions and the World 1750 – 1830

Chapter Twenty-Two Focus Questions:

1. What were the major ideas of the Enlightenment and their impacts?
2. What factors lay behind the war between North American colonists and Great Britain?
3. What changes emerged from the French Revolution and Napoleon's reign?
4. What were the motives and methods of revolutionaries in the Caribbean and Latin America?

5. What trends in Enlightenment and revolutionary society did religious revival challenge?

Chapter Twenty-Two Summary:

As the Scientific Revolution laid the foundation for people to begin to think more rationally about government, the Enlightenment and revolutionary upheavals in the Atlantic world began to create and shape new governments, organizations, and societies. The Enlightenment introduced ideas of individual freedoms and liberties, and attacked the traditional ideas of monarchies, the Church, and governmental monopolies that often had become corrupt. These ideas spearheaded the drive for independence and change in North America, France, and Latin America, which led to uprisings, revolutions, and new styles of government, rooted more in ideas of liberalism and Enlightened thought than in tradition and divine order. While the United States, Haiti, and most of Latin America gained their independence out of these movements, France underwent major internal changes as a result of theirs. But even as ideas of religion and divine order were being challenged by the Enlightenment idea of reason, in some areas great surges of religious fervor took hold of people's daily lives. As discussed in the Counterpoint of this chapter, the religious revival in areas forged stronger ties with the government, and some found evidence of their humanity in religion. Nonetheless, the political revolutions formed a platform for further social and economic change and gave citizens confidence to use their new-found freedoms.

Chapter Twenty-Two Annotated Outline:

I. Backstory

> 1. Upheavals in the Atlantic world were creating and shaping new governments, organizations, and societies.
>
> 2. These upheavals were connection by a transformation of thought and life known as the "Enlightenment."
>
> 3. The impulse for change extended beyond the Atlantic world.
>
> 4. By 1830 the map of the world had changed, but at great cost, hardship, and destruction.

II. The Promise of Enlightenment

> 1. The scientific revolution had challenged tradition views of nature and offered new ways to uncover nature's laws.
>
> 2. In addition, reports of different cultures and practices around the world fueled discussions and intellectual development.
>
> 3. These wide-ranging reconsiderations are collectively called the Enlightenment.

A. A New World of Ideas

1. Some Enlightenment writers hammered away at the abuses of monarchies and proposed representative rule based on the consent of the governed.

2. The idea of a contract government grew from John Locke's philosophy that people were born free and with certain natural rights.

3. In contrast to Locke, French writes Voltaire and Montesquieu criticized their own society's religious and political abuses.

4. Swiss-born Rousseau took up the theme of freedom and opportunity, and also focused on best ways to teach and train responsible citizens who follow natural laws.

5. Enlightenment thinkers also rethought the economy. Adam Smith proposed to free the economy from government monopolies and regulations.

6. Locke's idea of laissez faire became part of the theory of liberalism, which endorsed economic and personal freedom guaranteed by the rule of law.

7. Enlightenment thinkers drew on the knowledge acquired through global economic connections, and those very connections made it possible for them to spread their own ideas.

8. Enlightenment thought reached many, and women of the wealthier classes conducted salons—meetings in their homes to discuss Enlightenment ideas.

9. The ideals of the Enlightenment were also well represented in the *Encyclopedia* of Denis Diderot, which described ideas of freedoms and rights of all people (not just aristocrats and men).

B. Enlightenment and the Old Order

1. Despite the critiques of old order leaders (monarchs, the church, the aristocracy), the ideas were watched by some of Europe's most powerful rulers, who realized that for rational government could actually strengthen their regimes.

2. Frederick the Great of Prussia believed that Enlightenment made monarchs stronger, and Catherine the Great of Russia used Enlightenment ideas to help improve the education of girls and put a stop to vices and corruption of aristocrats.

3. The Spanish monarchy instituted a series of policy changes, and leaders of Spanish colonies adopted many Enlightenment ideas.

4. However, some uses of Enlightenment thought were not as positive. With the dependence on slave labor in many of the European colonies, the Enlightenment fascination with nature was used to devise scientific explanations to justify the oppressive system.

C. Popular Revolts in an Age of Enlightenment

1. Popular uprising in many parts of the world showed the need for improved government.

2. One example is the Pugachev Uprising in Russia, which consisted of peasants, rebellious workers, serf soldiers, and Muslim minorities led by a former army officer, and was only put down with difficulty.

3. Uprising among the poor, farmworkers, and slaves also occurred in the Caribbean and other parts of the Western Hemisphere.

III. Revolution in North America

1. The Atlantic world was part of a global trading network, and this allowed British colonies to grow prosperous, while engaging in all facets of the Enlightenment.

A. The British Empire and the Colonial Crisis 1764 – 1775

1. In the eighteenth century, European states waged increasingly costly wars to boost global power, such as the Seven Years' War, which left the British victorious, but also in need of funds to cover expenses and administration of its empire.

2. Thus the British Parliament passed the Sugar Act (1764), the Stamp Act (1765), and the Townshend Acts (1767) which impacted items important to colonists' everyday lives.

3. The colonists protested and demanded direct representation in the English Parliament if they were to be taxed, and with a literacy rate of 70 percent among men and 40 percent among women in the North American colonies, the ideas spread quickly and easily.

B. The Birth of the United States 1775 – 1789

1. When the British placed a tax on tea, a group of Bostonians dumped a load of tea into the harbor in December 1773, and the British government responded to this by closing the thriving harbor.

2. As tensions escalated, colonial representatives at the Continental Congress organized a boycott of British goods. Then in April 1775 artisans and farmers in Lexington and Concord fought British troops sent to confiscate ammunition.

3. On July 4, 1776 the Continental Congress issued the "Declaration of Independence," based on many of the ideas of the Enlightenment, which argued that the monarchy was tyrannical and had forfeited its right to rule.

4. The British sent a powerful army and navy to defeat the colonists, who were also fighting viciously amongst themselves.

5. However, even against large British armies the colonists proved effective at guerrilla warfare, and critical help arrived from countries interested in blocking British expansion (mainly France, but also Spain and the Netherlands). The assistance ultimately brought the British to surrender at Yorktown in 1781.

6. Uprisings and disputes over trade and taxation in the ethnically diverse United states after the 1781 victory showed that a strong federation was needed. However, the 1777 Articles of Confederation, drawn up as a provisional constitution proved weak.

7. In 1787, a Constitutional Convention met in Philadelphia to draft a new constitution. Although most were men of property and wealth, the constitution enshrined the contract theory of government from the Enlightenment, but also centered on the primary motive of the well-off

founders to create a strong government to protect the right to private property.

8. The constitution fostered commerce and the spirt of industry by providing stable laws, and echoed the aims of the revolution and the rights of individuals—just not slaves or women.

9. The constitution also advanced U.S. involvement with the global economy by lifting restrictions, and the political rights given (to enfranchised white men) inspired a burst of activity, innovation, and enterprise.

10. The Constitution—only created due to negotiations, concessions, and hard fought agreements—became a monument to consensus politics and to the form of government called a republic.

IV. The French Revolution and the Napoleonic Empire

1. The victory of the United States in its revolution, and the cost of French participation in global warfare with Britain (including the U.S. War of Independence) hastened the collapse of the French monarchy.

A. From Monarchy to Republic 1789 – 792

1. Having borrowed and spent recklessly, French King Louis XVI was forced to summon the Estates General to Versailles to bail out the government.

2. Members of the Estates General arrived with lists of grievances from people of all occupations and walks of life, and the meeting quickly broke down when representatives of the middles class and common people left the meeting.

3. This varied group declared itself a National Assembly of "citizens" of France, not the subjects of a king, and enthusiasm for this new government grew.

4. On July 14, 1789, crowds in Paris stormed the Bastille, and its liberation symbolized the French Revolution.

5. In the first years of the revolution, Enlightenment principles and citizen protests motivated the National Assembly, which led to the nobility

surrendering its privileges, and the issuance of the "Declaration of the Rights of Man and of the Citizen."

6. In October 1789, women of Paris, protesting the soaring cost of food, marched to Versailles and captured the royal family, bringing it back to the city and showing that monarchs existed to serve the people.

7. These early acts of the revolution stirred the hearts and minds of many, and the Declaration of the Rights of Man and of the Citizen inspired the addition of a Bill of Rights to the U.S. Constitution.

B. War, Terror, and Resistance 1792 – 1799

1. As revolutionary fervor spread across national borders, in the spring of 1792 Austria and Prussia declared war on France, and war brought Maximilien Robespierre to power in France.

2. Robespierre became convinced that it was time to do away with the monarchy and to establish a republic, and in 1793 both King Louis XVI and Queen Marie Antoinette were executed by guillotine.

3. Robespierre claimed there could be no rights in wartime, so his Committee of Public Safety stamped out free speech and other rights, and the government murdered people from all classes for being enemies of the republic.

4. For justification, the Committee of Public Safety used Rousseau's idea of the general will.

5. By 1794, moderate politicians regained public support and overthrew Robespierre's faction, and France's armies went on the offensive.

C. Napoleon's Reign 1799 – 1815

1. Napoleon was born into a modest Corsican family and became commander-in-chief of the French revolutionary army in Italy at the age of twenty-seven.

2. Napoleon was a student of Enlightenment thought and after a failed attempt to conquer Egypt in 1798, he took advantage of the turbulent political scene to seize power.

3. Napoleon crowned himself emperor in 1804, yet he solidified many revolutionary changes, as outlined in his new set of basic laws, the Code Napoleon (but he did reverse the gains made by women during the revolution).

4. Minting loyalty by keeping the nation at war and plundering other countries, he launched wars against Spain, the German states, and Italy before his disastrous attempt to invade Russia in 1812.

5. The Russian army, people, and deadly cold winter combined to defeat him, and a coalition of German, Russian, Austrian, and British forces defeated him in Paris in 1814, exiled him to Elba (from which he escaped and returned), then defeated him definitively at Waterloo in 1815.

6. At the Congress of Vienna (1814-1815) the coalition resettled the boundaries of Europe in attempt to block further revolutionary reforms, but it was too late. Monarchs in 1815 found limitations on their powers, and the principles of rights and citizenship were lodged in people's minds around the world.

D. Muhammad Ali and the Revolutionary Spirit in Egypt

1. Despite Napoleon's ultimate defeat, the revolutionary legacy led to reform activity across Europe, and also outside of it.

2. When Napoleon entered Egypt in 1798 he left behind an interest in European ideas, political innovations, and technology.

3. Muhammad Ali, an officer in the Ottoman army who had worked his way up during the anti-French campaign, was appointed viceroy in 1805.

4. His rise was based on military accomplishments and negotiating skills, and he set out to modernize Egypt by hiring French and other European administrators, technicians, and military men to advise him.

5. He advanced economic specialization, centralized the government, and tighten bureaucratic control, but his death in 1849 left his dream to make Egypt fully independent of the Ottomans unfulfilled.

V.   Revolution Continued in the Western Hemisphere

1. The strength of late eighteenth-century global contacts caused news of the French and American Revolutions to spread quickly to other parts of the Atlantic world, including the island of Hispaniola and territories of Latin America.

A. Revolution in Haiti 1791 – 1804

    1. News of the French Revolution reached the western part of Hispaniola, which was the French colony of Saint-Domingue, where sugar plantations and coffee farms made it the wealthiest colony in the region.

    2. Slaves in the Caribbean lived and dies under inhumane conditions, but slaves also developed community bonds to help sustain themselves. A spirit of community and resistance arose from the slaves' trade, common language, and religious traditions.

    3. Solidarity and suffering made the Caribbean ripe for revolution, and being a crossroads for ideas, the outbreak of the French Revolution made their demands grow louder.

    4. Rumors that French revolutionaries had freed them spread among the slaves, and in 1791 an organized uprising erupted in Saint-Domingue. The free black Pierre-Dominique Toussaint Louverture emerged as the most able military commander, and the slave revolt moved from success to success.

    5. In 1794 the French revolutionary government formally declared that blacks had rights equal to those of whites, and Toussaint, grateful to France, helped them drive back the British and Spanish on the island.

    6. Civil war broke out on Saint-Domingue when black plantation owners refused to cooperate politically or economically with ex-slaves, but in 1800 Toussaint overcame this as well, issuing a series of stiff reforms.

    7. With Napoleon in power in France, however, he supported the plantation owners and sent military forces to the island, and the campaign led to the capture of Toussaint, who died in jail in 1803.

    8. As a result, all blacks on the island united against the French takeover and dealt the invading French army huge losses. On January 1, 1804, the black

generals who defeated the French proclaimed the independent republic of Haiti.

B. Revolutions in Latin America, 1810 – 1830

1. In Spain's Latin American empire discontent and rivalries erupted after the Napoleonic conquest of the Iberian peninsula in 1808.

2. When Napoleon invaded Spain and Portugal, he established his brother Joseph as the ruler in Spain, and the Portuguese monarch fled to Brazil.

3. Guerrilla warfare broke out against the French, and Spanish activists organized juntas. In 1808, a national junta unveiled a broad program of reform, but in the Spanish colonies, confusion set in.

4. The Napoleonic Wars, and the Spanish alliance with Britain, opened new opportunities and opened ports to British vessels carrying both new ideas and new products.

5. Reformers and rebels sprang to action throughout Latin America, such as Father Miguel Hidalgo in Mexico, who opened a campaign against colonial rule in 1810, and although he was captured and executed in 1811, other armies who wanted the Spanish out appeared to fight.

6. In the end, however, the Spanish were able to turn other native Americans, slaves, and mestizos against creole-led armies, and by 1815 had put an end to this first stage of the Mexican drive for independence.

7. Continued guerrilla fighting eroded the institutions of Spanish rule in Mexico, and the decisive move came when the creole leader Augustin de Iturbide allied his forces with Vincent Guerrero, they pushed out Spanish control and agreed to establish a constitutional monarchy independent of Spain in 1821.

8. Across South America similar independent rebel armies sprung up, most controlled by local strongmen or *caudillos*. Simon Bolivar mustered caudillo support to liberate Venezuela in 1811, and after the defeat of Napoleon in 1815, he called for the forging of a Gran Colombia—a united nation like the United States.

9. Bolivar was able to take Bogota, Caracas, and Quito by 1822, and Argentinean general Jose de San Martin conquered Buenos Aires, western Argentina, and Chile, before his armies bogged down in Peru, leaving Bolivar to take Lima and upper Peru (or Bolivia) in 1825.

10. Brazil gained independence from Portugal more tranquilly and with less change in social situation. The king left his son Pedro behind when he returned to Portugal, and Pedro cooperated with leaders in Brazil, and in 1822 declared it independent of Portugal and made himself king.

11. While most parts of Latin America welcomed independence, they had been so devastated by European exploitation that their economies lay in shambles. Independence did not transform the situation between those who had nothing, and those who had everything.

C. New Ideologies and Revolutionary Legacies

1. Despite the failure of the revolutions to bring full and free citizenship to everyone, they did inspire hopes for economic opportunity and personal freedom defined by liberalism.

2. This faith in a unified nation of like-minded people came to be known as nationalism, and it went hand in hand with liberalism.

3. However, opponents of the new governments of the United States and France believed that monarchical traditions were a better guarantee of a peaceful society than constitutions and republics. This conservativism argued for tradition, continuity, and gradual reform based on practical experience.

4. Like conservatism, romanticism emerged partly in reaction to the Enlightenment's reliance on reason, and related to nationalism, it was also a response to the political turmoil of the Napoleonic Wars.

5. Thus romantic nationalism emerged, which revered language and traditions as sources of a common feeling among peoples.

6. Further complicating the revolutionary legacy, Napoleon and Bolivar ultimately became romantic heroes to rich and poor alike, and many artists influenced by romanticism earned their livelihoods by not only glorifying

feelings instead of reason, but by spreading the myth of Napoleon and Bolivar as superhuman rulers who overcame horrific obstacles to become conquerors.

VI.   Counterpoint: Religious Revival in a Secular Age

      1. In France and the United States, the principle of a secular state, supported by the Enlightenment idea of reason over faith, flourished.

      2. But secularism did not prevail everywhere, and great surges of religious fervor took hold of people's daily lives.

A. Christianity's Great Awakening

      1. The spirit of Christian revival first took shape in Prussia, and as Protestant revival spread across the European continent, people joined new evangelical churches.

      2. In the middle of the eighteenth century, a wave of revivals known as the "Great Awakening" took place throughout Britain and the North American colonies.

      3. African American slaves were also fervent believers, finding evidence of their humanity in religion. Religion also later provided arguments for an end to slavery.

      4. Beginning around 1800, the United States experienced a Second Great Awakening, but despite religious enthusiasm, governments declined to proclaim an official religion.

B. Government and Religion Allied

      1. In some instances, however, ties between government and religion became stronger.

      2. In the Arabian peninsula, reformer Muhammad ibn Abd al-Wahhabi developed a strong alliance with Muhammad ibn Sa'ud, and called on Muslims to return to the tenets of Islam.

      3. Al-Wahhabi got help in his religious quest from the house of Sa'ud, and he believed that unity of worship would come with political unity.

4. Muslims also carried out jihad across West Africa in the eighteenth and nineteenth centuries. Jihadist leaders sought to restore purity in behavior and thought, and became both a political and an individual struggle.

5. Jihadi leader Uthman dan Fodio was successful in establishing new purified religious governments that built slave enclaves and ended the rule of nonbelievers. Nonbelievers were enslaved, and the slave population soared.

6. While the powerful jihadist revolution in West Africa shows that Africans were on the march against corrupt political rule, it also forms a counterpoint to the secularly based political revolutions in other parts of the Atlantic world.

VII. Conclusion

1. This period saw widespread challenges to centuries-old empires, and most direct of these challenges came from popular uprisings.

2. Economic conditions awakened some revolutionaries, while others were inspired by Enlightenment ideas about government and rights, and others drew on religious fervor and opposition to the notions of divine order in their state-building.

3. Independences in the Western Hemisphere affected the entire world, but countless people who participated in the uprisings saw little to no benefit of the results, and slavery remained entrenched.

4. These political revolutions, nonetheless, formed a platform for further social and economic change, and created the conditions that eventually led to the Industrial Revolution.

VIII. Chapter Twenty-Two Special Features

A. Seeing the Past: Portrait of Catherine the Great

1. An image of Catherine the Great as Minerva, the Roman goddess of both war and wisdom, to symbolize her role as a leader both militarily and as a promoter of the ideas of the Enlightenment.

B. Lives and Livelihoods: The Cowboy Way of Life

1. Cowboys were one of the most important livelihoods in the Western Hemisphere, and came to symbolize the independent spirit and freedom for the nation as a whole.

C. <u>Reading the Past</u>: Phillis Wheatley, "On Being Brought from Africa to America"

1. A poem containing ideas and images about slavery from an educated slave from Boston.

Chapter Twenty-Two Overview (Discussion) Questions:

Major Global Development: The Atlantic revolutions and their short- and long-term significance.

1. What role did the Scientific Revolution and expanding global contacts play in the cultural and social movement known as the Enlightenment?
2. Why did prosperous and poor people alike join revolutions in the Americas and in France?
3. Why were the Atlantic revolutions so influential, even to the present day?

Chapter Twenty-Two Making Connections Questions:

1. What was the relationship between the Enlightenment and the political revolutions of the late eighteenth and early nineteenth centuries?
2. What are the common challenges that centuries-old empires faced during this period?
3. What makes Napoleon a significant historical figure?
4. Why was there so much bloodshed in the various efforts to achieve political and social change?

Counterpoint: Religious Revival in a Secular Age

Counterpoint Focus Question: What trends in Enlightenment and revolutionary society did religious revival challenge?

Chapter Twenty-Two Special Features:

Seeing the Past: Portrait of Catherine the Great

1. What does this depiction of the empress as Minerva tell you about the society over which Catherine ruled?
2. How does this image of leadership compare with others you have seen, including those of U.S. presidents? How do you account for the differences? For the similarities?

Lives and Livelihoods: The Cowboy Way of Life

1. For what reasons would some gauchos and llaneros ally themselves with upper-class creoles in the Latin American independence movements?
2. Why have cowboys become such icons in both North and South America?

Reading the Past: Phillis Wheatley, "On Being Brought from Africa to America"

1. In what ways does this poem reflect Enlightenment thought?
2. How does it relate to the Great Awakening?
3. Which ideas in the poem might present-day critics condemn? Which ideas might they praise?

Key Terms

conservatism

contract government

federation

general will

junta

laissez faire

liberalism

nationalism

public sphere

republic

romanticism

Chapter Twenty-Three:
Industry and Everyday Life 1750 – 1900

Chapter Twenty-Three Focus Questions:

1. What were the main causes of the Industrial Revolution?
2. How did industrialization spread, and what steps did nations and manufacturers take to meet its challenges?
3. How did industrialization affect societies in China, South and West Asia, and Africa?
4. How did industrialization affect people's everyday lives and livelihoods?
5. How did writers and artists respond to the new industrial world?
6. What contributions did African women agricultural workers make to industrial development?

Chapter Twenty-Three Summary:

Free trade and labor, promoted by enlightened laws and policies, led to dramatic changes and unparalleled increases in productivity. This Industrial Revolution transformed the livelihoods of tens of millions of people in the nineteenth century as all aspects of society were influenced. Starting with roots in global trade and economies, Britain took the early lead in industrialization due to numerous factors, and its networks helped the technologies to spread around the world. As industrialization gathered speed, productivity increased, but new problems such as poor conditions, overproduction, and new demands on time started to emerge. Culture and society started to change drastically as new social classes developed, and artists and writers started to become influenced by the changes, and horrors, of industrialization. While the Industrial Revolution usually is defined by individual inventions and inventors, the Counterpoint of this chapter shows that sometimes entire groups, like West African women farmers, were often the unsung heroes who advanced technologies and provided the complex technology that helped feed a growing global workforce.

Chapter Twenty-Three Annotated Outline:

I.   Backstory

1. Free trade and labor, promoted by enlightened laws and policies, led to
   dramatic changes and unparalleled increases in productivity called the
   Industrial Revolution.

2. Industrialization transformed the livelihoods of tens of millions of people
   in the nineteenth century, as agriculture, arts, society, and landscapes were
   all influenced, and patters of work and everyday life changed: not always
   for the better.

II.   The Industrial Revolution Begins 1750 – 1830

      1. The Industrial Revolution began first in Britain, and then western Europe, eventually tipping the balance of global power in favor of the west.

A. Global Roots of Industrialization

    1. Industrialization took place during a time of productive activity sometimes called the "Industrious Revolution," where people worked longer hours, tinkered with new ideas, and developed thousands of new inventions.

    2. Qing China was the most prosperous country on earth as the nineteenth century opened, but many people's lifestyles and life expectancy were improving, especially with the introduction of crops from the Western Hemisphere.

    3. Europeans purchases highly desirable goods from China, but Europe produced little that was attractive to foreign buyers before the Industrial Revolution.

B. Great Britain: A Culture of Experimentation

    1. Why did the Industrial Revolution begin in Britain? It was a combination of natural resources, the Scientific Revolution that fostered new ideas, the British maritime travel and exposure to technological developments, and Britain's practical culture of trial and error.

    2. British aristocrats to artisans latched onto news of successful experiments both at home and abroad, tinkered with things, and attempted to copy new goods imported from other areas.

    3. In trying to copy the goods, they finally succeeded and eventually pulled ahead in their own designs and developments, after experimentation and trial and error.

    4. The distinctive British culture of artisanal experimentation came together with the inspiration of global connection to create industrial innovation.

C. World Trade and the Rise of Industry

1. As populations rose and nations fought wars, global shipping increased to supply people at home and transport armies and navies.

2. Dense global trade networks and raw materials produced by workers around the world were critical to the Industrial Revolution and urban growth, and commodities such as tea, coffee, chocolate, and opium derivatives helped them endure the rigors of industry.

3. Slaves were also crucial to industrial success, as eleven million Africans captured on the continent were sold into slavery in the Americas.

D. The Technology of Industry

1. Technology was the final ingredient in the effort to meet the needs of a growing and increasingly interconnected population.

2. Minor innovations and inventions to spinning and weaving multiplied, and the world's first factories arose from the pressure to increased production of English cloth for the global market.

3. Another more important breakthrough came when steam engines were harnessed to both spinning and weaving machines, and then eventually in driving trains and steamboats.

4. Interchangeability of parts was another critical aspect of the Industrial Revolution, developed mostly for guns and weapons at first.

III. Industrialization After 1830

1. One striking feature of industrialization was its unstoppable spread despite resistance to it from threatened works and fearful rulers.

2. Although outside of Europe and the U.S. industrialization generally did not develop until the twentieth century, and industry developed unevenly in different places, it affected the wider world by increasing demand for raw materials and creating new livelihoods.

A. Industrial Innovation Gathers Speed

1. The nineteenth century was one of widespread industrial, technological, and commercial innovations, but while craftsmen-tinkerers created the first machines, sophisticated engineers were more critical to later technologies.

2. Historians sometimes differentiate between the first part of the revolution dominated by innovations in textile machinery, and the second, dominated by a concentration of heavy industrial products, and electrical and oil power. (This is true of Britain but was not so neat anywhere else).

3. To fuel this explosive growth, the leading industrial nations mined and produced massive quantities of coal, iron, and steel. However, small workshops grew faster than the number of factories, and outwork persisted in garment making, metal work, and finishing trades.

4. Industrial innovations transformed agriculture by boosting crop yields and mechanizing harvesting. Also, refrigerated railroad cars and steamships allowed food products to be transported without spoiling, increasing the size and diversity of urban food supplies.

B. Challenges to British Dominance

1. Other countries started to narrow the gap with Britain's industry, including the United States after its Civil War and Japan after 1870.

2. The two particular countries to surpass Britain in research, technical education, innovation, and growth rate were the U.S. and Germany.

3. Germany's burst of industrial energy occurred after unification, when the invested heavily in research, and spent as much money on education as on its military.

4. After the Civil War, the United States began to exploit its vast natural resources, but while Germany relived heavily on state promotion of industry, the U.S. depended on innovative individuals (Carnegie, Rockefeller, etc.).

C. Industrialization in Japan

1. Between 1750 and 1850 merchants, peasants, artisans and samurai laid the foundation for Japan's industrialization by engaging in brisk commerce.

2. Japanese innovators craved Western-style mass production, and in 1853 U.S. Commodore Perry demanded diplomatic negotiations with the emperor, which led to Japan opening its ports on a regular basis.

3. The Japanese people and government were motivated by the desire to learn skills that would allow them to protect Japan through industrial prosperity and military strength.

4. Japan industrialized using an effective mixture of state, local, and individual initiatives based on a foundation of industriousness, which eventually led to Japan's central role in the world economy.

D. Economic Crises and Solutions

1. Industrialization brought uneven prosperity to the world, especially in the second half of the nineteenth century. Because global trade bound industrialized nations to the international market, a recession could affect the economies of everyone.

2. Since most governments and individuals at the time did not clearly understand the workings of industrial and interconnected economies, when a recession struck in the 1870s, they were stunned.

3. One reason for the recession was the skyrocketing start-up costs of new enterprises. A second was rapid price declines due to increased productivity, while overproduction and underconsumption were a third major reason.

4. In response to the recession, governments tried to boost consumption and control prices. New laws spurred development of the limited-liability corporation, and governments imposed tariffs and taxes to boost sales of domestic products.

5. Business people also tried to end the economic turmoil by advancing the development of stock markets, and firms in single industries banded together in cartels to control prices and competition.

6. Another way to address the crisis was to add managerial expertise, where separate managers were hired to specialize in different aspects of the factory.

7. To attempt to remedy underconsumption, the development of consumer capitalism, which led to the department store, where a variety of goods was available in one place.

8. These department stores used new marketing techniques, like sales, to drive consumption, and many launched their own brands. Stores also hired attractive salesgirls to lure customers to buy.

9. This was not only an urban phenomenon, as glossy mail-order catalogues arrived regularly in rural areas. In the end, department stores encouraged urban and rural shoppers to participate in the global, industrial marketplace.

IV. The Industrial Revolution and the World

1. Industrialized Wester nations pulled ahead of the once-dominant economies, but many other nations were often unwilling to trade with Europe, which was widely seen as uncivilized and a source of inferior goods.

2. This led Europeans and Americans to often use threats of violence to open foreign markets, because productivity outweighed consumption.

A. The Slow Disintegration of Qing China

1. Qing China, the wealthiest and most productive country on the eve of the Industrial Revolution, saw its flow of silver stopped and trade curtailed due to the revolutions in the Americas and the Napoleonic Wars.

2. Imitation European products began to compete with Chinese products, and the commercial rivalry soon turned to war.

3. While Europeans had grown dependent on a variety of products, they had nothing to sell in exchange. By the 1820s, however, the British had found something the Chinese would buy—opium.

4. Although opium was illegal in China, British smugglers brought it into China and turned a huge profit, even after getting the products they were dependent on.

5. China's big payout in silver for the illegal drugs caused a drain on its economy, and the Chinese population developed opium addiction problems. When the Chinese government ordered the British to surrender their opium, the British sent a fleet to keep the illegal drug market open.

6. In the Opium War (1839-1842) Western firepower won decisive victories, and the 1842 Treaty of Nanjing forced China to pay the British a fine, allowed British diplomats access to the country, opened additional ports for trade, and reduced tariffs.

7. As a response to the harsh conditions in China after the war, and the religious teaching of Hong Xiuquan, armies of rebels set off across the country in the Taiping Rebellion. The rebellion accelerated the crisis of the Qing government, but their imperial militia, along with U.S. military support, ultimately defeated the Taiping in 1864, and Hong himself died in the final siege of Nanjing.

8. In the end, the lesson learned was the value of Westernization, including modernizing the military, promoting technological education, and expanding industrialization. These ideas led to changes and advances, but the Dowager Empress Cixi, who seized power during the uprising, went back and forth between imperial control and modernization, and it was unclear which impulse would triumph.

B. Competition in West and South Asia

1. The Ottoman Empire had profited from trade and textile manufacture, but Western industrialization changed the balance of trade, and the prices of textiles dropped.

2. As craftworkers suffered, Ottoman merchants and estate owners prospered, and new jobs opened up in technical and industrial areas.

3. Similarly in India, Europe's cheap textiles hurt local skilled textile workers, but the Indian economy adapted.

4. Again, as industry hurt artisanal families, it benefitted those getting involved in industrialization. As the artisanal families often moved to farm in the countryside, some in India grew more rural as the West became more urban.

5. Besides textiles, India exported other manufactures, and some entrepreneurs had success, but the British officials imposed high taxes, and took more than their share of the region's prosperity.

C. A New Course for Africa

1. In Africa, as the Atlantic slave trade declined, power in West Africa shifted to Muslim jihadis who overthrew rulers and built huge plantations for themselves.

2. Since the Enlightenment, abolitionists had called for an end to the slave trade and slavery itself. While the trade in humans was progressively outlawed, and slavery itself was completely outlawed in the Western Hemisphere in 1888 (when Brazil became the last), slavery continued in many other parts of the world, including Africa.

3. The decline of profits from the Atlantic slave trade threw some African elites into economic crisis. Many adapted by moving the slave trade south to Brazil, and the jihadi rulers expanded slavery within West Africa for their own use.

4. Industrialization had far-reaching consequences worldwide, and many believe that the expansion of slavery to profit from commodities for industrialization condemned Africa to underdevelopment.

V. Industry and Society

1. Where industry took hold, livelihoods changed, and new social classes emerged as old social arrangements declined.

2. As industry advanced, workers and industrialists were divided into increasingly distinct social classes, and manufacturers and wealthy merchants started to challenge the privileges of entrenched aristocracies.

A. The Changing Middle Class

1. Most factory owners joined the middle class that was formed before the Industrial Revolution by traders.

2. As manufacturers grew prosperous, they became society's leaders, and they moved their wives from factory supervision to a "cult of domesticity." These economic leaders have collectively been called the *bourgeoisie*.

    3. With the march of industry, the middle class grew to include professionals with empirical knowledge beneficial to industrial society (doctors, lawyers, professors, and journalists).

    4. Prosperous men of the middle class founded societies and clubs to create solidarity and foster the exchange of knowledge, while well-to-do women banded together to provide baby clothes and other goods to impoverished workers.

B. The New Working Class

    1. While the middle class enjoyed increased comfort and prosperity, industrial workers lived lives governed by the machine, the factory whistle, and the time clock of the office.

    2. Initially many of the industrial workers were young, unmarried women as factories offered steady wages and preferable to round-the-clock domestic service as maids.

    3. The worker's day was often long (12-17 hours) and unsafe, as machines lacked even minimal safety features, leading to amputated limbs, punctured eyes, torn-off scalps, and other crippling injuries.

    4. Workers' health deteriorated, there was not enough housing, and sanitary facilities were almost nonexistent. Humid factories nurtured disease, and epidemics erupted.

    5. Many people resisted the introduction of labor-saving machines that threatened their livelihoods, such as the Luddites who attached whole factories and smashed new machines.

    6. The British government mobilized its armies, executing many and sending large numbers to populate Australia and New Zealand, which industrialized in turn.

    7. Older values of city life deteriorated, and rural folk migrated to cities in search of industrial jobs. Prostitution soared, along with sexually transmitted diseases and illegitimacy.

    8. Social connections and the sense of time broke down. The clock set the hours for work, and industrialists imposed heavy fines on anyone late.

However, with alcohol a prominent feature of life due to no safe water or milk supply, drunkenness sometimes undermined the strict discipline industrialists hope to impose.

C. The Sexual Division of Labor

1. Industrialists and manufacturers followed the tradition of dividing work along gender lines, but the division was generally arbitrary.

2. Women always received lower pay, even for the same work, and men dreaded the introduction of women into a factory, which often signaled that the owner intended to save on wages by cutting men's jobs.

3. The majority of women, both married and unmarried, worked to support their families or themselves. Often factory owners and supervisors demanded sexual favors from women as the price of employment.

4. The new white-collar sector advanced the sexual division of labor, and all sectors of the industrial economy perpetuated the idea that women were simply worth less then men, and should receive lower wages.

VI. The Culture of Industry

1. All people responded to the new sights and unexpected changes of industrialization, which all helped to develop national cultures.

2. Technological improvements helped knowledge flourish, and increased productivity eventually led to more leisure time. Such changes led to a torrent of cultural reflections on the dramatic new industrial world.

A. Industry and Thought

1. For some, industry inspired optimism, and progress suggested that a perfect society could be created. A group of French and British thinkers spread this faith around the world as socialism, with a goal to improve society as a whole, not just for the individual.

2. Shunning monarchs and leisured aristocrats, utopian socialism valued technicians and engineers as future rulers of nations.

3. Two middle-class German theorists (Marx and Engels) devised a completely different and globally influential plan for organizing society. They saw the new industrial order as unjust and oppressive, and in 1848

they published *The Communist Manifesto*, which became the rallying cry of modern socialism.

4. Marx believed that the fundamental organization of society rested on materialism (the relationships developed around production), and that in the industrial era, people were either workers or owners (proletariat or capitalists/bourgeoisie).

5. Rejecting the liberal focus on individual rights, Marx held that the cause of inequality was the owners' control of the means of production, and when capitalist control disappeared a classless society of workers would arise.

6. While economic liberals such as Adam Smith believed the free market would ultimately produce a harmony of interests among people in all classes, Marx believed that workers' economic oppression by their bosses caused conflict.

7. Marx believed that a classless society would involve workers' control of production, and a classless society would end the need for a state. While he devoted little analysis to inequalities based on race and gender, he did conclude that women's lives would automatically improve under socialism.

B. Industry and the Arts

1. The new industrial world also inspired artists. While some celebrated industry and welcomed the influences from far-off places, others interpreted the Industrial Revolution differently, focusing on the grim working conditions brought about by the change.

2. Charles Dickens wrote of the dark side of industrialization, and Harriet Beecher Stowe's shocking tale of slave life in the American South, *Uncle Tom's Cabin*, influenced some Russian nobility to lobby for freeing the serfs.

3. Even musical forms were impacted by the Industrial Revolution as themes and content changed, concert halls expanded to accommodate increasing urban populations, and the precision and noise of military

bands matched that of the new machines and the precise movements of the industrial workers.

VII. Counterpoint: African Women and Slave Agriculture

    1. While the history of the Industrial Revolution often centers on individual inventors, sometimes entire groups piloted advances critical to industrialization.

    2. Africa, which many regarded as full of unskilled people (which helped to justify the enslavement and discrimination against all people of color), was at the forefront among collective innovators of their day.

A. Women and Farming in Africa

    1. Women's agricultural labor supported African life, and free and slave women alike could themselves own slaves to increase their agricultural productivity.

    2. In Africa it was women who introduced new varieties of seeds, new tools for farming, and more productive farming techniques.

    3. On the west coast of Africa, women developed complex systems for cultivating rice, and they reaped bountiful harvests, experimenting with new seeds and plant varieties.

B. Women Slaves in the North American South

    1. Landowners in the south prized West African slave women because of their knowledge of rice cultivation, and they provided the initial technological systems for growing it.

    2. The first African rice to be widely grown in North America was fragile and demanded special skills that planters usually lacked. However, West African women possessed an extensive knowledge that was passed down through their families.

    3. These West African women farmers form a counterpoint to the celebrated inventors of machines, and while overlooked in history, they provided the complex technology that helped feed a growing global workforce.

VIII. Conclusion

1. The Industrial Revolution changed not only the world economy, but the lives and livelihoods of tens of millions of people.

2. Mechanization expanded productivity almost beyond measure, and the results were both grim and liberating, and slavery not only flourished, but made the advance of industry possible.

3. New patters of work transformed the rhythm and texture of urban life, and political ideas and the arts also changed with the rise of industry and the continuing expansion of global trade.

4. Debate continues about whether industry was a force for good, but even opponents have appreciated that industry liberated people from the hardships of rural life and provided them with a wider array of useful goods.

IX. Chapter Twenty-Three Special Features

A. <u>Lives and Livelihoods</u>: Builders of the Trans-Siberian Railroad

1. Hundreds of thousands of manual laborers did the work to build the Trans-Siberian Railroad, including prisoners and soldiers who were forced to work on the project.

B. <u>Seeing the Past</u>: Japan's Industrious Society

1. Japanese artist Ando Hiroshige depicted commercial life on the road to Edo before industrialization, demonstrating the "industrious" economies that laid the groundwork for industrialization.

C. <u>Reading the Past</u>: Mexican Women on Strike

1. Factory workers, like women cigarette workers in Mexico in 1881, increasingly responded to harsh conditions by organizing unions and banding together to strike.

Chapter Twenty-Three Overview (Discussion) Questions:

Major Global Development: The Industrial Revolution and its impact on societies and cultures throughout the world.

1. In what ways did the Industrial Revolution change people's work lives and ideas?

2. How did the Industrial Revolution benefit people, and what problems did it create?
3. How and where did industrial production develop, and how did it affect society and politics?

Chapter Twenty-Three Making Connections Questions:

1. How did the Scientific Revolution (see Chapter 19) and the Enlightenment (see Chapter 22) contribute to industrialization?
2. How did industrialization in the United States and in Japan differ, and why?
3. What was the role of slavery in industrial development?
4. In what ways was the Industrial Revolution a world event?

Counterpoint: African Women and Slave Agriculture

Counterpoint Focus Question: What contributions did African women agricultural workers make to industrial development?

Chapter Twenty-Three Special Features:

Lives and Livelihoods: Builders of the Trans-Siberian Railroad

1. What jobs were needed to construct the trans-Siberian railroad, and how were workers treated?
2. How did the railroad affect livelihoods other than those directly connected with its construction?
3. How would you balance the human costs of building the railroad with the human opportunities it created?
4. What changes did the trans-Siberian railroad bring to Russia?

Seeing the Past: Japan's Industrious Society

1. What attitude toward work comes through in this print?
2. How does it contrast with the attitude displayed in the document on page 000 by Mexican women workers?

Reading the Past: Mexican Women on Strike

1. What major concerns do the women announce in this placard?
2. To what specific groups is the placard addressed? Why did the strikers single out these groups?

Key Terms

bourgeoisie

capitalism

cartel

Industrial Revolution

interchangeability of parts

limited liability

materialism

outwork

proletariat

socialism

stock market

utopian socialism

Chapter Twenty-Four:
Nation-States and Their Empires 1830 – 1900

Chapter Twenty-Four Focus Questions:

1. How did some states transform themselves into modern nations?
2. What motivated the imperialists, and how did they impose their control over other nations?
3. How did nations and empires change lives and livelihoods around the world?
4. Which groups were excluded from full participation in the nation-state, and why?

Chapter Twenty-Four Summary:

Industrialization offered a host of advantages to the west, which allowed them to create powerful nation-states, and extend their power and control outside of their borders. The drive to increase national power and wealth was the prime motivator for this consolidation of power and nation-building, and for the creation of empires. Nation-building spread from Latin America across Europe to Japan and other parts of Asia. Politicians worked to unite diverse peoples within their borders and develop more effective governments. With this accomplished, these (mostly European) nation-states turned imperialists and took over large areas of Asia and Africa. These activities changes society, culture, and livelihoods both in the mother countries, and in their colonies. While the benefits tended to greatly impact the imperialist powers, there were still numerous members of the home society who were excluded from full participation in the nation-state. The Counterpoint of this chapter looks at those "outsiders" inside the nation-state, such as ethnic minorities and women, and shows how they attempted to gain acceptance and inclusion.

Chapter Twenty-Four Annotated Outline:

I.   Backstory

      1. Industrialization offered a host of advantages to the West, allowing them to extend their power around the world.

      2. The drive to increase national power was a prime motive for commercial and military expansion. As states jostled with one another for power, the rivalries were increasingly played out in a competition for possessions outside their national boundaries.

      3. While some see the development of nation-states as inevitable, evidence from other parts of the world shows it was not. Many regions failed to change because nation-states were increasingly costly.

4. In the course of nation-building and the drive for empire, society and culture changed. Oppression and opportunity coexisted, revealing the complexities of nation-building and imperial globalization.

II.　　Modernizing Nations

1. Politicians at this time worked to unite diverse peoples within their borders and to develop more effective governments.

2. This political and cultural form shaped the course of modern history, both for good and for ill.

A.　"What Is a Nation?"

1. When Ernest Renan asked "What is a nation?" in 1882, the concept was much debated, and nations came to be seen as political units in which citizens feel an allegiance to one another.

2. A nation differs from a kingdom, as people are seen as citizens demanding the rule of law, rather than subjects to be ruled.

3. The nation-state bolstered its unity by coordinating economic development and eliminating tariffs. It replaced regional armies with a single fighting force and enlarged bureaucracies to oversee centralized institutions.

B.　Latin American Nation-Building

1. After the regions of Latin America gained independence they did not directly create nation-states, but they did lay the foundation for them.

2. Nation-building in Latin America was difficult, however, and most nation were shaped by powerful landowners in the countryside, who controlled the production of commodities sold on the global market.

3. These landowners and caudillos upheld the eighteenth-century liberal belief in minimal government, and often times functioned as a low unto themselves.

4. As a result, almost every Latin American state experienced the contest between centralization and federalism. Despite this regionalism, gradually governments built state institutions over time, and people themselves developed a sense of belonging.

C. The Russian Empire's New Course

1. The Russian Empire modernized when wartime defeat dramatically revealed the need for change.

2. As Tsar Nicholas I eyed the Ottoman Empire for expansion because of its administrative weakness, Russian aggression led to the Crimean War in October 1853 between the two empires.

3. Britain and France, however, joined to war against Russia to support the sovereignty of the Ottoman Empire in 1854.

4. As the war coincided with the spread of the Industrial Revolution, powerful new technologies were introduced into warfare, and news from the war reached home audiences quickly from the new telegraph.

5. As a million men dies, mostly from disease and starvation, citizens responded. London reformer Florence Nightingale organized battlefield nursing care for British troops, while Darya Mikhailova nursed Russian combatants. Nightingale's postwar studies show that the national effectiveness depended on organized health services for both the public and the military.

6. The war also exposed Russia's weakness, and with casualties mounting, Tsar Alexander II asked for peace. The Treaty of Paris in 1856 weakened Russia's grip on European affairs, and the defeat forced the authoritarian Russian state to embark on reforms.

7. The public blamed Russia's loss on oppressed serf armies, and the entire system of serf labor itself. Faced with a dire situation, Alexander II sponsored the Great Reforms, granting Russians new fights from above, the most dramatic was the emancipation of almost fifty million serfs.

8. The state also reformed local administration, the judiciary, and the military in an effort to promote national allegiance, and diminished the power and authority of the nobility.

9. The changes also led to intergenerational rebellion, where youthful rebels from the upper class identified with peasants and workers. This youthful defiance soon fueled assassinations, including that of

Alexander II in 1881. As a result, the next tsar held tightly to the reins of government, slowing the development of consensus politics and modern citizenship.

D. A Unified Italy and a United Germany

1. With the European powers divided over the Crimean War, politicians in the German and Italian states took the opportunity to unify and modernize.

2. The architect of the new Italy was Camillo di Cavour, prime minister of the kingdom of Piedmont-Sardinia, who promoted a healthy economy and modern army to anchor Piedmont's drive to unite the Italian states.

3. With help from France, his armies achieved rapid victories over the Austrians, while inspirational guerrilla fighter Giuseppe Garibaldi set sail to liberate Sicily with his 'red shirts.'

4. Across the Sicilian countryside anticipation of *Risorgimento*, or the "rebirth" of a strong Italian state grew. With the south secured, in 1861 the kingdom of Italy was proclaimed.

5. The architect of a united Germany was Otto von Bismarck from the prosperous kingdom of Prussia. In 1862 the king of Prussia appointed Bismarck as prime minister to build the army over objections in parliament.

6. Bismarck's brand of nation-building was based on *realpolitik*, a political strategy of realism, armed might, and rapid economic development. He then undertook a series of victorious wars against Denmark, Austria, and France.

7. His swift victories led the individual German states to join him and unify under Prussia, and in 1871 the king of Prussia was proclaimed the kaiser, or emperor, of a united Germany. Germany's thriving industrial economy and efficient armies made it the foremost power on the European continent.

E. Expansion and Consolidation of the United States

1. The United States became a growing power through warfare, fighting Mexico and Indian peoples in order to seize their resources and land.

2. Between 1846 and 1848 the U.S. almost doubled its land by annexing Texas as well as large portions of California and the Southwest. Immigrants from around the world flocked to California where gold was discovered.

3. This western expansion became part of the nation's Manifest Destiny; the belief that whites had a God-given right to control the entire continent, no matter how many native Americans were killed or displaced.

4. Further, the U.S. engaged in a devastating civil war over the plantation system and slave labor. After Abraham Lincoln's election as president in 1860, many southern slaveholding states seceded, and a bloody civil war began, lasting from 1861-1865.

5. Lincoln did not initially aim to abolish slavery, but his January 1863 Emancipation Proclamation officially freed all slaves, turning the war into a fight not only for union, but for the end of the plantation economy based on slave labor.

6. After the war and the northern victory, abolitionists and freedmen's groups helped achieve constitutional amendments ending slavery and granting rights to black males.

7. By contrast, another nation-building effort focused on crushing native American peoples and forcibly taking their land. As white Americans murdered and spread disease, survivors were confined to reservations in Oklahoma and other states, where they had no rights to participate in U.S. institutions.

F. Dramatic Change in Japan

1. In Japan, the arrival of U.S. ships in the 1850s threw the country into turmoil, and some supported ending the Tokugawa shogun's control of trade and his monopoly on profits.

2. It a dramatic event, almost all political positions unified around the teenaged Meiji emperor, and in 1868 the government announced the "Meiji Restoration" as a combination of Western science and Eastern values, offering both innovation and restoration.

3. Amid revolutionary change, the Meiji government centralized power by forcing the daimyo to surrender the countryside, samurai were bought off, and the leaders limited the powers of elected representatives by creating a hereditary nobility.

4. However, disorder followed the Meiji remaking of society and the economy, and the samurai revolted first, followed by farmers, merchants, and countless others, known as the struggle for "People's Rights."

5. Meiji officials attributed some of the rising to criminals, but in fact the revolts occurring across Japan showed that successful nation-building required attention to the needs of the population as a whole.

III. Building Empires

1. The rise of modern nation-states went hand in hand with new imperialism, which targeted claims in Africa, Asia, and the Pacific.

2. The new imperialism was not simply a story of violence inflicted by foreigners aiming for domination. Conquering nations provided social and cultural services to reflect the imperial power's values, and in many cases local chieftains, merchants, and cultural leaders helped imperialists make their inroads.

A. Imperialism: What Is It?

1. New imperialism is associated with the intensified domination that modernizing states exercised worldwide. It is all-encompassing, somewhat similar to the way the world globalization is used today.

2. New or "modern" imperialism was never a coherent system or set of practices, except for its violence, and imperial rule was chaotic, rarely total, and constantly resisted.

3. Modern imperialism featured colonialism, the term for the system that intended to dominate the land and its native peoples, take its wealth, and alleviate crowding in the mother country.

4. The motivations of imperialism were varied, including taking land, wealth, investment, commerce, and manufacturing. This business imperialism based on investment, commerce, and manufacturing could exist without political rule.

5. While the Spanish and Portuguese Empires had based their superiority on their Catholic faith, "scientific" theories of race reinforced imperialists' sense of cultural superiority.

6. Darwin's works on evolution, which explicitly stated that nonwhites and women were less highly evolved, were used by "Social Darwinists" to justify European male domination. However scientific racism was not confined to Europeans.

B. Takeover in Asia

1. Great Britain made a dramatic change of course by instituting governmental control of India. After the loss of Britain's North American colonies, the British East India Company's actions fueled rising anger.

2. In 1857, Indian troops serving the Company rebelled over cartridges greased with cow and pig fat, and massacred their British officers. They then conquered the Indian capital, reinstated the emperor, and declared the independence of the Indian people.

3. Rebellions spread, but eventually British-led forces from other regions crushed the Indian Uprising. The British government used this event to take control of India from the Company in 1876, and they constructed India as a single colony.

4. This 'unification' of India did help lead wealthy and well-educated Indians to create the Indian National Congress, an organization fostering nationalist sentiment, reform, and eventually independence.

5. Aside from India, Asia as a whole was a battlefield of competing interest and warring armies in a struggle for trade and empire. Russia and Britain battled over Central Asia, and the British military moved into Burma and took the Malay peninsula.

6. France established their own control in Cochin China (modern southern Vietnam), and then created the Union of Indochina. The French introduced modern agricultural projects that increased the food supply, and improved sanitation and public health, which was a mixed blessing.

7. French culture and arts were popular with colonial officials and upper-class Indochinese, but in the countryside ordinary people saw thing differently. The poor treatment, along with exposure to Western ideas helped produce an Indochinese nationalist movement.

C. Europeans Scramble for Africa

1. Europeans also trained their sights on Africa due to tis rich supplies of raw materials, and strategic locations for trade and military ports.

2. Egyptian businessmen and government officials took loans from Europeans for technological improvements, and in 1882 the loans became the excuse for the British to invade, take over the government, and suppress Egyptian nationalists.

3. The French occupied all of Algeria by 1870, and then neighboring Tunisia in 1881. French rule was aided by the attraction of locals to European trade and technology, but other locals attacked French soldiers and settlers, and many locals dies from European-spread diseases.

4. In the 1880s, European governments raced to the African interior. King Leopold II of Belgium inflicted unspeakable acts of cruelty on people in the Congo region, Otto von Bismarck established German control over Cameroon and a section of East Africa, the British attempted to take over the continent from "Cairo to Cape Town," and the French cemented their hold on much of western Africa.

5. Environmental disasters, regional tensions, and African rulers themselves helped the conquerors. Competition escalated, and the

scramble for Africa intensified tensions among the imperial powers, leading to the Berlin Conference in 1884.

6. At this conference, statesmen from mostly European nations considered themselves fully entitled to the African continent, and to resolve disputes they decided that any nation that controlled a settlement along the coast had the rights to the corresponding interior territory.

D. Japan's Imperial Agenda

1. Japan escaped European domination by becoming and industrial and imperial nation itself, and it entered the imperial fray by invading the Chinese island of Formosa in 1874.

2. Japanese encroachments in Korea led to the 1894 Sino-Japanese War, which left the once powerful Qing China humiliated and defeated.

3. Tensions between Japan and Russia escalated with the extension of the trans-Siberian railroad through Manchuria, and the Russian sponsorship of anti-Japanese groups in Korea.

E. Technology, Environment, and the Imperial Advantage

1. Imperialists were helped by both technological developments and ecological disasters. Funs, railroads, steamships, and medicines accelerated conquests.

2. Whereas once the tropical climate had given Africans an advantage, quinine from the Andes now protected Europeans from the deadly tropical disease malaria.

3. Also, El Nino weather currents brought drought that resulted in deadly famine. Previous rulers had prepared for these conditions, but the Europeans often did little to help.

4. Mortality rates soared as smallpox, influenza, typhus, cholera, and other lethal diseases erupted in China, India, and other areas. Imperial powers introduced public health programs, mostly to protect their own, but even attempts to help natives, such as increasing hospital births, were only to help build the colonial workforce, and ruined the livelihoods of midwives and other healers.

IV.   Societies in an Age of Nations and Empires

   1. The consolidation of nation-states and the expansion of empires changed conditions of everyday life. Some locals were provided with opportunities while others were disadvantaged and burdened.

   2. Imported ways of thinking challenged traditions across societies, and empires could both undermine and fortify social unity, making this age one of contradictions.

A. Changing Conditions of Everyday Life

   1. The cost to maintain empires, usually a burden on citizens through taxes, often outweighed the financial gain of the imperialist country. However, individuals reaped huge profits

   2. There were many ways for locals to work with imperialists, and networks of guides and translators (sometimes even spies) dealt with imperialists whose survival and livelihoods depended on them.

   3. A system of indirect rule also emerged that used local officials, chiefs, and princes to enforce imperial laws and keep order. Although paid less than British employees, and having some of their cultural practices attacked by the British, indirect rule invested local officials in the success of the empire.

   4. The vast majority of colonized peoples, however, were exploited. By confiscating land and demanding tax and other payments in cash, Europeans forced native peoples to work for them.

   5. Missionaries rushing to newly secured areas brought another kind of disorder. In addition to their often unwanted presence and demands on natives, missionaries fought among themselves, often drawing locals into conflicts.

   6. Colonized people practiced everyday resistance such as slowdowns or petty theft, and protested conditions around, but although resistance sometimes led to compromise, more often violent repression followed.

B. Migrants and Diasporas

1. This global expansion also fostered mass migration in the second half of the nineteenth century. Migrants left rural areas for industrialized cities, and in the colonies much regional migration was coercive.

2. In parts of Europe, China, and India the land simply could not produce enough to support rapidly expanding populations. Millions of rural Jews left their villages for economic reasons, but Russian Jews also left to escape vicious anti-Semitic pogroms.

3. However the connection between migrants and their homelands was not completely severed by their departure, and many, once established in their new countries, sent money back home.

4. As migrants from extended families or the same region settled near one another, they formed ethnic diasporas, or clusters of people who shared an ethnic identity.

C. Migrating Cultures

1. Cultures migrated with people as well. Migrants and diasporas often celebrated their holidays in traditional ways in their new locations.

2. Some reinforced the nation-state, like Japanese artists who rejected Chinese influences, while others made concessions, such as the French who allowed Islam to flourish in West Africa in return for religious leaders preaching accommodation to French rule.

3. Traditional patters of thought and behavior loosened as new peoples and cultures came into contact with one another, especially in large cities. This ability to consider and integrated different cultural traditions is called cosmopolitanism.

4. Art and music from distant cultures resonated in the imagination of Western artists, and in the same way Western choreographers studied steps and movements from other cultures to develop modern dance.

5. African slaves reshaped American popular culture by developing powerful musical forms such as blues and jazz.

6. But even as new global influences traveled the world, nation-building rested on loyalty to a single government, so official histories, monuments,

and museums served as indication that the nation-state had deep roots, and government leaders became symbols of national unity.

7. Public education was recognized as a crucial ingredient of national development, and both citizen participation in the nation and imperial rule required a more literate population—one that could prove cultural superiority.

8. Across the globe, activists touted the education of women as a key to modernization and imperial rule, because ignorant or illiterate mothers would give children a poor start.

V. Counterpoint: Outsiders Inside the Nation-State

1. With the development of nation-states, the central question became who was a true citizen. While proclaiming the ideal of universal membership, legislators determined the exclusion of certain people from full citizenship.

2. Natives, women, and freed slaves often had helped in nation-building, but were excluded nonetheless. Nation-building created a body of insiders who assured themselves of their own belonging by discriminating against others.

A. Racial and Ethnic Difference

1. In all areas, nation-building efforts had a devastating effect on indigenous peoples. Indigenous civilization was dismissed even though most settlements usually depended on them for subsistence and survival.

2. Ethnic and racial thinking justified exploitation in the name of nation-building. Many white Americans took the exclusion of blacks and Native Americans from the rights of citizenship as the bedrock of national unity.

B. Women

1. Women throughout the world joined the effort to create or preserve strong nation-states, and they were subject to the laws and taxes of the nation-state, but they too were denied rights of citizenship.

C. The Struggle for Citizens' Rights

1. Throughout the nineteenth century, reformers asserted the rights of native peoples, slaves and former slaves, and women in the face of the state's exclusionary power.

2. Denied citizenship, minorities began to see the source of their common nationality not in the Western Hemisphere, but in Africa. Thus pan-Africanism, an ideology stressing the common bonds of all people of African descent, took root.

3. Similarly, Jews, who were excluded from civic equality, aimed at building a nation in which they would have full rights. This led to a nationalist movement called Zionism, which advocated the migration of Jews to their ancestral homeland and the creation there of a Jewish nation-state.

4. Activists also began lobbying for women's full citizenship. In 1903 the most militant of suffrage movements arose in England, where Emmeline Pankhurst founded the Women's Social and Political Union. In 1907 they staged parades and in 1909 they began a campaign of violence.

5. As nationalist movements arose across the non-Western world, activist women focused on inclusion. Although these groups sometimes looked to Western suffragists, European suffragists were themselves inspired by non-Western women's rights.

6. By 1904 feminist organizations from countries around the world joined to form the International Woman Suffrage Alliance, show that movements for women's inclusion in the nation took shape within a global context.

VI. Conclusion

1. Regions across the globe witnessed dramatic change as leaders joined with ordinary people to create strong, centralized nation-states. However, fundamental flaws were woven into the nation-building efforts.

2. Beyond the nation-state were populations targeted for colonization and unequal treatment. New technologies from industrialization helped people and ideas move more rapidly, and conquer and oppress more effectively.

3. Imperial competition made the world more dangerous, as distrust and insecurity among the powers intensified. When ambitions clashed, catastrophic violence would follow.

VII. Chapter Twenty-Four Special Features

A. Reading the Past: The Russian People Under Serfdom

1. Feeling the degradation of serfdom long after he was free, Alexander Nikitenko published his autobiography about the treatment and pains of serfdom in Russia.

B. Lives and Livelihoods: Indentured Servitude

1. After the decline of slavery in many countries plantation owners needed more workers, and the system of indentured servitude was developed.

C. Seeing the Past: The Korean Flag

1. Flags became important symbols of the nation, designed around ideas that an entire country could rally.

Chapter Twenty-Four Overview (Discussion) Questions:

Major Global Development: The rise of modern nation-states and their competition for empire.

1. Why did nation-states become so important to people in the nineteenth century?
2. What are the arguments for and against imperialism?
3. Which were the major imperialist powers, and what made them so capable of conquest?
4. Are there still outsiders inside nations?

Chapter Twenty-Four Making Connections Questions:

1. How did the spread of industrialization (see Chapter 23) affect the rise of modern nation-states and the growth of empires?
2. What was the legacy of slavery in the new nations? How did it affect lives and livelihoods across the globe?
3. Recall the empires discussed in Part 3. What were the key differences between empires in the early modern period and empires in the nineteenth century?

Counterpoint: Outsiders Inside the Nation-State

Counterpoint Focus Question: Which groups were excluded from full participation in the nation-state, and why?

Chapter Twenty-Four Special Features:

Reading the Past: The Russian People Under Serfdom

1. How does Nikitenko characterize Russian serfs?
2. How did serfdom affect the Russian people and state more generally?
3. What was the mood of the Russian people as a nation facing the Napoleonic invasion of 1812? How might the emancipation of the serfs in 1861 have changed the mood?

Lives and Livelihoods: Indentured Servitude

1. How does the system of indentured servitude compare to slavery?
2. How did Africans and others help in the system of indentured labor, and why might they have cooperated?
3. What is the cultural legacy of indentured servitude?

Seeing the Past: The Korean Flag

1. What makes this flag or any flag distinctive to the nation?
2. Compare the Korean flag with the U.S. flag. What do the differences reveal about the political culture and national identity of each country?

Key Terms

business imperialism

colonialism

cosmopolitanism

diaspora

federalism

globalization

Manifest Destiny

mir

nation

new imperialism

pan-Africanism

pogrom

realpolitik

Risorgimento

suffragist

Zionism

Chapter Twenty-Five:

Wars, Revolutions, and the Birth of Mass Society 1900 – 1929

Chapter Twenty-Five Focus Questions:

1. What were the main issues in the contests over empire, and what were the results of these contests?
2. What factors contributed to the wars of the early twentieth century?
3. Why did the Russian Revolution take place, and what changes did it produce in Russian politics and daily life?
4. What were the major outcomes of the peacemaking process and postwar conditions?
5. How did the rise of mass society affect politics, culture, and everyday life around the world?
6. In what ways did Argentina's history differ from that of countries caught up in World War I?

Chapter Twenty-Five Summary:

The competition among Western powers heated up in the second half of the nineteenth century and spilled over into the early twentieth. Competition for power and resistance to existing structures contributed to the violence, and the use of industrial technology to warfare made conflicts more destructive than ever. As these imperial contests expanded and developed into revolutions, local wars, and eventually, world war, the death and destruction felt around the world arrived at a scale not before seen. World War One provided as many innovations on the battlefield and homefront as lives it took, and the postwar process of making peace did relatively little to solve the general issues that led to the outbreak of war. The World War did further the development of mass society and culture, and leveled social classes on the battlefield, but many of the developments became key ingredients in politicians' efforts to recruit supporters and lead to further mobilization. Outside of Europe, some societies were able to flourish, such as that of Argentina, examined in the Counterpoint of this chapter, which experienced a "golden age" in stark contrast to the suffering elsewhere.

Chapter Twenty-Five Annotated Outline:

I.   Backstory

> 1. Both competition for power and resistance to existing power structures contributed to the violence that marked the early twentieth century, and the application of industrial technology to warfare made conflicts more destructive than ever.

2. Imperial conquests and contests led to revolutions and local wars, and eventually to a larger conflict that changed the shape of history; the Great War.

3. Politics after the wars depended on mass culture and the explosion of technology, and modern communication technologies spread political ideologies as well as entertainment.

II.   Imperial Contests at the Dawn of the Twentieth Century

1. Large-scale rebellions against imperial domination became more common as nationalist movements grew, and competition among the imperial powers themselves heated up.

A. Clashes for Imperial Control

1. The British, in search of gold in South Africa, directed by the prime minister of the Cape Colony Cecil Rhodes, raided territory of the Boers (descendants of early Dutch settlers), but the Boers unexpectedly won.

2. In response, the British waged the Boer War against them, which, after appalling bloodshed and unfit conditions, including the new institution of the concentration camp, was won by the British in 1902, and they annexed the area.

3. Shortly after their victory, the British passes laws to take African-owned land for whites and restricting their rights and freedoms. This would be the foundation for the policy of racial segregation and discrimination called apartheid.

4. About the same time, Spain lost Cuba, Puerto Rico, and the Philippines to the U.S. as a result of the Spanish-American War of 1898. In addition, the U.S. annexed Hawaii in 1898 as well.

5. Japan, when angered by Russian expansion in Manchuria, attacked tsarist forces at Port Arthur in 1904, starting the Russo-Japanese War. Surprisingly to most of the world, Japan defeated Russia, marking the first time a non-European nation defeated a European great power in the modern age.

      6. Japan went on to annex Korea after the victory, while Russia erupted int eh Revolution of 1905 as a result of their defeat.

   B. Growing Resistance to Foreign Domination

      1. Japanese victory over tow important dynasties (the Qing and the Romanovs in Russia) reverberated globally, inspiring people under foreign control that they too could defeat powerful forces.

      2. In China, after defeat at the hands of Japan, reformers pressed for new policies, but the Dowager Empress Cixi had the reformers executed.

      3. One organization in China, the Society of Righteous and Harmonious Fists (or Boxers) used ritual boxing to ward off evils, and reached the height of their power in 1900. However, with their uprising troops from imperial powers invaded to crush the movement.

      4. Furthermore, rebellions in several of the Ottoman provinces challenged their rule. Sultan Abdul Hamid II tried to revitalize the empire by using Islam and territorial expansion, but dissident Turks embraced nationalism and in 1908, calling themselves the Young Turks, they took control of the government.

      5. Other dissident groups in the Middle East and Balkans modeled themselves after the Young Turks, but once the Young Turks were in control of the government, they brutally opposed those similar movements in Egypt, Syria, and the Balkans.

      6. However, resistance to empire continued to grow. In India, the Hindu leader Tilak preached noncooperation and forceful nationalism, and to repress him, the British sponsored the Muslim League, to diving Muslim nationalists from Hindus.

      7. As a result of all the movements, inhabitants of the colonies, both the rulers and the ruled, were often on edge amidst resistance and crackdowns.

III.   From Revolutions and Local Wars to World Wars

1. Revolutions, local wars, and ongoing colonial violence opened one of the bloodiest decades in human history, and the outcomes of the conflicts were not always in line with what inspired individuals to take up arms.

A. Revolutionaries and Warriors: Mexico, China, and the Balkans

1. In 1910 in Mexico, liberal reformers headed by Francisco Madero began a drive to force dictator Porfirio Diaz from office. While Diaz saw himself as a reformer, only a handful of wealthy families and foreign investors reaped the riches.

2. In comparison to the liberal reformers, peasants aimed for economic justice and survival, forming armies to fight for land reform. Leaders like Zapata fought against corruption and the government, while others like Pancho Villa led armies that fought against U.S. citizens and others who were seizing local land and resources.

3. Diaz was ousted from power in 1911, and amid assassinations of leaders, including Zapata, the Mexican government announced reforms in its Constitution of 1917.

4. In China, with the failing of the Qing dynasty, in 1911-1912 a group of revolutionaries organized as the Guomindang (Nationalist Party), and overthrew the long-lived dynasty, declaring China a republic.

5. Nationalist leader Sun Yatsen used a cluster of Western ideas tied to long-standing Chinese values to call for modernization and the end of foreign domination over China.

6. Yatsen was not a capable administrator, and he soon resigned, leaving the country to descend into chaos, as regional generals began to act as warlords.

7. Adding to the tensions, Balkan politicians aroused ethnic nationalism to challenge both Habsburg and Ottoman power. In the First Balkan War, in 1912, Macedonia and Albania were severed from the Ottoman Empire, but the victors soon turned against one another in the Second Balkan War of 1913.

8. After the fighting, Austria-Hungary enforced peace terms that further infuriated Serbs, and many Serbs dreamed of Crushing Austria-Hungary.

9. All of these and other international tensions came to a head in June 1914 in Sarajevo when a Bosnian Serb assassinated the heir to the Habsburg throne, Archduke Franz Ferdinand, and his wife Sophie. The subsequent response to the assassination led to the Austrian declaration of war on Serbia on July 28.

10. With alliances and agreements in place, the major European powers were eager to resolve the international tensions that existed among them over global, national, and even domestic issues.

B. Fighting World War I

1. World War I (or the Great War) Erupted in August 1914 with the Central Powers (Austria-Hungary and Germany) on one side, with the Allies (France, Great Britain, and Russia) on the other. Italy, originally aligned with the Central Powers, went over to the Allies in 1915 in hopes of postwar gains.

2. As the fighting expanded overseas to colonies, Japan joined the Allies, and the Ottoman Empire attacked its traditional enemy, Russia, and joined the Central Powers. The U.S. entered the war in 1917.

3. The countries fighting in the war all hungered for the same benefits that inspired imperialism: territory, empire, and power.

4. When the war started, new battlefield technologies were ready to go, and even more, newer technology was developed during the war, but both sides held onto a nineteenth-century strategy of the offensive, where massive attacks would be decisive.

5. The colonies were very involved as well, with almost all European powers having using natives of conquered territories to fights on the fronts and serve as forced laborers.

6. The first months of the war crushed hopes of a quick victory, illustrated by the German Schlieffen Plan, which called for a quick defeat of France,

then focus turned to Russia. However, fighting was slower than expected, and in massive battles neither side could achieve victory.

7. With casualties in the millions, the expected offensive war turned into a stationary, defensive stalemate along a life of nightmarish trenches.

8. In the East, the Russians believed that no army could stand up to their numbers, and they pushed quickly into Germany, but their success was short-lived.

9. War at sea proved equally indecisive, as Germans responded to the Allied blockade of their ports with an intensive U-boat campaign. Despite U.S. casualties, President Woodrow Wilson maintained a policy of neutrality, and the Germans, not wanting to press the issue, stopped unrestricted submarine warfare.

10. The British hoped to knock out the Ottomans and open ports to Russia by attacking Gallipoli at the Dardanelles Strait. After a horrific struggle and loss of life, the British (mostly colonial troops from New Zealand and Australia), the Ottomans emerged victorious, and the suffering of this battle strengthened Australia's and New Zealand's will to break with Britain.

11. Both sides refused a negotiated peace, and had military leaders thoroughly dominated, all armies would have been demolished in nonstop offensives by the end of 1915. However, soldiers on both sides sometimes refused to engage in battle.

12. Troops from Asian and African colonies often had different experiences, especially because colonial soldiers were frequently put in the font ranks.

C. Citizens at War: The Home Front

1. World War I quickly became a total war—one in which all resources of each nation were harnessed to the war effort. In the cause of victory, civilians were required to work overtime and sacrifice.

2. Initially political parties in each combatant nation put aside differences, and some hoped that the spirit of nationalism could end prejudices.

Governments mobilized the masses on the home front, and new laws made it a crime to criticize official policies.

3. However, as the war dragged on, some began to lobby for peace, including women, who met to call for an end to war, and some socialists, who moved to neutral countries to work for a peace settlement.

4. Total war also upset gender order, as men left the workplace to join the fighting, women moved into a variety of high-paying jobs. While many objected to women's loss of femininity, a "new woman" with a respectable job and new responsibilities for supporting her family was emerging from the war.

5. Rising social tensions revolved around issues of class as well. Businesses kept raising prices to earn high profits, shortages of staple foods caused hardships, and the cost of living surged. The prolonged conflict created grievances among people worldwide.

IV. Revolutions in Russia and the End of World War I

1. By 1917 the situation was becoming desperate for everyone: the German government resumed unrestricted submarine warfare, which brought the U.S. into the war, and French soldiers mutinied against further offensives while in Russia, protests turned into outright revolution.

A. The Russian Revolution

1. Russia had sustained the greatest number of casualties by 1917, and Tsar Nicholas II failed to unify his government or his people. He stubbornly insisted on conducting the war himself instead of using experienced and knowledgeable officials.

2. In March of 1917, crowds of working women and civilians commemorating International Women's Day began looting shops for food, other workers joined them, and soldiers defected.

3. Nicholas soon abdicated, and politicians from the old Duma formed a new ruling body called the Provisional Government. The abdication of the tsar unleashed popular forces that had been building.

4. Soviets—councils of workers and soldiers—campaigned to end favoritism toward the wealthy, and peasants began to seize aristocratic estates, while the Provisional Government seemed unwilling to end the war, and unable to improve living conditions.

5. In April 1917, Vladimir Ilyich Lenin, leader of the Bolshevik faction of the Russian Socialist Party, returned from exile and called on his countrymen to withdraw from the war, for the soviets to seize power, and for all private land to be nationalized.

6. In November 1917, the Bolsheviks seized power, and when January elections failed to give them a majority, they party simply took over the government by force.

7. The new government agreed to the Treaty of Brest-Litovsk, which brought peace with Germany, while placing vast regions of the Russian Empire under German occupation, and they adopted the name Communists to distinguish themselves from the socialists who voted for war in 1914.

8. Opposition to the Bolsheviks swiftly formed, and led to a civil war between the pro-Bolsheviks (the "Reds") and the antirevolutionary forces (the "Whites"), who were joined by non-Russian-nationality groups eager for independence and Russia's former allies of the U.S., Britain, France, and Japan.

9. Internal divisions in the Whites, however, led to their defeat by the more unified Bolsheviks. The Bolsheviks organized revolutionary Marxism worldwide, and in March 1919 they founded Comintern (Communist International), an organization to achieve communism globally.

10. In 1922, the Bolsheviks formally created the multiethnic Union of Soviet Socialist Republics (USSR) out of the territories the Red Army had secured in the Crimea, the Caucasus, and Central Asia.

B. Ending the War: 1918

1. Although Russia withdrew from the war, the wider conflict continued. In the spring of 1918 the Central Powers made one final attempt to smash

through Allied lines, but Allied tanks, which could withstand machine-gun fire, and the arrival of U.S. troops pushed the Germans back.

2. German military leaders allowed a civilian government to ask for peace, and after the war, the generals would falsely claim the government had "stabbed them in the back" by surrendering when victory was still possible. The two sides signed an armistice on November 11, 1918, as the Central Powers collapsed.

3. In the course of the war, conservative figures put the battlefield toll at a minimum of ten million dead and thirty million wounded, incapacitated, or eventually to dive from their wounds.

4. In all European combatant countries industrial and agricultural production had plummeted, and from 1918-1919 the global population suffered an influenza epidemic, which left as many as one hundred million more dead, and added to the tragic fact that total war had drained society of resources and population, and had sown the seeds of future catastrophes.

V.   Postwar Global Politics

1. Across the globe, protests erupted after the war, and the massive slaughter and use of forced labor damaged Western claims to be more advanced than other parts of the world.

A. The Paris Peace Conference, 1919 – 1920

1. The Paris Peace Conference opened in January 1919 with the U.S., Great Britain, and France dominating the proceedings. U.S. president Woodrow Wilson's Fourteen Points, on which the truce had been based, were steeped in the language of freedom.

2. After six months, the Allies produced the Peace of Paris, composed of individual treaties. The treaties separated Austria and Hungary, who were both left reeling at their loss of territory and resources, broke up the Ottoman Empire, and replaced the Hapsburg Empire with a group of small, internally divided and relatively weak states.

3. In the Treaty of Versailles (with Germany), France recovered Alsace and Lorraine, and Germany was ordered to pay crippling reparations, give up its colonies, reduce its army, and accept blame for the entire war.

4. Besides redrawing the map of Europe, the diplomats created the League of Nations, which focused on collective security and maintaining peace through negotiations as a source of postwar diplomacy. (However, the U.S. Senate both failed to ratify the peace and refused to join the league.)

5. Instead of ending colonialism, the League of Nations organized the former German and Ottoman territories into a system of mandates awarded to the victors.

6. The league claimed that the mandate system was providing governance assistance over those "not yet able to stand by themselves," but the people of these new mandates were furious.

7. Rebellions against France and Britain erupted in the Middle East due to the mandate system, but were fairly quickly put down. Ultimately, however, the postwar settlements contributed to renewed activism among colonial peoples around the world.

B. Struggles for Reform and Independence

1. In the aftermath of the war, many of the world's people took advantage of Western weakness to seek independence. Imperial powers not only resisted, but continued to use violence to maintain and expand their empires.

2. The Allied invasion of the Ottoman Empire caused chaos and suffering. An unacknowledged slaughter occurred during the war when the Ottoman leadership carried out the deportation of an estimated three hundred thousand to 1.5 million Armenians.

3. As the Ottoman Empire was dismembered, Turkish military officers resisted Allied occupation. Led by General Mustafa Kemal, the Turks founded an independent Turkish republic in 1923, as the Allies tried to partition Anatolia.

4. Kemal—who later took the name Ataturk—advocated Western modernity and a capitalist economy. He abolished polygamy, introduced the Latin alphabet, and mandated Western dress for both men and women. In 1936 women received the right to vote and serve in the parliament.

5. China underwent similar turmoil as the Allies' legal endorsement (on May 4, 1919) of the Japanese 1915 takeover galvanized student protests. This May Fourth Movement also targeted Chinese traditions as responsible for China's treatment on the world stage.

6. While some in China saw Westernization as key to independence, others adopted communism. Strikes erupted and tensions between Communists and the Guomindang boiled over.

7. Military leader Jiang Jieshi (Chaing Kai-Shek) took over the Guomindang after Yatsen's death, and as he took cities and defeated warlords, his followers also murdered Communists in hopes of stopping their influence.

8. In Ireland, pro-independence activists attacked government buildings in 1916 in an effort to finally gain Irish freedom from Britain, but their Easter rebellion was easily defeated.

9. In 1919, republican leader proclaimed Ireland's independence from Britain, but instead of granting it, the British government sent in soldiers and terror reigned until the British were forced to negotiate in 1921 due to public outrage. The Irish Free State was declared a self-governing dominion, and Northern Ireland became a self-governing British territory.

C. Colonial Protest and Imperial Expansion

1. Others from colonies who had fought expected to gain the rights promised to them, but instead they met worsening conditions at home.

2. Fearful of losing their colonies, British forces attacked protesters in India and put down revolts in Egypt and Iran, while the Dutch jailed political leaders in Indonesia, and the French punished Indochinese nationalists.

3. Maintaining empires was crucial to covering debt incurred during WWI, and a new generation of British and French adventurers headed for the oil

fields of the Middle East and Indonesia. Investors from the U.S. grabbed land in the Caribbean and across Latin America.

    4. The balance of power among the imperial nations was shifting, however. Japan's economic success during and after the war was seen as key to freeing Asia from Westerners, but the Japanese government was not yet strong enough to challenge Western powers militarily.

VI.   An Age of the Masses

    1. After the war, the sense of democratic potential based on mass participation grew, and the condition of women came to symbolize the strength of the masses.

    2. However, modernizing the economy meant developing mass consumerism, and by the end of the decade, a handful of political leaders were adopting new media to mobilize their citizenry.

A. Mass Society

    1. The development of mass society was a global phenomenon, fueled by the growing connections among and within economies. Urbanization surged, and global populations soared.

    2. Wartime innovations spurred new industries and created new jobs making goods for peacetime use. The new livelihood of scientific manager also played a part as efficiency experts developed methods to streamline work for maximum productivity.

    3. As industry spread, both skilled and unskilled workers were organizing in unions to advance their collective interests. However, these male-dominated unions usually agreed with employers that women should receive lower wages.

    4. Because they could mobilize masses of people, unions played a key role in politics, and labor flexed its muscle in many countries from China to Britain.

    5. Modernization also affected traditional social divisions, as the size of the middle class expanded, and opportunities often reduced the influence of traditional elites.

6. Class and racial prescriptions were also breaking down as a result of the war, as men of all classes and ethnicities had served in the trenches together.

7. A major emblem of postwar modernity was the "new woman," or the "modern girl." In the 1920s many women cut their hair, abandoned traditional clothes, smoked, had their own money from jobs, and went out unchaperoned.

B. Culture for the Masses

1. Wartime propaganda had aimed to united people against a common enemy, but after the war, the same mediums of media continued the development of mass or standardized culture.

2. By the 1920s film flourished around the world to spread ideas and history, but it also helped standardize behavior. Cinematic portrayals also played to postwar fantasies and fears. As popular films and books crossed national boundaries, global culture flourished.

3. Radio was first heard by mass audiences in public halls, but quickly became a relatively inexpensive consumer item, featuring sports reporting, advice on home management, and by the 1930s, politicians reaching the masses.

4. Print media grew in popularity as well, and their advertising encouraged new personal habits and modern hygiene.

C. Mobilizing the Masses

1. The 1920s also saw politicians mobilizing the masses for their political causes. The Bolsheviks began massive propaganda efforts and people around the world came to believe that the USSR was an ideal state.

2. In the colonies and mandates, leaders like Gandhi in India and the Muslim Brotherhood in Egypt mobilized the masses around spiritual teachings. In Italy, Mussolini consolidated his coup with mass propaganda fueling postwar resentments.

3. Indian leaders urged boycotts of British products, and Gandhi's experiences with racism in South Africa made him determined to liberate the India masses from British imperialism.

4. In rejecting the West, Gandhi's movement resembled another force for the empowerment of ordinary people, the Muslim Brotherhood, which called for a return to Islam along with a rejection of the secular, "modern" mindset.

5. In contrast, communism promised a modern, technological culture. While the reality was that conditions declined for the workers, and they revolted against the Bolsheviks. As production dropped, Lenin changed course, and his New Economic Policy compromised with capitalism.

6. Authoritarian rule also came to Italy, but through Mussolini, who attained power as a mass hero. Blaming parliaments for economic ills, many supported his overturning of parliamentary government and his appointment as prime minister after he and his supporters marched on Rome.

7. Beside violence, Mussolini used mass propaganda and the media to promote traditional values and prejudices, though fascism was never a coherent doctrine. In fascism, only state supremacy mattered.

8. In the cities, his government build modern buildings and broad avenues, but despite these signs of modernity, Mussolini's corporate state denied individual rights and outlawed independent labor unions.

9. Regardless, Mussolini's popularity soared among war-torn men, and he became a model for other militaristic leaders.

VII. Counterpoint: A Golden Age for Argentineans

1. World War I allowed some societies outside of Europe to flourish. While many nations in the Western Hemisphere chose the road to war, Argentineans experienced a "golden age" in stark contrast to the suffering elsewhere.

A. A Flourishing Economy and Society

1. Starting in the 1880s, immigrants flooded to Argentina. In the commercial city of Buenos Aires traders imported European goods, ranchers supplied world markets, and industry thrived.

2. World War I broke Argentina's dependence on Britain's economy and it turned its productivity inward, so that after the war the economy continued to grow.

3. Reforms came in 1912, which led to the 1916 election of Hipolito Yrigoyen, a candidate whose popularity with workers and the middle class made for relatively stable politics.

4. One exception to this stability, however, occurred after a general strike in 1918. Many middle and upper-class members of European heritage began looking for scapegoats, and encouraged vigilante groups to turn on Jews, and in January 1919 these groups attacked Jewish property and arrested Jews.

B. Golden-Age Culture

1. Argentina's overall climate of growth and prosperity sparked an outburst of cultural creativity. A vibrant working-class culture brought the world the tango, which spread worldwide.

2. Writer Jorge Luis Borges moved beyond literary fashions, wrote about the mysteries of learning, remembering, and forgetting. His work laid the foundation for "magical realism," the late-twentieth-century movement in Latin American fiction.

VIII. Conclusion

1. Competition among nations and the clash of classes led to the loss of tens of millions of lives between 1900 and 1920. Dynasties collapsed and governments fell, while much of the world was reordered.

2. Some political leaders were inspired by Western ideals and models, while others rejected them, and the United States gained power, even as it announced a policy of isolationism.

3. World war furthered the development of mass society and culture, and wartime technology churned out postwar consumer goods while fostering innovations.

IX.   Chapter Twenty-Five Special Features

A. Seeing the Past: Wartime Propaganda

1. Propaganda agencies on both sides of World War I touted the war as a patriotic mission to resist villainous enemies.

B. Reading the Past: Léopold Sédar Senghor, "To the Senegalese Soldiers Who Died for France"

1. A poem by a fighter in the French colonial forces who immortalized the Senegalese who fought for France, while they received little credit from them.

C. Lives and Livelihoods: The Film Industry

1. The development of the film industry led to dozens of new livelihoods and lines of work, and by the 1920s and beyond, turned performers into national and global celebrities.

Chapter Twenty-Five Overview (Discussion) Questions:

Major Global Development: The wars and revolutions of the early twentieth century and their role in the creation of mass culture and society.

1. Why did the Mexican Revolution, the Chinese Revolution, World War I, and the Russian Revolution cause so much change far from the battlefield?
2. How did these wars help produce mass culture and society?
3. What role did technology play in these developments?

Chapter Twenty-Five Making Connections Questions:

1. In what ways did conditions at the end of World War I differ from those expected at the outbreak of the war?
2. Consider the empires discussed in Chapter 24. How did they change in the 1920s, and why?
3. How did World War I affect work and livelihoods?
4. How did the mass political movements that emerged during and after the war differ from one another?

Counterpoint: Outsiders Inside the Nation-State

Counterpoint Focus Question: Which groups were excluded from full participation in the nation-state, and why?

Chapter Twenty-Five Special Features:

Seeing the Past: Wartime Propaganda

1. What accounts for these specific representations of the enemy?
2. What might the reaction have been to each representation and how would they have aroused commitment to the war?
3. Alongside this type of caricature was sentimental wartime propaganda depicting brave soldiers, faithful wives, and children in need of their hardy fathers' and other male protection. Why was there such variety in propaganda and which type of image would you judge to be most effective?

Reading the Past: Léopold Sédar Senghor, "To the Senegalese Soldiers Who Died for France"

1. What emotions and values does Senghor express in this poem?
2. What views of World War I does the poem reveal?
3. Why do you think Senghor wrote this poem, and for whom?
4. Why would this poem about a specific group of people fighting on behalf of imperial powers become the national anthem of an independent country?

Lives and Livelihoods: The Film Industry

1. What skills did those working in the film industry need, and to what extent were they new?
2. What accounts for the popularity of cinema in these decades?
3. In what ways was film important to global culture and the world economy?

Key Terms

Bolshevik

collective security

Comintern

fascism

Fourteen Points

Guomindang

League of Nations

mandate system

New Economic Policy

soviet

total war

Chapter Twenty-Six:

Global Catastrophe: The Great Depression and World War II 1929 – 1945

Chapter Twenty-Six Focus Questions:

1. What was the global impact of both the Great Depression and the attempts to overcome it?
2. How did dictatorships and democracies attempt to mobilize the masses?
3. How did World War II progress on the battlefield and the home front?
4. How did the Allied victory unfold, and what were the causes of that victory?
5. In what ways did peace movements serve as a countertrend to events in the period from 1929 to 1945?

Chapter Twenty-Six Summary:

Major changes in leadership and government accompanied the new geopolitical order after World War I. While the Great Depression created conditions for totalitarian rulers to rise and thrive, the mass media gave them the vehicle to mobilize the masses towards their causes. With the new totalitarian leaders firmly entrenched in countries like Japan, Germany, Italy, and the Soviet Union, the competition among them led to a second global war. World War II officially began in Asia, with Japan's imperial desires, and was greatly expanded by the appeasement of Western democratic leaders. As the war waged on, the Allies were able to secure victory through somewhat unlikely alliances, but the victory in itself was only the beginning of the next great struggle between the two newly emerged superpowers: the United States and the Soviet Union. While the global war that devastated countries and populations was not repeated in the Cold War, fear and tensions remained at all time highs. However, as the Counterpoint of this chapter examines, even during war, some individuals and groups, such as Nigerian women and Gandhi, used nonviolence and pacifism to try to achieve their aims and goals.

Chapter Twenty-Six Annotated Outline:

I.   Backstory

      1. Significant changes in the nature of government and in the relationships between governments and their peoples accompanied the new geopolitical order after World War I.

      2. The mass media that developed in and after the war contributed to the rise of nationalist dictators, and when a depression struck in the late 1920s, these dictators posed a grave threat to world peace.

         3. As the Depression left established democracies baffled, the militarism it spawned led to aggression, until finally the democracies were forced to declare war.

         4. As the hot war turned to cold war after 1945, the world's two new superpowers, the U.S. and the USSR regarded each other with deep, ideological distrust.

II.   1929: The Great Depression Begins

         1. A rapid decline in agricultural prices, followed by the U.S. stock market crash of 1929, people everywhere saw their livelihood destroyed, and despair often turned to outrage, as many rose up in rebellion.

    A. Economic Disaster Strikes

         1. In the 1920s, U.S. corporations and banks, as well as many individuals invested in the stock market, which seemed to churn out endless profits.

         2. Because of new regulations and restrictions, investors had to sell their stocks to raise cash and repay their loans. This wave of selling caused prices on the market to collapse, and a breakdown of the economy as a whole followed.

         3. The stock market crash helped spark the Great Depression because the U.S. had financed postwar economic growth by lending money around the world.

         4. In Europe, the lack of credit and decline in consumer buying caused the European economy to slump.

         5. Farmers had already been suffering through rough times for years, as prices collapsed after World War I, and government responses to the crisis aggravated the situation.

         6. One solution for imperial powers was to increase economic exploitation in the colonies. They demanded higher taxes from colonial subjects to compensate for falling revenues back home.

    B. Social Effects of the Great Depression

         1. Despite the economic crisis, modernization proceeded, and many in the upper classes prospered during the Great Depression.

2. People adapted to the situation, or took advantage of those less fortunate, and places in Latin America actually showed either rising production or increased exports by 1933.

3. Arms manufacturers made huge profits throughout the Great Depression as nations militarized.

4. The majority of Europeans and Americans actually had jobs throughout the 1930s, allowing them to benefit from the decline in consumer prices. But even the employed people were aware of the struggling of others, and a storm cloud of fear and resentment settled over many parts of the globe.

5. The Economic catastrophe strained social stability and upset gender relations. While many men stayed at home unemployed, women could find low-paying jobs doing work from home.

6. Often women became breadwinners, and a reversal of gender expectations fueled discontent. The Great Depression disrupted the most fundamental human connections, the relationship between family members.

C. Protesting Poverty

1. The Great Depression also caused rising protest. Communist parties flourished because they promised to end joblessness and exploitation, and union members worldwide took to the streets to demand relief.

2. Economic distress added to smoldering grievances in the colonies, and colonial farmers withheld their produce from imperial wholesalers.

3. Discontent ran deep across the Middle East and Asia as well, fueled by the injustices of the World War I peace settlements, increasing taxation, and general hard economic times.

4. Western educated native leaders, such as Ho Chi Minh and Mohandas Gandhi, led popular movements to contest their people's subjection.

5. European officials were quick to use their military might to put down colonial uprisings, however they were slow to recognize a much grater threat: the spread of totalitarianism.

III.   Militarizing the Masses in the 1930s

      1. Representative government collapsed in many countries under the sheer weight of social and economic crisis, and dictators gained vast support by mobilizing the masses in ways that had previously been attempted only in times of war.

      2. This has led to the term of totalitarianism, a highly centralized system of government that attempts to control society and ensure obedience through a single party and police terror, to be applied to the Fascist, Communist, and Nazi regimes of the 1930s.

      3. Many citizens overlooked the brutal side to totalitarian governments, as the discipline they brought to social and economic life were seen as keys to recovery.

      4. Politicians of these movements also appealed to racism, and they targeted enemies which allowed them to mobilize the masses to fight this supposed internal or external enemy instead of building national unity around democratically solving problems.

A. The Rise of Stalinism

      1. Joseph Stalin led the astonishing transformation of the USSR from a predominantly agricultural society into a formidable industrial power by replacing Stalin's NEP with the first of several five-year plans intended to mobilize Soviet citizens to industrialize the nation.

      2. He established central economic planning, a policy of government direction of the economy, and production soared.

      3. Central planning created a new elite class of bureaucrats and officials who forced workers to leave the countryside for jobs in state-run factories.

      4. Brutality reigned, and as peasants refused to turn over their grain to the government, Staling called for the "liquidation of the kulaks," a term applied to any independent farmer.

      5. Confiscated kulak land became the new collective farms as traditional peasant life was brought to a violent end. But the experiment with

collective farming resulted in mass starvation as Soviet grain harvests declined.

6. Stalin blamed the crisis on enemies of communism and instituted purges, while also expanding the system of lethal prison camps, or Gulags.

7. Stalin used artists and writers to help mobilize the masses, and they followed the official style of "socialist realism" in return for housing, office space, and secretarial help.

B. Japanese Expansionism

1. The Great Depression struck Japan as it was recovering from a catastrophic earthquake that laid waste to both Tokyo and the port city of Yokohama. The earthquake sparked murders of Korean and Chinese workers who were seen as being responsible for the devastation.

2. Although in 1925 men over the age of twenty-five had gained the vote, and Hirohito had become emperor, the economic downturn and social unrest made Japan unstable.

3. An ambitious military, impatient with democratic institutions gained control, and military leaders offered their own solution: conquer nearby regions to provide new farmlands and create markets.

4. Japan's military leaders promoted the idea that the military was the "emperor's army" not subject to civilian control, and the army took the lead in making claims to racial superiority as entitlement to the lands of the "inferiors."

5. In 1931 the Japanese army blew-up a Japanese train in the Chinese province of Manchuria and blamed it on the Chinese, and used this as an excuse to invade, set up a puppet government, and pushed further into China.

6. The Chinese did not sit idly by, as Jiang Jieshi introduced the "New Life" Movement, which was inspired by European fascist militarism, and was designed to militarize the life of the people.

       7. To Jiang, national unity demanded mobilization against the Chinese Communist Party, not the Japanese, but ultimately Jiang joined the Communists in fighting the Japanese, instead of fighting one another.

C. Hitler's Rise to Power

       1. Mass politics reached terrifying proportions in Germany when Hitler achieved his goal of overthrowing German democracy. When the Depression struck Germany, the Nazis (National Socialist German Workers' Party) began to outstrip their rivals in elections.

       2. The Nazis won approval by targeting all their parliamentary opponents as a single group of enemies, and many thought it was time to replace democratic government with a bold new leader who would take on these enemies.

       3. Hitler used modern propaganda techniques to build his appeal, and Nazi rallies were masterpieces of mass spectacle. But military, industrial, and political elites, fearing the Communists for their opposition to private property, saw to it that Hitler legally became chancellor in 1933.

       4. Hitler and the Nazis closed down representative government, suspended civil rights, imposed censorship of the press, and prohibited meetings of political parties.

       5. Storm troopers harassed democratic politicians into allowing the passage of the Enabling Act, and the SS and Gestapo enforced obedience to Nazism by arresting Communists, Jews, homosexuals, and activists and executed them or sent them to concentration camps.

       6. To improve economic conditions, the government stimulated the economy by investing in public works projects, closed down labor unions, and aimed to control everyday life, including marriage and childbirth.

       7. The Nazis defined Jews as an inferior "race" and responsible both for the loss in WWI and for the Great Depression. In 1935 the Nuremberg Laws deprived Jews of citizenship, and doctors in the late '30s helped organize the T4 project, which killed two hundred thousand "inferior" people.

       8. In 1938 after a Jewish teen killed a German official, the Nazis retaliated with *Kristallnacht* (the Night of Broken Glass), where they attacked synagogues, Jewish-owned stores, and threw more than twenty thousand Jews into prisons and camps.

       9. Hitler's mobilization against an enemy was successful, and by 1939 more than half of Germany's Jews had emigrated to escape. Their persecution brought Germans new resources as the took Jewish property and jobs.

D. Democracies Mobilize

       1. Facing economic depression and totalitarian aggression, democracies rallied in support of individuals' rights and citizens' well-being. As the Depression wore on, some governments undertook bold social and economic experiments while still emphasizing democratic values.

       2. In the U.S., after FDR was elected president, he pushed through a torrent of legislation including relief for businesses, price supports for farmers, and public works programs for the unemployed.

       3. Roosevelt also used the new mass media expertly to build faith in democracy, and his bold programs and successful use of the media mobilized citizens to believe in a democratic future.

       4. Sweden's response to the crisis focused on instituting social welfare programs and central planning of the economy. They also addressed the population problem by introducing prenatal care, free childbirth in a hospital, and subsidized housing for large families.

       5. Facing the economic and political turmoil, France narrowly avoided a fascist takeover, as French liberals, socialists, and Communists formed an antifascist coalition known as the Popular Front. Although the Popular Front enacted welfare benefits, the upper class disapproved, and sent their savings out of the country, causing the Popular Front to fall.

       6. Democratic cultural life also fought the lure of fascism, as artists produced work that applauded ordinary people and captured their everyday struggles.

IV.   Global War 1937 – 1945

1. The Depression intensified competition among nations for access to land, markets, and resources, and the mobilization of the masses led the world toward another catastrophic war.

2. Democratic statesmen hoped that sanctions would stop new aggression, but military assaults escalated, started with Japan's invasion of China and the outbreak of war there in 1937.

A. Europe's Road to War

1. Western imperialist powers increased their exploitation of resource-rich colonies, leading to mounting local resentment, and the authoritarian regimes unleashed bolder aggression in the name of their own people's superior rights to empire.

2. Hitler aimed for further *Lebensraum*, or living space, for the supposedly superior "Aryans," and in 1935 he rejected the Treaty of Versailles's limitation on military strength and openly began rearming.

3. In the same year, Mussolini invaded Ethiopia, whose capital fell in 1936. The League of Nations voted to impose sanctions against Italy, but it showed a lack of will to fight aggression.

4. Nazi territorial expansion began in 1938 with troops entering Austria, but the enthusiasm of Nazi sympathizers there made the annexation appear to demonstrate "self-determination."

5. Hitler then turned to Czechoslovakia which prompted European leaders to hold the Munich Conference, and strive towards appeasement, which allowed Hitler to claim the Sudetenland.

6. However, appeasement failed, and in March 1939, Hitler invaded the rest of Czechoslovakia.

B. The Early Years of the War, 1937 – 1943

1. Amid the European totalitarian expansion, World War II had already begun in East Asia. In 1937, Japan attacked Shanghai and then Nanjing, massacring hundred of thousands of Chinese in the "Rape of Nanjing."

2. Japan then described its expansionism as the foundation for the Greater East Asia Co-Prosperity Sphere, which would free Asians, and the world, from the oppressive white race.

3. As the Japanese fought to conquer China, Hitler launched an all-out attack on Poland on September 1, 1939, after signing a nonaggression agreement (the Nazi-Soviet Pact) with the USSR.

4. German forces let loose and overpowering Blitzkrieg ("lightning war") to stun the ill-equipped Polish defenders and allowing the army to conserve supplies.

5. In April 1940, the Blitzkrieg crushed Denmark and Norway, before Belgium, the Netherlands, and France fell in May and June. Meanwhile, Stalin took the Baltic states, adding them to the half of Poland acquired in the Nazi-Soviet Pact.

6. As Winston Churchill took over as prime minister, Hitler ordered the bombardment of Britain. The Battle of Britain was a German bombardment of all parts of British life, as the British poured resources into anti-aircraft weapons, its Ultra code-detecting group, and developments of radar.

7. By the fall of 1940, German air losses had driven Hitler to abandon his planned conquest of Britain, and in June 1941, Hitler violated the Nazi-Soviet Pact and launched an all-out campaign against the Soviet Union.

8. Although the German troops quickly penetrated Soviet lines, the Soviet people fought back, and the Nazi soldiers were unprepared for the onset of winter.

9. Meanwhile, Japan swiftly captured Western colonies in Asia, and after the U.S. stopped supplying industrial goods, in December 1941 Japanese planes bombed Pearl Harbor.

10. President Roosevelt summoned Congress to declare war on Japan, but by spring 1942, the Japanese had conquered much of the southwestern Pacific, and the victories strengthened the appeal of the Japanese military's ideology.

11. Germany and Italy quickly joined Japan in declaring war on the United States, and although the U.S. and the USSR mistrusted each other, they both joined with Great Britain and the Free French to form the Grand Alliance.

12. The Allies, as they were collectively known, were joined by twenty other countries, and together they fought the Axis powers of Germany, Italy, and Japan, with both sides facing the bloodiest fight in world history.

C. War and the World's Civilians

1. Victory in World War II depended on industrial production geared toward total war and mass killing, but far more civilians than soldiers died in the war. Both sides bombed cities to destroy civilians' will to resist, because in total war, workers were as important as soldiers.

2. As the German army swept through eastern Europe, it slaughtered all those whom the Nazis deemed "racial inferiors," and the Japanese deliberately murdered millions of Chinese civilians.

3. The extermination of Jews became a special focus of the Nazis, as initially many died of starvation and disease in ghettos and camps. Shortly after, the Nazis put into operation the "Final Solution," the organized rounding up and transporting of Europe's Jews to death camps.

4. In the end, six million Jews, along with millions of Roma, homosexuals, Slavs, and others were murdered in the Holocaust.

5. Despite their early conquests, the Axis countries remained at a disadvantage, and the Allies produced more than three times as much as the Axis in 1943 alone.

6. Allied governments were also successful in generating civilian participation, especially among women, who maintained the workforce at home, and helped in the war.

7. Propaganda saturated society in move theaters and on the radio even more than in World War I. Much of the media, however, was tightly controlled, and filmmakers were subject to censorship unless their films conveyed the

right message. Both sides used caricatures of the enemies to support their cause.

8. These characterizations eased the way for the U.S. government to force citizens of Japanese origins into its own concentration camps.

9. As before, colonized peoples were conscripted into armies and forced labor, and collaboration with Axis conquerors was common among colonial people who had suffered the racist oppression of Western powers.

10. Resistance to the Axis also began early in the war, such as French General Charles de Gaulle, who directed the Free French government from London, and others who planned assassinations and bombed bridges and rail lines.

11. Ordinary people also fought back, and resisters often played on stereotypes, as women carried weapons to assassination sites and seduced and murdered enemy officers.

V.   From Allied Victory to the Cold War 1943 – 1945

1. Allied victory began to look certain in 1943, and in a series of meetings Churchill, Stalin, and Roosevelt (the Big Three) planned the peace they expected to achieve, including the creation of the United Nations to prevent another world war.

2. But on the eve of victory, distrust among the Allies was about to lead to the outbreak of the Cold War between the U.S. and the USSR.

A. The Axis Defeated

1. The Battle of Stalingrad in 1942-43 marked the turning point in the war in Europe. As the fighting dragged on, the German army was ill-prepared for winter, and in February 1943, the Soviet army captured ninety thousand Germans.

2. In North Africa, the British army faced off against German troops led by General Erwin Rommel, who was very skilled in the new mobile warfare. However, he could not overcome Allied access to secret German communication codes.

3. After driving Rommel out of Africa, the Allies landed in Sicily on their way to winning back the Italian peninsula in 1945.

4. After Stalingrad, the Soviet army drove westward and on June 6, 1944 (D-Day), combined Allied forces attacked the heavily fortified coast of Normandy and fought their way through the German-held territory of western France.

5. Facing defeat and refusing to surrender, Hitler committed suicide with his wife, Eva Braun, as the Soviet army took Berlin in April 1945. Germany finally surrendered on May 8, 1945.

6. The Allies had followed a "Europe first" strategy for conducting the war, and left China to fight Japan virtually alone. However, in 1942 Allied forces destroyed part of Japan's navy in battles at Midway Island and Guadalcanal, and Japan lacked the capacity to recoup the losses of ships and men.

7. The Allies then stormed one Pacific island after another, and in response to Japanese kamikazes, they stepped up their bombing of major cities. Meanwhile, an international team had secretly developed the atomic bomb.

8. The Japanese practice of fighting to the last man rather than surrendering persuaded Allied military leaders that the defeat of Japan would be costly, thus on August 6, 1945, the U.S. government unleashed the new atomic weapon on Hiroshima, and three days later a second on Nagasaki. On August 15, 1945, Japan surrendered.

B. Postwar Plans and Uncertainties

1. Conditions for lasting peace were not good after the war as much of the world lay in ruins, governments and social order were fragile if not broken, and an estimated hundred million people had died with perhaps an equal number being homeless refugees.

2. Colonial peoples were in full rebellion, and it was only a matter of time before they would mount battles for their independence.

3. The founding of the United Nations (officially created before the war was even over) set the conditions for peaceful international cooperation, but it remained to be seen whether this new organization would be successful at maintaining world peace.

4. In addition, a new struggle called the Cold War was taking root between the U.S. and the Soviet Union, and amid their opposing views, former British Prime Minister Churchill warned in a March 1946 speech that an "iron curtain" had fallen across Europe, dividing the world into two hostile camps.

VI.   <u>Counterpoint</u>: Nonviolence and Pacifism in an Age of War

1. While leading nations saw military capacity as the measure of greatness, others realized that nonviolent tactics could be powerful tools as well.

A. Traditional Tactics: The Example of Nigerian Women

1. Some used traditional modes of resistance, such as women in British-controlled Nigeria, who rebelled against new taxes by painting their bodies and singing and dancing in the nude outside the homes of local tax collectors.

2. British officials justified shooting the women, killing fifty-three of them, by calling their behavior irrational and dangerous, but women in Nigeria continued to use these and other nonviolent tactics up into the 1980s.

B. Gandhi and Civil Disobedience

1. Other pacifist traditions were mobilized during the time based on religious beliefs. Gandhi modeled his activism on the teachings of Jesus, Buddha, and other spiritual leaders, and rejected the view that he tactics were passive.

2. Rather, he called his strategy *Satyagraha* (truth and firmness) and claimed that such acts demanded incredible discipline to remain opposed but at the same time nonviolent.

3. Feminists also played key roles with the development of the Women's International League for Peace and Freedom after World War I, and

religious groups contested the new militarism developing in the interwar

years.

4. Many of these groups remained firmly pacifistic, and after World War

II, civil rights activists in the United States embraced nonviolence and

civil disobedience with "sit ins" in the 1950s and 1960s to protest

segregation.

VII.   Conclusion

1. The Great Depression created conditions in which totalitarian rulers

thrived by promising to restore national greatness and wealth.

2. Mobilized by the mass media, many turned from representative

institutions to militaristic leaders who guaranteed a gleaming future.

3. Leaders of Western democracies, hoping to avoid war, began with a

policy of appeasement, which failed to prevent totalitarian advances.

4. At the war's end, Europe's population was reduced, its colonies on the

verge of independence, its people starving and homeless, and other parts

of the world were in similar situations.

5. With Europe's global dominance ended, the Soviet Union and the United

States reigned as the world's superpowers, but they were competing for

power and influence in very corner of the world, creating the Cold War.

VIII.   Chapter Twenty-Six Special Features

A. Reading the Past: "Comfort Women" in World War II

1. The recounting of a Korean women who was taken to work in a military

brothel as a comfort woman for Japanese soldiers.

B. Lives and Livelihoods: Soldiers and Soldiering

1. While many men and women worldwide became soldiers, different

reasons, including political beliefs, opportunities, and freedom, led them

to such a dangerous profession.

C. Seeing the Past: Technological Warfare: Civilization or Barbarism?

1. Photograph of Hiroshima, Japan, showing the near-total destruction from

the first atomic bomb, and begging the question of morality of such

weapons.

Chapter Twenty-Six Overview (Discussion) Questions:

Major Global Development: The causes and outcomes of the Great Depression and World War II.

1. How did ordinary people react to the Great Depression, and how did their reactions differ from country to country?
2. Why were dictators and antidemocratic leaders able to come to power in the 1930s, and how did all countries—autocratic and democratic alike—mobilize the masses?
3. How are the Great Depression and World War II related historical events?

Chapter Twenty-Six Making Connections Questions:

1. What are the main differences between World War I (see Chapter 25) and World War II?
2. In what specific ways did World Wars I and II affect the African and Asian colonies of the imperial powers?
3. How do the strengths and weaknesses of the Allies and the Axis compare?
4. How would you describe the importance of World War II not only to the unfolding of history but also to present-day concerns?

Counterpoint: Nonviolence and Pacifism in an Age of War

Counterpoint Focus Question: In what ways did peace movements serve as a countertrend to events in the period from 1929 to 1945?

Chapter Twenty-Six Special Features:

Reading the Past: "Comfort Women" in World War II

1. How would you describe Oh Omok's attitude toward her situation?
2. How might her experience as a "comfort woman" shape her ideas about gender and class relations?

Lives and Livelihoods: Soldiers and Soldiering

1. What specific advantages did soldiers from many walks of life see in joining the military?
2. How would you describe soldiers' lives from 1930 to 1945, and how did they vary?
3. What were the class dimensions of the military?

<u>Seeing the Past: Technological Warfare: Civilization of Barbarism?</u>

1. How is a moral argument for the atomic bomb possible?
2. How would you situate the atomic bomb and its use during World War II in the scientific and intellectual history of the West?

Key Terms

Allies

appeasement

Axis

central economic planning

civil disobedience

five-year plan

Great Depression

Greater East Asia Co-Prosperity Sphere

Holocaust

purge

totalitarianism

United Nations

Chapter Twenty-Seven:
The Emergence of New Nations in a Cold War World 1945 – 1970

Chapter Twenty-Seven Focus Questions:

1. Why was the Cold War waged, and how did it reshape world politics?
2. How did colonized peoples achieve their independence from the imperialist powers after World War II?
3. What were the major elements of recovery in different parts of the world in the decades following World War II?
4. How did the experience of world war, decolonization, and Cold War affect cultural life and thought?
5. How did the Bandung Conference and its aims represent an alternative to the Cold War division of the globe?

Chapter Twenty-Seven Summary:

The chaos and confusion of the postwar world created new political trends and new levels of cooperation, but it also created an unprecedented threat to world peace in the Cold War. As the United States and the Soviet Union squared off as new superpowers, their influence was both accepted and contested. Through all of their posturing, however, the two powers were unwilling to confront one another directly, so they fought proxy wars while amassing stockpiles of nuclear weapons that could annihilate the world. At the same time, the declining power of Europe opened the door for many colonial peoples to push for independence, and achieve it, and the world underwent an unprecedented recovery in the decades following World War II. While the Cold War was the dominant ideas impacting cultural life and thought, decolonization also brought new thinkers and ideas more prominence on the world's stage. While the superpowers waged their Cold War, newly developed nations attempted to bring new issues to light, such as those illustrated in the Counterpoint of this chapter from the Bandung Conference in 1955.

Chapter Twenty-Seven Annotated Outline:

I. Backstory

1. The chaos and confusion of the postwar world gave rise to a new set of political trends, as new organizations such as the United Nations reflected new levels of cooperation among nations.

2. Independence movements in the Middle East, Africa, and Asia toppled colonial governments, and after this decolonization, the difficult process of nation-building began.

3. Even more influential was how the Cold War between the United States and the Soviet Union shaped politics around the world and posed an unprecedented threat to world peace.

4. Yet optimism surged after World War II, and the birth of new nations and the defeat of authoritarian militarism inspired hope that life would become fairer and better.

II. World Politics and the Cold War

1. In 1945 Europe's world leadership came to an end and the U.S. and USSR emerged as the world's new superpowers. By the late 1940s the USSR had imposed Communist rule throughout most of eastern Europe, while the U.S. poured vast amounts of money and military equipment across the globe to win allegiance.

2. Unwilling to confront one another, they fought proxy wars while amassing stockpiles of nuclear weapons that could annihilate the world.

A. The New Superpowers

1. The situation of the two superpowers differed dramatically as the U.S., the world's richest nation, cast aside its policy of nonintervention and embraced its position of global leader.

2. The Soviets emerged from the war with a sense of accomplishment, and citizens believed that everyday conditions would improve as Stalin moved ruthlessly to assert control.

B. The Cold War Unfolds 1945 – 1962

1. While the Cold War afflicted the world for more than four decades, some pointed to consistent U.S., British, and French hostility, while others blame Stalin's policies for its origins.

2. After the August 1949 Soviet testing of its own atom bomb, the two superpowers built and stockpiled ever more sophisticated nuclear weapons, and the Cold War threatened global annihilation.

3. The U.S. acknowledged Soviet influence but feared the spread of communism, and when Communist insurgents threatened the British-installed Greek monarchy, U.S. president Truman announced the

Truman Doctrine to counter the possible Communist rule with economic and military aid.

4. The Truman Doctrine began the U.S. Cold War policy of containment, the attempt to keep communism from spreading.

5. In addition, the Marshall Plan (or European Recovery Program) was aimed at fighting hunger, poverty, desperation, and chaos in Europe, but Stalin saw it as a political ploy to bolster U.S. influence in Europe.

6. Countering these measures, the USSR turned its occupation of eastern Europe into a buffer zone of satellite states. While harsh, this modernization changed people's livelihoods dramatically as they moved to cities to receive better education, healthcare, and jobs.

7. Cold War competition also led to the division of Germany, as Allied agreements at Yalta provided the plan for four zones of occupation—both in Germany on the whole, and in Berlin—by the U.S., USSR, Great Britain, and France.

8. In June 1948, Soviet troops blockaded the Allied zones of Berlin, but instead of just handing over the city to the Soviets, the U.S. began the Berlin Airlift to provide supplies, and the blockade was lifted about a year later.

9. As West Berlin remained a symbol of freedom, the U.S., Great Britain, and France united their zones into a West German state that would serve as a buffer against the Soviets, who in turn created an East German state.

10. In 1961, the East German government began construction on the Berlin Wall to block access to the freer, more prosperous West.

C. The People's Republic of China 1949

1. Although they worked together during the war to fight Japan, amid the superpower struggles in Europe, Chinese Communist forces triumphed over the Nationalists in 1949.

2. Mao Zedong led the Communist to victory, and while initially gravitating towards communism with USSR support, once in power he

focused on the welfare of the peasantry rather than the industrial proletariat.

3. Jiang Jieshi's Nationalist forces escaped to Taiwan after their defeat, and from there, supported by the Unites States, the Cold War fires spread to East Asia.

D. Proxy Wars and Cold War Alliances

1. The superpowers pulled much of the globe into the Cold War, and the conflict even reached into space when in 1957 the Soviets successfully launched *Sputnik*. In 1961 they put the first cosmonaut, Yuri Gagarin in orbit, and their edge in space technology shocked the Western bloc.

2. The two superpowers also faced off indirectly in Korea, as in 1950 the North Koreans, supported by the USSR, invaded the U.S. backed South. The U.S. led UN forces against the North, but the fighting continued for two and a half years, and ending in 1953 in a stalemate where nothing changed.

3. The U.S. and USSR also formed competing military alliances that split most of the world into two opposing camps. In 1949 the U.S., Canada, and European allies formed the North Atlantic Treaty Organization (NATO), and in response, in 1955 the Soviet Union organized its own military alliance known as the Warsaw Pact.

4. In the Western Hemisphere the Organization of American States was formed in 1948, where the U.S. gave countries economic and military aid which guaranteed military regimes' increased power over civilians. The Southeast Asia Treaty Organization (SEATO) was also formed as a counterpart to NATO in 1954.

5. Through of all this maneuvering, Cuba stood apart. In 1959 a revolution brought to power Fidel Castro, who overthrew the corrupt regime, and turned to the Soviet Union for aid to rebuild his country.

6. Cuba's connection to the Soviet Union alarmed American decision makers, and president Kennedy authorized an invasion of Cuba at the

Bay of Pigs to overthrow Castro. However, this invasion failed and humiliated the U.S.

7. The Cuban Missile Crisis of 1962 brought the world even closer to nuclear war, as Kennedy called for a blockade of Soviet ships headed for Cuba. While the world was on the brink of nuclear war, Nikita Khrushchev, Stalin's successor, and Kennedy negotiated an end to the crisis.

III.   Decolonization and the Birth of Nations

1. After World War II, colonized veterans were determined to be free. Although the path to independence was tough, colonized peoples succeeded in creating independent nations, often to become entangled in Cold War machinations.

A. The End of Empire in Asia

1. At the end of World War II, Asians mobilized against the inflation, unemployment, and other harsh conditions the war had imposed upon them.

2. Britain had promised to grant India its independence in the 1930s, but the war postponed the plan. However, as Indian veterans of the war joined forces with Indian Congress politicians, Britain finally parted with India in 1947.

3. Independence, however, emerged along the lines of religious rivalries, as British India was partitioned into and independent India for Hindus and the new state of Pakistan for Muslims.

4. Violent reactions developed as Partition unfolded and hundreds of thousands were massacred in the population shifts, while the Sikhs, a powerful religious minority, bitterly resented receiving nothing.

5. As soldiers began fighting for control of contested territories, in 1948 a radical Hindu assassinated Gandhi, who had championed religious reconciliation and a secular Indian democracy.

6. The Japanese allowed the Western-educated Achmed Sukarno to declare Indonesia an independent state, which was contested by the Dutch.

Indonesian fighters engaged in relentless guerilla warfare, and in 1949 the Dutch conceded Indonesian independence.

7. In Indochina, nationalists struggled to prevent the postwar revival of French Imperialism. Ho Chi Minh built a powerful Communist Viet Minh to fight colonial rule, and his interest in Marxism led him to advocate land redistribution.

8. Ho declared Vietnam independent at war's end, but the French reasserted their control. The Viet Minh peasant guerrillas defeated the French at the battle of Dien Bien Phu in 1954, and the Geneva Conference carved out an independent Laos, and divided Vietnam into North and South. Ho established a Communist government in North Vietnam, supported by the USSR and China, and a non-Communist government was installed in South Vietnam, supported by the U.S.

B. The Struggle for Independence in the Middle East

1. By the end of the war, much of the world had become dependent on the petroleum resources of the Middle East, which empowered these nations to maneuver between the Cold War rivals.

2. The legacy of the Holocaust also complicated the commitment of Western powers to secure a Jewish homeland in the Middle East. When WWII broke out, six hundred thousand Jewish settlers, and twice as many Arabs, lived in British controlled Palestine.

3. In 1947, an exhausted Britain ceded the area to the UN, which voted to partition Palestine into an Arab region and a Jewish one. However, in May of 1948 Israelis proclaimed the new state of Israel.

4. Arguing that the UN had no right to award Palestinian land to Jewish settlers, five neighboring Arab states attacked Israel, but were defeated, and an UN-negotiated truce gave Israel even more territory. As a result, some two-thirds of Palestinian Arabs became stateless refugees.

5. Egypt demanded complete independence at war's end, but Britain was determined to keep control of oil and the Suez Canal. Backed by the

Egyptian people, army officer Gamal Abdel Nasser took control of Egypt by ousting the king, and quickly became president in 1956.

6. In July 1956 Nasser nationalized the Suez Canal to gain tolls paid by those who used it. This event greatly improved Nasser's reputation in the Arab world, but it enraged the imperial powers. Britain, with assistance from Israel and France invaded Egypt as American opposition made the British back down.

C. New Nations in Africa

1. In Africa, after the war, struggling urban workers formed the core of the nationalist movement, and taxes imposed by settlers further spurred the decolonization movement.

2. In the British-controlled Gold Coast, Kwame Nkrumah led a Gandhi-style movement of civil disobedience, and his protests against British rule resulted in the independence of Ghana in 1957.

3. While Nkrumah lobbied for the unity of all African states, individual nation building remained the order of the day. Nigeria gained its freedom in 1960 and developed a federal-style government.

4. European settlers along African's eastern coast and in the southern and central areas violently resisted independence movements.

5. Rebels against British rule, mostly from the Kikuyu ethnic group, called themselves the Land and Freedom Army. The British rounded up hundreds of thousands of them and placed them in concentration camps, and slaughtered many, but the Land and Freedom Army helped gain Kenya's independence in 1963.

6. As liberation spread, colonial leaders in North and West Africa convinced France to leave peaceably. But Algeria, deemed an integral part of France, was not so lucky.

7. In 1954 the Front for National Liberation (FLN) rose up in Algeria, and the French sent in more than four hundred thousand troops to crush the uprising. Neither side fought according to the rules of war, and outgunned, Algerian nationalist used modern public relations methods to turn the U.S.

and others against the French. In 1962, French president Charles de Gaulle negotiated independence for Algeria.

IV.   World Recovery in the 1950s and 1960s

1. The Cold War struggles took place alongside remarkable economic growth, and as some governments took increasing responsibility for the health and well-being of citizens, there was also rapid development of the welfare state and scientific breakthroughs.

A. Advances in Technology and Science

1. Wartime technology was adapted for civilian use, and continued to improve daily life. The spread of technology allowed billions of people access to radio and television news, to new forms of contraceptives, and to the advantages of computers.

2. Following the postwar recovery, television became a major entertainment and communications medium in countries around the world. Many governments funded television broadcasting with tax dollars and initially controlled programming.

3. Communications satellites in the 1960s challenged state-sponsored television by transmitting to a worldwide audience. Educational programming united the far-flung population of the USSR, satellite dishes made remote African oases globally connected, and heads of state, like Castro, used TV to maintain national leadership.

4. Similarly, the computer reshaped work in science, defense, and industry. As computing machines shrank and became less expensive and more powerful, the pace and patterns of work changed.

5. Many livelihoods became obsolete, and as the Industrial Revolution led to machines replacing physical power, in the information revolution computer technology augmented brainpower.

B. The Space Age

1. After the Soviet launch of *Sputnik* in 1957, the space race took off, and the competition produced increasingly complex space flights that tested humans' ability to survive space.

2. As astronauts spent more and more time in space, a series of unmanned rockets filled the earth's gravitational sphere with numerous satellites. In July 1969 U.S. astronauts Neil Armstrong and Buzz Aldrin walked on the moon's surface.

3. In addition to Cold War rivalry, the space aged offered the possibility of global cooperation and communication. The entire world was linked via satellite, and although nearly half were for military and espionage purposes, the others promoted international communication and were sustained by transnational cooperation.

4. Experiments in space also brought advances in pure science. With new data on cosmic radiation, magnetic fields, and infrared sources, these findings reinforced the so-called big bang theory of the origins of the universe.

C. A New Scientific Revolution

1. Sophisticated technologies extended to the life sciences, as in 1952, when biologists Francis Crick and James Watson discovered the configuration of DNA, and growing understanding of acids and proteins advanced knowledge of viruses and bacteria.

2. Science and technology influenced the areas of sexuality and procreation as well. The growing availability of reliable birth-control permitted people to begin sexual relations earlier, a trend accelerated in the 1960s with the development of the birth-control pill.

3. In 1978 the first "test-tube-baby" was born through a complex process called *in vitro fertilization.*

4. Science also helped boost grain harvest around the world, and the Green Revolution helped countries support their rural populations who were suffering from poverty.

D. Expanding Economic Prosperity

1. The growth in demand and production alleviated unemployment among those whose livelihoods the war had destroyed. Northern Europe arranged

for "guest" workers to help rebuild cities, and the outbreak of war in Korea encouraged manufacturing in Japan and elsewhere.

2. In Europe international cooperation and economic growth led to the creation of the European Economic Community (EEC) in 1957, the foundation of the European Union of the 1990s.

3. The trend in postwar and postcolonial government was to intervene in people's everyday lives to improve social conditions and thus prevent the political extremism of the 1930s. This policy became known as the welfare state, suggesting that states would guarantee a minimum level of well-being for citizens.

4. State initiatives in other areas such as electricity and construction also helped raise the standard of living, as citizen welfare became the backbone of politics in many regions.

E. Building and Rebuilding Communism

1. Two countries in particular bore the brunt of WWII in terms of population loss and destruction: the Soviet Union and China. Both Stalin and Mao, however, were committed to rebuilding their countries, and both revived crushing methods that before served to modernize and industrialize their economies.

2. Stalin's death in 1953 created an opening for a less repressive society, and political prisoners pressed for reform. Nikita Khrushchev became the leader of the Soviet Union in 1955, and attacked ideas of Stalinism.

3. However, when Polish workers successfully struck for better wages in 1956, Hungarians, inspired by the Polish, rebelled. Soviet troops were sent in, killing tens of thousands, and when the U.S. refused to act, it showed that despite its "freedom" rhetoric, it would not risk World War III by intervention in the Soviet bloc.

4. In China, Mao also saw modernization as the answer, and in 1959 he initiated the Great Leap Forward, an economic plan to increase industrial production. While this plan ordered people to stop tending farms and

produce steel in their own backyard furnaces, it was a disaster and resulted in massive famine.

    5. In the early 1960s, Mao's falling popularity led to the brutal Cultural Revolution, which called on China's youth to rid society of the "four olds"—old customs, old habits, old culture, and old ideas.

    6. While the Cultural Revolution destroyed artistic treasures and crushed individual lives, after Mao's death in 1976, the brutality of the Cultural Revolution eased.

V.   Cultural Dynamism amid Cold War

    1. As the Cold War unfolded, people vigorously discussed World War II, the effects of colonialism, the rationale for decolonization, and the dangers of the Cold War itself.

A. Confronting the Heritage of World War

    1. After the war, some attempted to see in their defeat a loft purpose, elevating them above brute power politics. These programs for exalting the losers took place alongside intense indoctrination in democratic values, and the dramatic trials of Axis leaders at Nuremberg in 1945, and in Tokyo in 1946.

    2. These trials introduced the concept of "crimes against humanity" and an international order based on human rights.

    3. But many civilians in the defeated nations struggled to survive and saw themselves as the main victims of the war.

    4. Memoirs of the death camps told a starkly different story, such as Anne Frank's *Diary of a Young Girl* (1947), which told the story of a German Jewish teenager and her family hidden for two years before being sent to a camp where all by Anne's father died. In Japan, collections of letters from soldiers quickly became bestsellers.

    5. By the 1950s, existentialism—a philosophy that explored the meaning of human existence in a world where evil flourished—had become globally popular.

     6. Frenchmen Jean-Paul Sartre and Albert Camus were the principle

     theorists of existentialism, examining the meaning of "being," and Simone

     de Beauvoir published *The Second Sex* in 1949, the twentieth century's

     most influential work on women, which urged women to create their own

     freedom.

B. Cold War Culture

     1. In the effort to win the Cold War, both sides poured vast sums of money

     into high and popular culture. In postwar Europe and the United States,

     everyday life also revolved around the growing availability of material

     goods and household conveniences.

     2. America came to stand for freedom and plenty versus the scarcity in the

     Communist world. European Communists wanted to ban American

     products, and the Soviets emphasized a warm, private life without so

     many consumer goods.

     3. Radio was key to spreading Cold War culture and values, and both sides

     used the media to whip up fear of enemies within. Art also became part of

     the Cold War, as the USSR promoted the socialist realist style highlighting

     the heroism of the working class.

C. Liberation Culture

     1. In decolonizing areas, thinkers mapped out new visions of how to

     construct the future, from how to "decolonize" one's mind, to boldly

     detailing Africans' painful choices as British colonialism entered people's

     lives.

     2. Ideas about liberation circled the world, from Mao's "Little Red Book" to

     the ideas of Frantz Fanon, and they intersected with the ideas of Marcus

     Garvey, who promoted a "back to Africa" movement as the way for

     African Americans to escape racial discrimination.

     3. Che Guevara popularized a compassionate Marxism based on

     appreciation of the oppressed, not domination of them.

     4. Liberations movements throughout the world included African

     Americans' agitation for civil rights in the 1950s, including the 1954

Brown v. Board of Education Supreme Court decision, and the
nonviolence leadership of Dr. Martin Luther King Jr.

5. By the 1960s other activists came to follow thinkers like Fanon,
proclaiming "black power" to achieve rights, using violence if necessary.

6. Despite President Kennedy's introduction of civil rights legislation,
change came too slowly for some minority activists. Both Chicano and
African American activists identified more with decolonizing people than
with other Americans—they needed to protect themselves against
antagonistic whites.

7. Young people, critical of racism, militarism, the war in Vietnam, and
environmentally harmful effects of technology, closed down classes in
campuses around the world and proclaimed their rejection of middle-class
values.

8. In addition, women around the world also turned to activism, calling for
equal rights and an end to gender discrimination. Pointing to the
stagnating talents of housewives, Betty Friedan, author of *The Feminine
Mystique,* helped organize the National Organization for Women in 1966
to lobby for equal pay and legal reforms.

9. Protests erupted in the Soviet bloc too, with student protests and the
Czechoslovak Communist Party leader Alexander Dubçek calling for
more openness.

10. With censorship ending and political groups allowed to form, the Prague
Spring had begun. But in August 1968, Soviet tanks rolled into Prague in a
show of antirevolutionary force.

VI. Counterpoint: The Bandung Conference, 1955

1. In April 1955, Achmed Sukarno hosted a conference of emerging nations
in Bandung, Indonesia. The Bandung Conference was meant to ensure the
independence of the new Asian and African nations.

2. Representatives from twenty-nine countries attended, and activists
throughout the world were inspired by their independent and defiant stand.

A. Shared Goals

1. Participants discussed economic development and political well-being, without following the dictates of the Soviet Union or the United States.

2. Meetings like this one in Bandung (along with meetings of the UN) allowed emerging nations to begin to shift global issues away from superpower priorities. Human rights, humane treatment, and economic inequities worked their way into public consciousness despite serious dividing issues.

B. Divisive Issues

1. One of the most divisive issues was the mistrust between India and Pakistan over their claims to Kashmir.

2. The leaders at Bandung argued both for nationalism and for movements that transcended nationalism, such as pan-Islam and pan-Africanism.

3. The Bandung Conference also foresaw an evolving recognition of a North-South divide, as those living in the northern half of the glove were wealthy compared to those in the south due to imperialism's legacy.

4. Overall, however, the Bandung Conference strengthened the new nations' commitment to independence in the face of the superpowers' might.

VII. Conclusion

1. The Cold War led the two new superpowers to build massive atomic arsenals, and replaced European leadership while menacing the entire world.

2. The Cold War also saturated everyday life, producing an atmosphere of division, but also not preventing an astonishing worldwide recovery.

3. Postwar activism loosened the grip of colonial powers, and many won their independence, but nation-building turned out to be slow and halting.

VIII. Chapter Twenty-Seven Special Features

A. Lives and Livelihoods: Cosmonauts and Astronauts

1. The space race, one of the proxy conflicts of the Cold War, gave rise to many new livelihoods that were celebrated, but also dangerous.

B. Seeing the Past: African Liberation on Cloth

            1. Many African societies used commemorative textiles to mark special occasions, including celebrating their independence from European powers during decolonization.

       C. <u>Reading the Past</u>: The Great Leap Forward in China

            1. Memoirs from an engineer describing aspects of Mao's "The Great Leap Forward."

Chapter Twenty-Seven Overview (Discussion) Questions:

Major Global Development: The political transformations of the postwar world and their social and cultural consequences.

1. How did the Cold War affect the superpowers and the world beyond them?
2. How did the Cold War shape everyday lives and goals?
3. Why did colonial nationalism revive in the postwar world, and how did decolonization affect society and culture?
4. Why did the model of a welfare state emerge after World War II, and how did this development affect ordinary people?

Chapter Twenty-Seven Making Connections Questions:

1. Recall Chapters 25 and 26. Why did economic well-being seem so much stronger a decade and longer after World War II than it had been after World War I?
2. Why did proxy wars play such a constant role in the Cold War? Some historians see these wars as part of a new imperialism. Do you agree?
3. What was the role of culture in shaping the Cold War?
4. What remnants of decolonization and the Cold War still affect life today?

Counterpoint: The Bandung Conference, 1955

Counterpoint Focus Question: How did the Bandung Conference and its aims represent an alternative to the Cold War division of the globe?

Chapter Twenty-Seven Special Features:

Lives and Livelihoods: Cosmonauts and Astronauts

1. What roles did astronauts and cosmonauts play in the Cold War?

2. Why did so many countries besides the superpowers begin their own space programs?
3. What livelihoods do you find comparable to those of astronaut and cosmonaut?

Seeing the Past: African Liberation on Cloth

1. What was the purpose of these commemorative textiles?
2. What accounts for their popularity, given the many divisions among the peoples of new nations?
3. Why would some commemorative textiles feature brutal dictators?

Reading the Past: The Great Leap Forward in China

1. What impression does this passage give you of the Great Leap Forward?
2. What is the place of politics in education, as suggested by this excerpt?
3. How would you describe the industrialization taking place during the Great Leap Forward?
4. How would you describe the student life?

Key Terms

Cold War

Containment

Cultural Revolution

decolonization

European Economic Community

Existentialism

Great Leap Forward

Green Revolution

guerrilla warfare

North Atlantic Treaty Organization

Organization of American States

Partition

proxy war

Southeast Asia Treaty Organization

Warsaw Pact

welfare state

Chapter Twenty-Eight:

A New Global Age 1989 to the Present

Chapter Twenty-Eight Focus Questions:

1. Why did the Cold War order come to an end?
2. How has globalization affected the distribution of power and wealth throughout the world in the early twenty-first century?
3. How has globalization reshaped the global workforce and traditional political institutions?
4. What major benefits and dangers has globalization brought to the world's peoples?
5. How have peoples worked to maintain distinctive local identities in today's global age?

Chapter Twenty-Eight Summary:

As the economic balance of power shifted, the U.S. and USSR found it difficult to shape and control events around the world. The collapse of the Cold War and the birth of globalization happened almost simultaneously, and as new ways of thinking, governing, and creating crossed the globe, not all results were positive. While globalization did lead to stronger economies, more focus on human rights and dignity, and supranational organizations to help the developing world, it also led to a backlash from those determined to preserve their traditional values. As ideas and cultures became more global, some eventually turned back to try to defend their local identity, as the Counterpoint in the chapter examines. In the end, the promises and perils of globalization were, and continue to be, as far-reaching and varied as the cultures and peoples of the world.

Chapter Twenty-Eight Annotated Outline:

I.   Backstory

1. The burst of technological innovations from the 1960s on changed the way that many people lived and worked. However, in much of the West, the service sector surpassed industry and manufacturing as the most important part of the economy.

2. As the economic balance of power started to shift, the U.S. and USSR found it more difficult to shape and control events around the world.

3. In 1989 the collapse of the Soviet Union led to the end of the Cold War, and almost simultaneously globalization was on the rise.

4. While the process of globalization helped advance many national economies, in other places it led to resistance, including terrorist attacks

and surges in populist movements. The Cold War threat of nuclear

devastation gave way to a world seemingly in disarray.

II.   Ending the Cold War Order

1. During the 1970s the superpowers faced internal corruption and

competition from other areas of the world that increased the cost of

attempting to control the world beyond their borders.

A. A Change of Course in the West

1. One major event that led to a change of course was when U.S. president

Nixon took advantage of tensions between China and the USSR to open

relations with China through a formal visit in 1972.

2. This also led to an advance in U.S.-Soviet relations, when together they

signed the first Strategic Arms Limitation Treaty (SALT I). Then in

1975, with the Helsinki Accords, the West officially acknowledged

Soviet territorial gains in WWII in exchange for the Soviets' guarantee

of basic human rights.

3. Tensions between Israel and the Arab world rose in 1967 as Israeli

forces waged the Six-Day-War. Retaliating in 1973, Egypt and Syria

began the Yom Kippur War, but Israel, with assistance from the U.S.

was able to stop the assault.

4. Reprisal for U.S. support of Israel followed when Arab members of

OPEC (Organization of Petroleum Exporting Countries) quadrupled the

price of oil and imposed an embargo on the United States.

5. For the first time since imperialism, the producers of raw materials

controlled the flow of commodities and set prices. Increases in prices

and unemployment and a slowdown in economic growth, known as

stagflation, impacted Europe and the United States.

6. Stagflation forced drastic measures in noncommunist governments,

which often turned to monetarist, or supply-side, economics, which

promotes the growth of businesses while allowing prosperity to "trickle

down."

7. In Britain this was fairly successful, but economic growth came at the price of cuts to education and health programs, and an increased burden on working people. The package of economic policies came to be known as neoliberalism.

8. President Reagan followed the British lead introducing "Reaganomics," and increased military expenditures to fight the USSR.

B. The Collapse of Communism in the Soviet Bloc

1. Soviet leaders had taken small, half-hearted steps toward reforms until new Soviet leader Mikhail Gorbachev introduced much more thorough reforms in 1985.

2. Gorbachev introduced economic reform, *perestroika* ("restructuring"), to reinvigorate the Soviet economy with up-to-date technology, and introduced the policy of *glasnost* ("openness") allowing for information and freer speech for citizens.

3. Gorbachev also cut missile production, defusing the Cold War, and withdrew Soviet forces from the disastrous war in Afghanistan.

4. During Gorbachev's visit to Beijing in 1989, hundreds of thousands of students massed in Tiananmen Square to demand democracy. The televised protest in Tiananmen Square offered inspiration to opponents of communism in Europe.

5. Poland and Hungary saw protests and election victories for opponents of communism, and Gorbachev reversed Soviet policy by refusing to interfere in the politics of satellite nations.

6. In November of 1989, Est Berliners crossed the Berlin Wall unopposed, and citizens soon after assaulted the wall and celebrated the reunification of Germany in 1990.

7. Also in November, communism fell in Czechoslovakia and Romania, and Yugoslavia's ethnically diverse population broke up into multiple states.

8. The Soviet Union itself collapsed amidst unemployment and scarcity, and in 1991 a group of top officials, including the head of the KGB,

attempted a coup. But when the coup failed, the Soviet Union

disintegrated and officially dissolved by January 1, 1992.

III.   Regions and Nations in a Globalizing World

        1. The end of the Cold War brought many advantages and some nations

        began to flourish as never before, yet the aftermath was not all positive.

        2. Vast differences appeared between regions emerging from colonialism

        and those that already enjoyed freedom.

A. North Versus South

        1. During the 1980s and 1990s, world leaders tried to address the growing

        economic schism between the northern and southern regions, as southern

        peoples generally had lower standards of living.

        2. International organizations such as the World Bank and the International

        Monetary Fund provided loans for economic development, but tied

        neoliberal conditions to such funding.

        3. The Southern Hemisphere had highly productive agriculture and abundant

        natural resources, but the U.S. and EU imposed tariffs and subsidized their

        own farmers so that they could better compete.

        4. Southern regions also experienced internal barriers to peaceful

        development. In some nations, a toxic mixture of military rule, ideological

        factionalism, and ethnic antagonism resulted in conflict and even

        genocide.

B. Advancing Nations in the Global Age

        1. Despite challenges, the developing world was also the site of dramatic

        successes. The diverse peoples of India, Brazil, and South Africa rebuilt

        prosperity by taking advantage of global technology and they helped

        democracy materialize in Brazil and South Africa, and mature in India.

        2. As the economy in India soared, they continued to face problems that

        were part of the legacy of colonialism: lack of education, poverty, and

        persistent ethnic and religious terrorism.

        3. In Brazil, voters tired of government brutality and human rights abuses

        ousted the military dictatorship and installed an elected government that

brought with it an emphasis on human rights and economic expansion, despite the persistence of crime and poverty.

    4. Nelson Mandela faced similar issues to those in other rising nations, including ethnic tensions and unifying the nation around consensus rather than violence. Mandela's presidency reopened world markets to South African products, increased technology, and created policies based on fairness to all social groups.

C. The Pacific Century?

    1. In the Pacific people produced explosive economic growth. Japan became the world's second largest economy in 1978 (after the U.S.), and South Korea, Taiwan, Singapore, and Hong Kong came to be known as the "Pacific tigers" for the ferocity of their growth.

    2. In 2010 China took Japan's place as the world's second largest economy, as Deng Xiaoping led China to become an economic titan after Mao's death in 1976.

    3. Throughout, however, the Communist Party kept its grip on government, clamping down on free speech and even the Internet, but China found business partners around the world.

    4. To some, the flow of wealth and productive energy appeared to have shifted away from the Atlantic and toward the Pacific, and the U.S. appeared to decline in global leadership.

IV.   Global Livelihoods and Institutions

    1. The same forces that created a global market for products and services created a global market for labor. Workers faced greater competition for employment as many well-paid jobs increasingly disappeared.

    2. Migration, innovations in communication technology, and the globalization of business combined to create global cities, and global institutions such as the World Trade Organization, the United Nations, and Doctors Without Borders operated beyond any single nation-state, making a global order based on states' relationships seem obsolete.

A. Global Networks and Changing Jobs

      1. The Internet in particular advanced globalization, especially with call-desk services. Those who worked in outsourced jobs were more likely to participate in the global consumer economy.

      2. Consumerism developed unevenly, however, as many in southern nations lacked the means for even basic purchases, and competition for good jobs across the globe led to low wages everywhere.

      3. Neoliberalism added to worker impoverishment, as an important tenet was downsizing—reducing the number of jobs while enhancing the productivity of remaining workers.

      4. Although Europeans still believed government should provide social services and education, the tightening of budgetary rules in the EU meant those services had to be a smaller part of the budget.

B. Beyond the Nation-State

      1. Supranational organizations also fostered globalization by creating worldwide networks to provide information and aid.

      2. The IMF and the World Bank grew in power by raising money from individual governments and using it to assist developing countries.

      3. Other nongovernmental organizations (NGOs) were charitable or policy-oriented foundations, and those with great wealth often shaped national policies.

      4. Globalization also entailed the rise of global activism, even against globalization itself, and women activists held global meetings, such as the UN Fourth World Conference on Women, to negotiate a common platform for political action.

      5. In 1992, the twelve countries of the European Economic Community ended national distinctions in the spheres of business activity, border controls, and transportation, and in 1994 the Maastricht Treaty officially formed the European Union.

      6. The success of the EU prompted the creation of other cooperative zones, such as the Association of Southeast Asian Nations (ASEAN), the North American Free Trade Agreement (NAFTA), and Mercosur.

       7. A cluster of cities were also global powerhouses, competitive with some nations, such as Hong Kong, Paris, Tokyo, London, and New York, who all used innovations in transportation and communication to become magnets for economic activity and migrants.

       8. As a result, suburbanization and ghettoization flourished simultaneously, testifying to globalization's uneven economic and social effects.

  C. Global Culture

       1. A crucial ingredient of globalization was the deepening relationship among cultures through shared books, films and music.

       2. Authors charted the horrors of twentieth- and twenty-first century history, including Stalinism, colonialism, and U.S. domination.

       3. Popular music also thrived in the global marketplace, mixing styles from all over the world.

       4. Religion also operated globally, but few practices of any single religion were uniform from culture to culture.

V.   The Promises and Perils of Globalization

       1. Despite the growing prosperity, the global age has been called "a world in disarray," as the health of the world's people and their environments came under attack.

  A. Environmental Challenges

       1. People continued to worry about the impact of technological development on the environment, especially from industrial incidents and deforestation.

       2. By the late 1980s, scientists determined that the use of chlorofluorocarbons (CFCs) had blown a hole in the ozone layer, and the buildup of CFCs, carbon dioxide from burning fossil fuels, and other pollutants produced a "greenhouse effect" that resulted in global warming.

       3. Activism over decades against unbridled industrial growth led to the development of the Green Party worldwide, but nation-building led politicians to push big and questionable projects.

       4. People attacked environmental problems at both the local and global levels, as some planted trees to create green belts, while some cities

developed car-free zones and bicycle lanes. In 2016 the Paris Climate Agreement went into effect, and in the first year gained 195 signatories.

B. Population Pressures and Public Health

    1. Nations with less-developed economies struggled with rapidly rising populations as life expectancies rose globally. Non-Western governments were alarmed and tried to take action to limit the growth.

    2. Vaccines and drugs for diseases helped improve health in developing nations, but half of all Africans lacked access to basic public health facilities and things such as safe drinking water.

    3. In the 1980s acquired immunodeficiency syndrome (AIDS), caused by human immune deficiency virus (HIV) became a global epidemic. By 2010 no cure had yet been discovered, but scientists have developed strong drugs that alleviated the symptoms.

    4. Other deadly viruses and illnesses harbored the potential for global pandemics, and interconnectedness via diseases and scientific advances gained from fighting them showed both the perils and promises of globalization.

C. Worldwide Migration

    1. The twenty-first century also witnessed accelerating migrations worldwide, often adding to the diversity of many regions of the world.

    2. The conditions of migration varied depending on one's class, gender, and regional origin. Men and women alike traveled into the EU and the U.S. packed into airless storage containers on trucks or boats to find opportunity or to escape political turmoil.

    3. Migrations stories produced literature that related would-be migrants' dreams of magnetic other worlds, conjured up amid oppressive conditions.

D. Terrorism Confronts the World

    1. The world's people also experienced interconnectedness as terrifying, as terrorist bands in places across the globe. Kidnappings, robberies, bombings, and assassinations were used by religious and political terrorists.

2. On September 11, 2001, Middle Eastern militants hijacked four planes in the United States. The hijackers were inspired by Osama bin Laden, the founder of the al-Qaeda transnational terrorist organization, and the attacks led the U.S. to declare a "war on terrorism."

3. Global cooperation followed the September 11 attacks, but Western cooperation fragmented when the United States invaded Iraq in 2003, claiming that Saddam Hussein has weapons of mass destruction.

4. Americans scored a symbolic victory with the capture and execution of Osama bin Laden, but the invasion of Iraq fragmented civic unity and the Islamic State (ISIS or ISIL) became operational and thrived in the country.

5. Alongside the many promises of globalization was the incredible toll of lives taken by terrorism and the worldwide xenophobia that followed.

6. Even as terrorism continued, a new manifestation of antigovernment sentiment appeared as the "Arab Spring" began in the Middle East in 2010. In a series of popular uprisings, some dictators were formed to step down or to reform governments.

7. In the place of these dictators, tribal organizations sometimes came to control decision making, as in Syria, where rebel forces confronted the dictator Bashar al' Assad in what became a deadly civil war.

8. But the sophisticated means by which protesters had mobilized, including email and social networking, seemed hopeful. Yet these same techniques benefited the highly violent Islamic State, which only added to death and destruction in the Middle East.

E. Global Economic Crisis and the Rise of Authoritarian Politicians

1. As the twenty-first century opened, the global economy suffered a series of shocks, followed by the bursting in 2008 of a real estate bubble in the United States.

2. Women across the glove had been organizing mass meeting and protests for more than a century. On January 21, 2017, demonstrations occurred worldwide to mark women's disagreement with what the believed were

President Donald Trump's beliefs, agenda, and behavior, in particular towards women.

3. As in the past, hard times encouraged the rise of authoritarian figures with quick and easy solutions. In Europe, politicians employed the techniques of divisiveness and social pessimism that was used by earlier dictators, but where the enemies had been Jews, gays, and Roma, people were now set against migrants.

4. Ironically, globalization helped these antiglobalization politicians, and as jobs disappeared due to technological innovations, people in Europe and the United States turned against multilateral, global alliances such as the EU and NAFTA, and sometimes even against their fellow citizens.

VI.   Counterpoint: Defending Local Identity in a Globalizing World

1. Amid globalization, individuals sought to reclaim local, personal, and even national identities, as a sense of loss and a feeling that something more was needed.

A. Ethnic Strife and Political Splintering

1. One counter to globalization aimed at creating and empowering smaller political units. Since 1990 some twenty-nine new nations have been born, and they often involved bitter civil wars among ethnic groups.

2. Many politicians found the cause of secession a route to public office.

B. Movements to Protect Tradition

1. The desire to maintain a local identity also encompassed movements to preserve local customs and practices, including languages.

2. In addition, rural people, left behind by globalization's steamroller, joined anti-urban populist political movements that promised to restore the well-paying local jobs lost to the global market.

VII. Conclusion

1. Innovations in communications, transportation, and the development of strong transnational organizations have accelerated the pace of globalization in the past four decades. Globalization is everywhere.

2. As the world's peoples come to work on common projects and share elements of one another's culture, their mental outlook has become more global, and more cosmopolitan.

3. Many rightly protest that much of value can be lost at the hands of global forces, while others foresee some great irreconcilable clash among civilizations.

VIII. Chapter Twenty-Eight Special Features

A. Reading the Past: Testimony to South Africa's Truth and Reconciliation Commission

1. An account of the violence used in South Africa during apartheid reported to the Truth and Reconciliation Commission in 1995.

B. Seeing the Past: The Globalization of Urban Space

1. One everyday sign of globalization is the homogenization of urban architecture, with ancient buildings next to recent ones.

C. Lives and Livelihoods: Readers of the Qur'an

1. Specially trained and tested Qur'an reciters make their recording in dozens of cities in the Islamic world, but regional variations prove that in the face of standardization local identities remain important.

Chapter Twenty-Eight Overview (Discussion) Questions:

Major Global Development: The causes and consequences of intensified globalization.

1. What were the elements of globalization at the beginning of the twenty-first century?
2. How did globalization affect lives and livelihoods throughout the world?
3. How did globalization affect local cultures?
4. What people do you know whose roots and livelihoods are global?

Chapter Twenty-Eight Making Connections Questions:

1. What have been the most important features of globalization—good and bad—in the past thirty years, and why are they so significant?
2. Consider Chapter 23. How have livelihoods changed since the era of industrialization, and what factors have caused these changes?

3. Do you consider local or global issues more important to people's lives? Explain your choice.
4. How do you describe your identity—as global, national, local, familial, religious—and why?

Counterpoint: Defending Local Identity in a Globalizing World

Counterpoint Focus Question: How have peoples worked to maintain distinctive local identities in today's global age?

Chapter Twenty-Eight Special Features:

Reading the Past: Testimony to South Africa's Truth and Reconciliation Commission

1. What values appear to have motivated this member of the security forces as he pursued his livelihood?
2. Do you detect a change over time in his conduct, and if so, how do you explain it?
3. Why do you think the Truth and Reconciliation Commission came to be viewed as a powerful model in nation-building?

Seeing the Past: The Globalization of Urban Space

1. Why might so ancient a structure as a pyramid have been chosen to be placed in front of the Louvre?
2. Why might glass have been used instead of the stone from which the Egyptian pyramids were constructed?
3. What message does this update of the entrance to the Louvre convey?

Lives and Livelihoods: Readers of the Qur'an

1. In the case of the Qur'an in people's lives, what has been the effect of modern communications technology?
2. How would you describe the role of the reciter of the Qur'an in modern society? Is he or she a religious leader, service worker, or media personality?
3. Over time, what has been the effect of books, television, CDs, and other media on religion generally?

Key Terms

apartheid

Association of Southeast Asian Nations

European Union

global warming

globalization

Mercosur

neoliberalism

nongovernmental organization

North American Free Trade Agreement

OPEC

stagflation