WORLD HISTORY
THE BIG ERAS
BIG ERA SEVEN

MODERN WORLD

Industrialization and Its Consequences

1750–1914

General Editor

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The units in this book are drawn from the Landscape Teaching Units of World History for Us All, a web-based model curriculum for world history (http://worldhistoryforusall.sdsu.edu). The website is continuously evolving with new content being added. If a topic is not included here, please visit the website to see if it is currently available.

A Companion to World History for Us All
A Model Curriculum for World History
http://worldhistoryforusall.sdsu.edu

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Printed in the United States of America.

ISBN: 978-1-56004-849-7
e-book ISBN: 978-1-56004-864-0

Product Code: Z306

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Publisher's Note

BACKGROUND

The Big Era lessons emphasize the relationships between particular subject matter and larger patterns of historical meaning and significance. This inclusive, context-focused approach is primarily concerned with forging connections on a global scale, thereby encouraging students to construct the globally integrated chronological framework essential to achieving deeper historical understanding. The lessons may be used flexibly, depending on interest, school curriculum requirements, and instructional time available.

This volume brings together the Landscape Teaching Units of Big Era Seven in World History for Us All, a web-based model curriculum for world history available online at http://worldhistoryforusall.sdsu.edu. The nine Big Eras constitute the periodization plan and the basic organizational structure of the World History for Us All curriculum. Many teachers have requested a printed version of the Big Era units, or lessons, to help guide them and their students in exploring historical developments, continuities, and turning points on a larger scale than textbooks or content standards lists offer.

GENERAL APPROACH

Chapters begin by explaining the educational value of their particular historical moment, identifying the topic's relevance and positioning it within the context of the global landscape. Outlining salient information in a written description and visually situating the era on a time line, the chapter's introductory section foreshadows the content and underlying themes of the chapter, preparing students to draw informed connections among historical events.

The Three Essential Questions and Key Themes encourage students to engage in critical, higher-order thinking as they solidify their comprehension of major world trends. (See below for further description.) Additional introductory material enumerates the chapter's learning objectives, estimates the time commitment required, and lists the materials necessary to complete the lessons.

The lessons offer a varied selection of activities, readings, primary source documents, discussion questions, assessments, and extension activities. The teacher's guides, containing instructions for lesson preparation, procedure, and background information, are followed by each lesson's reproducible student handouts. Charts, graphs, and maps referenced in the lesson are also provided.

Correlations to National History Standards are listed to enhance convenience for teachers designing their curricula to align with these content recommendations. All the lessons in this volume support learning and practice of critical-thinking skills. By teaching these lessons, instructors will help students develop the skills charted in both the Common Core State Standards Initiative and the *College, Career, and Civic Life (C3) Framework for Social Studies State Standards*. Extensive correlations for this volume to Common Core State Standards are found on the web-based product page at http://www.socialstudies.com/c/product.html?record@TF45334. The resource sections recommend books, articles, and digital content selected as means to further explore the chapter's historical concepts and expand the scope of understanding for both educators and students.

This book and the World History for Us All model curriculum use the secular designations BCE (Before the Common Era) and CE (Common Era) in place of BC and AD. This usage follows the format of the National Standards for History and the Advanced Placement World History course. It in no way alters the conventional Gregorian calendar. We also use BP (Before Present) for historical periods approximately prior to 10,000 BP.

GEOGRAPHICAL TERMS

Afroeurasia

Afroeurasia is the landmass made up of Africa and Eurasia combined. Afroeurasia was formed during the last forty million years by the collision of the tectonic plates containing Eurasia and those containing Africa and Arabia. This geographical expression serves as a helpful tool in discussing large-scale historical developments that cut across the traditionally defined continental divisions of Africa, Asia, and Europe. Even though Africa is separated from both Europe and Asia by the Mediterranean and Red seas (except at the Isthmus of Sinai where modern Egypt meets Israel), these bodies of water have historically been channels of human intercommunication, not barriers to it. Therefore, we may think of both the Mediterranean and the Red Sea as "lakes" inside Afroeurasia.

America, the Americas

The Americas are made up of the continents of North America and South America, including neighboring islands, notably the islands of the Caribbean Sea. Until the twentieth century, most geography books classified North and South America together as a single continent, labeling them the "New World" ("new" to Europeans beginning in the late fifteenth century CE) as opposed to the "Old World," that is, Afroeurasia. In the twentieth century, school children in the United States and most other countries (though not in some Latin American states) were taught to see the "Western Hemisphere" as comprising two distinct continents, joined only by the narrow Isthmus of Panama. However, humans in North and South America have never been entirely disconnected from one another. As far as we know, humans first migrated from North to South America 14,000 years ago, or longer, by advancing along either the Isthmus or its coastal waters. Also, it is not hard to perceive the Gulf of Mexico and the Caribbean Sea as two "internal seas" of a single American landmass, much the way we may think of the Mediterranean and Red seas as "inside" Afroeurasia. The Caribbean and the Gulf of Mexico are bounded on three sides by land and on the west by a long string of closely clustered islands.

Australasia

The continent of Australia, plus New Guinea, New Zealand, Tasmania, and other neighboring islands make up Australasia. During the last Ice Age, when sea levels were lower, Australia, New Guinea, and Tasmania comprised a single landmass known as Sahul. Human settlement of Australasia began as many as 60,000 years ago, although Polynesian mariners did not reach New Zealand until about 1000 CE.

Eurasia

Eurasia is the landmass made up of Asia and Europe. Today, this term is widely used in history and geography education. The idea that Europe and Asia are separate continents goes back many centuries, but scholars who accept the definition of a continent as "a large landmass surrounded, or nearly surrounded, by water" know that the definition applies to neither Europe nor Asia because these two landmasses are conjoined. Moreover, the Ural Mountains, designated by eighteenth century European geographers as the proper boundary between the European and Asian continents, have never been a serious obstacle to the flow of migrants, armies, trade goods, or ideas. In this book, Europe is defined as a subcontinent of Eurasia (or Afroeurasia), analogous to South Asia or the Indochinese peninsula.

Great Arid Zone

A climatic map of Afroeurasia shows that a good part of the landmass is a belt of dry or semi-dry country that extends all the way from the Atlantic coast of Africa in a generally northeasterly direction to the northern interior of China. This enormous tract comprises a chain of interconnected deserts, mountains, and semi-arid steppes. A steppe may be defined as flat or rolling grassland, equivalent to what Americans call "prairie" and Argentineans call "pampas." The main climatic characteristic of the Great Arid Zone is low annual rainfall, which may range from an average of less than 5 inches in the driest of deserts to 20 inches or so in better watered steppes. For several millennia the Great Arid Zone has been home to pastoral nomadic peoples. Where water has been available from rivers, springs, or wells, it has also been home to farming societies and even large cities.

Indo-Mediterranea

The region of lands and seas extending from the Atlantic coasts of Europe and North Africa to North India is known as Indo-Mediterranea. This expression includes the Mediterranean basin as a whole and extends eastward across Southwest Asia to northern India as far as the Bay of Bengal. In the long term of human history from at least the third millennium BCE to modern times, this region has been characterized by a proliferation of clusters of dense population (notably in river valleys) and by intense commercial and cultural interchange.

Inner Eurasia

The huge interior landmass of Eurasia, whose dominant features are flat, semi-arid regions of steppe and forest, is known as Inner Eurasia. David Christian defines Inner Eurasia as the territories ruled by the Soviet Union before its collapse, together with Mongolia and parts of western China. Poland and Hungary to the west and Manchuria (northeastern China) to the east may be thought of as Inner Eurasia's borderlands. The northern margins are boreal forest and Arctic tundra. The southern boundaries are the Himalayas and other mountain chains.

Oceania

The basin of the Pacific Ocean and its approximately 25,000 islands make up Oceania. Human settlement of this enormous region, sometimes called the Island Pacific, began in western islands near New Guinea about 1600 BCE. Polynesian mariners reached both Hawaii to the northeast and Easter Island to the far southeast around 500 CE. The majority of the islands lie in the tropical belt south of the Equator. The first peoples of Oceania spoke mostly Polynesian languages. Some geographers include both the large island of New Guinea and the continent of Australia as part of Oceania.

Southwest Asia

Southwest Asia is the designation of the region extending from the eastern coast of the Mediterranean Sea to Afghanistan. It includes Turkey and the Arabian Peninsula, but not Egypt or any other part of Africa. This region is often referred to as the Middle East, but this book uses the term "Middle East" only in the context of history since the start of the twentieth century. (For earlier periods, "Middle East" causes confusion because it is used sometimes as a synonym for Southwest Asia, sometimes to encompass Southwest Asia plus Egypt, and sometimes to embrace the entire region from Afghanistan to Morocco.)

THREE ESSENTIAL QUESTIONS

The Three Essential Questions introduce overarching thematic questions that stand at the crux of historical understanding. These questions provide three distinct lenses through which to examine the constantly evolving relationships that shape human civilization: the relationships between humans and the environment, humans and other humans, and humans and ideas. The study of these relationships—which have proven to be enduring aspects of the human experience—and their corresponding questions function as guides for organizing classroom activities and discussion. Prompted by the Three Essential Questions, students identify how the content of each chapter relates to these themes and utilize this information to predict future patterns of activity and thought.

Humans and the Environment

These questions require students to consider how humans have lived, how they have treated the earth, and how their power over the earth has grown, while relating each chapter's content to the underlying question, "How has the changing relationship between human beings and the physical and natural environment affected human life from early times to the present?"

Humans and Other Humans

These questions explore the relationships among humans themselves and how those relationships have evolved, while relating each chapter's content to the underlying question, "Why have relationships among humans become so complex since early times?"

Humans and Ideas

These questions push students to examine how ideas influence historical development and how events shape ideas, while relating each chapter's content to the underlying question, "How have human views of the world, nature, and the cosmos changed?"

KEY THEMES

The lessons in this volume address a number of historical themes. A theme is defined here as a topic that addresses a particular sphere of human activity over time. Themes are concerned with broad aspects of change of enduring importance in the human experience. Historical learning usually works best when students begin their investigations in world history with distant eras and move forward, connecting patterns of cause and effect over time. Nevertheless, attention to thematic issues offers ways to connect the study of particular periods and regions of the world to enduring aspects of the human condition. This encourages students to think more coherently, systematically, and comparatively about the past. Teachers may wish to emphasize one or more of the key themes suggested here in connection with any of the chapters and lessons in this book.

Key Theme 1: Patterns of Population

Key Theme 2: Economic Networks and Exchange

Key Theme 3: Uses and Abuses of Power

Key Theme 4: Haves and Have-Nots

Key Theme 5: Expressing Identity

Key Theme 6: Science, Technology, and the Environment

Key Theme 7: Spiritual Life and Moral Codes

For in-depth discussion of these themes and for investigative questions that link them to the Three Essential Questions, go to World History for Us All (http://worldhistoryforusall.sdsu.edu, Questions and Themes, The Seven Key Themes).

Introduction

The period from 1750 to 1914 was a pivotal moment in human history. Historians have named it the era of the "modern revolution." Over the course of Big Era Seven, change in human society became "autocatalytic." Scientists use this term to describe a chemical process, but it is also a useful historical concept. A catalyst is a person or thing that precipitates a change. Autocatalysis occurs when one kind of change precipitates by itself the need for yet more changes. Since about 1750, a steadily unfolding sequence of changes has transformed human life. Moreover, the dynamic interactions among changes in many different areas—political, economic, technological, cultural, environmental—have, by the very process of interaction, generated the need for even more changes. Once autocatalytic processes got going, they tended to speed up. Overall, global changes have become self-perpetuating and ever accelerating.

The modern revolution involved numerous interacting developments. Six interrelated factors were particularly important:

First, a revolutionary transformation occurred in human use of energy. Until the nineteenth century, the energy basis of human society had been biomass energy, mainly the burning of wood to produce heat, plus human and animal muscle-power. With Big Era Seven the world entered the age of coal and steam power. The fossil fuel era had begun, and this is the era we still live in today. By the early nineteenth century the harnessing of steam power enabled humans to vastly multiply the energy generated from burning coal, thereby greatly expanding the amount of energy available to humans per capita, that is, to each individual. By 1914, petroleum, a second major fossil fuel, began to be extensively used as well. Natural gas is the third important fossil fuel.

Second, unprecedented global population growth accompanied the fossil fuel revolution. In Big Era Seven the world's population more than doubled, definitively piercing the previous limits on growth. In 1800 the global population stood at around 900 million. By 1914 it stood at around 1.75 billion people. The great increase in human numbers is a sign that major changes were at work.

Third, an industrial transformation got under way. In the Industrial Revolution, humans—western Europeans at first—learned to exploit coal and steam energy to mass produce goods with machines and sell them worldwide. The Industrial Revolution began with production of textiles and eventually spread to other areas of manufacturing, as well as to farming and food processing. In the later nineteenth century, industrialization occurred on a large scale in metallurgical, chemical, and electrical industries. Once begun, it could not be stopped. The Industrial Revolution greatly altered the distribution of wealth and poverty around the world and also engendered new attitudes toward nature and society.

Fourth, a revolution took place in communications and transport. Unprecedented numbers of people in this era took advantage of steamships and railroads to migrate long distances within continental spaces, as well as across oceans. European migrants were especially attracted to areas such as North America and the southern cone of South America, where the climate was reasonably familiar. Asian migrants, especially South Asians and Chinese, settled in many parts of the tropical world, as well as in the Americas.

Fifth, the modern revolution was partly a democratic revolution. Popular revolutionary movements of the late eighteenth and early nineteenth centuries dramatically reshaped ideas about government and political power. While these movements were initially centered on countries around the rim of the Atlantic, their ideas proved contagious, provoking movements for the abolition of slavery and for representative government, constitutions, universal suffrage, workers' rights, gender equality, and national self-determination, first in Europe and the Americas and later all across Afroeurasia.

Finally, the era witnessed the rise of new colonial empires. Using new technologies of warfare and political control that came out of the Industrial Revolution, the empires of several European states greatly increased in size during this era. The United States, Russia, and Japan also drew on these new capabilities to expand their own empires. All of the imperial states adopted elaborate racial justifications for dominance over other peoples.

CHAPTER 1

By Sharon Cohen

The Industrial Revolution as a World Event

WHY STUDY THE INDUSTRIAL REVOLUTION?

In 1750, China's share of world manufacturing output was 32.8 percent, while Europe's was 23.2 percent. Together, India and China accounted for 57.3 percent of world manufacturing output, and if the rest of Asia is included, the total jumps to 70 percent. Most of the manufacturing was in cotton and silk textiles, which became the basis for industrialization in Britain. Once started, Britain's adoption of steam-powered mechanical manufacturing changed the production capacity globally. It enormously increased the capacity of some groups, mostly the British at first, to produce goods and services. It greatly altered the distribution of wealth and poverty around the world and engendered new attitudes toward nature and society. The fossil fuel revolution was a revolution in the use of coal, which transformed the world's energy regime from one based on biomass (wood) and animal muscle to one increasingly dependent on fossil fuels. Early in the era the steam engine harnessed coal power, which vastly expanded the amount of energy per capita available to humans. Steam-powered industry first became established in Britain, but the Industrial Revolution was a global event. It happened to the whole world in the eighteenth and nineteenth centuries, though in different ways and at different moments.

OBJECTIVES

Upon completing this chapter, students will be able to:

1. Identify the "engine science" culture that developed in Great Britain.
2. Compare manufacturing in Great Britain, Qing China, and Mughal India.
3. Compare the sugar and cotton plantation system with the early textile factories in Great Britain.
4. Analyze how and why the Industrial Revolution got started.
5. Explain in what sense the Industrial Revolution was a global event in its origins and development, not just a British or European event.

TIME AND MATERIALS

This chapter will take about four days of 45-minute class periods. Students may need access to statistics on the current economy, including the power company operations in their area, as well as the cost and source of cotton clothing that students wear.

HISTORICAL CONTEXT

In the first phase of the Industrial Revolution (1750–1840), entrepreneurs and workers, mainly in Britain, harnessed coal and steam power to drive industrial machinery. This technology vastly increased production. Railroad construction propelled coal and steel industries and facilitated the expansion of domestic and international markets that helped form the modern world economy. Colonies of European powers and many other rural regions of the world produced raw materials for export to manufacturing centers, which sold them finished goods. Thus the societies that produced "primary materials" participated in the Industrial Revolution by supplying commodities, including food, that the industrializing regions had to have. At the beginning of the era, sugar was the world's most important commercial crop, but in the 1830s cotton replaced sugar, owing to the mechanization of production and establishment of a global cotton market. Britain did not produce any raw cotton but rather imported it at advantageous prices from India, Egypt, and the southern United States. British manufacturers then mass-produced cotton textiles using machines, and they inundated the world market with cotton products. For British business people, this was good liberal practice because the market was allowed to determine whether Indians bought local or European cotton textiles. The market, however, drove down prices in India and thereby destroyed the livelihood of local spinners and weavers there during the first phase of the industrialization process.

THREE ESSENTIAL QUESTIONS

Humans and the Environment

Research ways in which an industry in your city or region may have affected the local natural and physical environments. Consider such factors as changes of the landscape, air pollution (from the industry or traffic), water and power usage, and the company's adoption of green policies. How might the environmental impact of this modern industry compare with the impact of a mechanized English textile factory in the late eighteenth or early nineteenth centuries?

Humans and Other Humans

Stage a debate on the social benefits and costs of mechanized industrialization in Britain in the late nineteenth and early twentieth centuries. The debate should assess the positive and negative aspects of industrialization in its impact on people of different classes.

Humans and Ideas

How did early industrialization in Britain change ideas about the role of government in the economy? What was liberalism as defined in the early nineteenth century? How did liberal ideology differ from mercantilist ideology? How do nineteenth-century liberal ideas differ from the principles of political liberalism in the United States today?

KEY THEMES

This chapter addresses the following historical themes:

Key Theme 2: Economic Networks and Exchange

Key Theme 4: Haves and Have-Nots

Key Theme 6: Science, Technology, and the Environment

CORRELATIONS TO NATIONAL HISTORY STANDARDS

National Standards for World History

Era 7: An Age of Revolutions, 1750–1914. 2A: The student understands the early industrialization and the importance of developments in England. 3C: The student understands the consequences of political and military encounters between Europeans and peoples of South and Southeast Asia. Therefore, the student is able to: Describe patterns of British trade linking India with both China and Europe and assess ways in which Indian farmers and manufacturers responded to world trade.

INSTRUCTIONAL RESOURCES

Briggs, Asa. *Iron Bridges to Crystal Palace: Impact and Images of the Industrial Revolution*. London: Thames and Hudson, 1979. Well and profusely illustrated; wonderful pictures about places, machinery, and people involved in the Industrial Revolution in Britain.

Crosby, Alfred W. *Children of the Sun: A History of Humanity's Unappeasable Appetite for Energy*. New York: Norton, 2006.

Goldstone, Jack. *Why Europe? The Rise of the West in World History, 1500–1850*. New York: McGraw-Hill, 2009.

Hobsbawm, Eric. *Industry and Empire: The Birth of the Industrial Revolution*. New York: New Press, 1999. A revised version of a classic account of the Industrial Revolution in Britain.

Jacob, Margaret C. *Scientific Culture and the Making of the Industrial West.* Oxford: Oxford University Press, 1997.

Marks, Robert B. *The Origins of the Modern World: A Global and Ecological Narrative from the Fifteenth to the Twenty-first Century*. 2nd ed. Lanham, MD: Rowman and Littlefield, 2007. A concise and lucid account of the development of the global economy. Accessible to some high school students.

Mintz, Sidney W. *Sweetness and Power: The Place of Sugar in Modern History*. New York: Penguin, 1985.

Mokyr, Joel. *The Gifts of Athena: Historical Origins of the Knowledge Economy*. Princeton: Princeton University Press, 2002.

Pomeranz, Kenneth. *The Great Divergence: China, Europe, and the Making of the Modern World Economy*. Princeton, NJ: Princeton University Press, 2000.

Sieferle, Rolf Peter. *The Subterranean Forest: Energy Systems and the Industrial Revolution*. Cambridge, UK: White Horse Press, 2001.

Smil, Vaclav. *Energy in World History*. Boulder, CO: Westview Press, 1994.

Stearns, Peter N. *The Industrial Revolution in World History*. 2nd ed. Boulder, CO: Westview Press, 1998. Synthesizes and integrates in one volume most of the key issues and topics relating to the worldwide rise and spread of the Industrial Revolution.

Wolf, Eric R. *Europe and the People without History*. Berkeley: University of California Press, 1982. A dense and eclectically Marxist interpretation of the development of the world economy.

LESSON 1

What Was So Steamy about Industrialization in Great Britain?

Preparation

Discuss where the electricity is generated for the lights in your classroom. Does the power come from nuclear power plants, solar panels on the roof of your school, windmills, or coal-fired plants? Why does electricity cost more if the source of power is expensive? Is electricity cheaper in your area because of the way electricity is generated?

Introduction

In 1800, British miners produced about 10 million tons of coal, which was 90 percent of the world's output. In this lesson, students will learn why British miners were working so hard to get coal out of the ground. The lesson also will focus on the reasons for the British development of steam power. It will also ask students to compare the use of coal for manufacturing in Great Britain with the types of energy used in China and India in 1800, when those regions continued to dominate manufacturing globally. Finally, the lesson will explore the connection between steam power for manufacturing and steam power for railroads and ships.

Since ancient times, peoples of Afroeurasia have created a variety of designs and uses of water and steam power for grinding grain, mechanically moving objects, and manufacturing. The "engine science" developments in England and Scotland in the seventeenth through the nineteenth centuries dramatically changed the use of steam power by simultaneously applying it to manufacturing and transportation.

Activities

1. Analyze the time line in Student Handout 1.1.1 on the development of steam power in Great Britain. Annotate the time line with your interpretation of the importance of each step in the use of steam power for expanding the British economy.
2. Distribute copies of Student Handout 1.1.2. Have students study the table to analyze changes in iron production in China, India, and Europe. What historical inferences might be made from the data presented?
3. Distribute copies of Student Handout 1.1.3 and have students compare textile production in India and Great Britain in the eighteenth and nineteenth centuries.

Assessment

1. Create a political cartoon comparing British, Chinese, and Indian views on steam power in 1840.
2. Write a summary about your interpretations of the effects of steam power on the British economy by 1830.

The Evolution and Effect of Steam Engines

Dates and Facts about Key Inventions	Student Interpretation of and Questions on the Invention's Importance for Expanding the British Economy
1698: English engineer Thomas Savery gained a royal patent for an apparatus that was able to draw water up by suction to a height of approximately 26–28 feet owing to the action of atmospheric pressure and the condensation of steam, which was created by heating water with coal within the closed vessel. He successfully advertised his water-pumping steam engine to owners of coal mines in his region of England, where deepening mines kept filling with water.	
1700: 2.7 million tons of coal were mined in Britain.	
1712: English blacksmiths Thomas Newcomen and John Calley improved Savery's steam engine by combining a cylinder with a water pump powered by a rocking piston.	
1736: British inventor Jonathan Hull gained a royal patent for his steam tugboat design.	
1750: 4.7 million tons of coal were mined in Britain.	

1763: Scottish instrument-maker and engineer James Watt improved a Newcomen steam engine by cooling the used steam in a condenser separate from the main cylinder. John Roebuck, the owner of a Scottish ironworks, provided financial backing for Watt's project. By 1769, 2,500 steam engines were being used to pump water out of coal mines in Britain.	
1785: English Anglican minister and inventor Edmund Cartwright patented the first steam power loom and set up a factory in Doncaster, England, to manufacture cotton cloth.	
1788: Englishmen William Symmington and Patrick Miller built a paddle steamboat using the Watt steam engine.	
1797: 900 cotton mills were operating across Britain.	
1800: 10 million tons of coal were mined in Britain.	

1814: 5 steam-powered ships operated in British waters.	
1820: 34 steam-powered ships operated in British waters.	
1825: First steam engine railway used to transport passengers, iron, and other goods in Britain.	
1830: A few dozen miles of railroad track existed in Britain.	
1835: 106,000 power looms operated in England.	

1840: Britain was exporting 200 million yards of cotton textiles to other European countries and 529 million yards of cotton textiles elsewhere in the world.	
1840: 4,500 miles of railroad track existed in Britain.	
1840: 1,325 steam vessels operated in Britain	
1850: 50 million tons of coal were mined in Britain.	
1850: 23,000 miles of railroad track existed in Britain.	

Iron Production

Date CE	Country or Region	Total Iron Production (tons per year)
1078	China	125,000
1500	Europe (excluding Russia)	60,000
1740	Britain	17,000
1750	China	200,000
1750	India	200,000
1750	Europe (including Britain, excluding Russia)	200,000
1793	Russia	202,000
1806	Europe (including Britain, excluding Russia)	700,000
1806	Britain	248,000
1806	France	200,000

Source: Arnold Pacey, *Technology in World Civilization* (Cambridge, MA: MIT Press, 1990), 115.

Textile Production and Trade in India and Great Britain, 1760–1830

Date CE	Raw cotton consumption in Great Britain (millions of pounds)	Exports of cotton textiles from Great Britain (British pounds sterling)
1760–69	3.5	227
1820–29	166.5	25,605

Date CE	British imports of cotton piece goods from India (in British pounds sterling)	British exports of cotton textiles (in British pounds sterling)
1772–74	697	221
1824–26	363	17,375

Source: Stephen Broadberry and Bishnupriya Gupta, "Cotton Textiles and the Great Divergence: Lancashire, India, and Shifting Competitive Advantage, 1600–1850," paper presented at "The Rise, Organization, and Institutional Framework of Factor Markets," Utrecht, the Netherlands, June 23–25, 2005, 32–3. http://www.iisg.nl/hpw/intro.php.

LESSON 2

What Was So Hot about Industrialization in Great Britain?

Preparation

Ask students to discuss which of their pieces of clothing are made of cotton. In what area of the world with tropical climates do students think that cotton was grown? Ask students to check the labels in their cotton or cotton-blend shirts or tops to identify where they were made. Ask students if they ever eat sugar or foods with added sugar. Where do they think that sugar is grown? How does that sugar get to them? What makes growing and harvesting of cotton and sugar difficult?

Introduction

The British Industrial Revolution depended on cotton grown in other places because the climate in England could not support cotton plants. In this lesson, students will learn where the British purchased the cotton and how cotton was harvested in those other places. They will also learn about the links between sugar and cotton plantations over time and their influence on the cotton factories that made the British Industrial Revolution so successful.

Activities

1. Distribute copies of Student Handout 1.2.1 (Spread of the Sugar Industry). Have students map the spread of sugar plantations run by Europeans.
2. Referring to the information in Student Handout 1.2.2, ask students to analyze similarities and differences between production on a Caribbean or Brazilian sugar mill and cotton production in an English textile factory in the late eighteenth century. Students may design a diagram or chart to document these similarities and differences.

Spread of the Sugar Industry

1. Use the following facts to map the spread of sugar plantations from the Mediterranean to the Atlantic islands to the Western Hemisphere.

   - European demand for sugar continually increased from the Crusades up to the fifteenth century as profits from revived regional trade and increased connections to Afroeurasian trade routes encouraged more participation from European merchants.
   - During the thirteenth century, sugar plantation owners on Cyprus, which was then under European crusader control, purchased slaves from the Caucasus and prisoners of war to plant, harvest, and process the sugarcane. The creation of the Ottoman Empire ended that source of slaves in the fifteenth century.
   - Sugar plantations on the islands of the eastern Atlantic (Madeira and Canary Islands) used prisoners from the Iberian peninsula, indigenous people of the Canaries (the Guanches), and then slaves imported from West Africa for their supply of coerced labor.
   - In the fifteenth century, Christopher Columbus brought sugarcane plants from a Madeira plantation to the Caribbean region.
   - By 1540 the Spanish and Portuguese established sugar plantations in the Caribbean and Brazil, and depended on West African slaves to plant, harvest, and produce crystallized sugar for export to European markets.

2. Draw lines, arrows, and dots to map the spread of sugar plantations from Afroeurasia to the Americas.

Were Sugar Plantations Early Factories?

Sugar

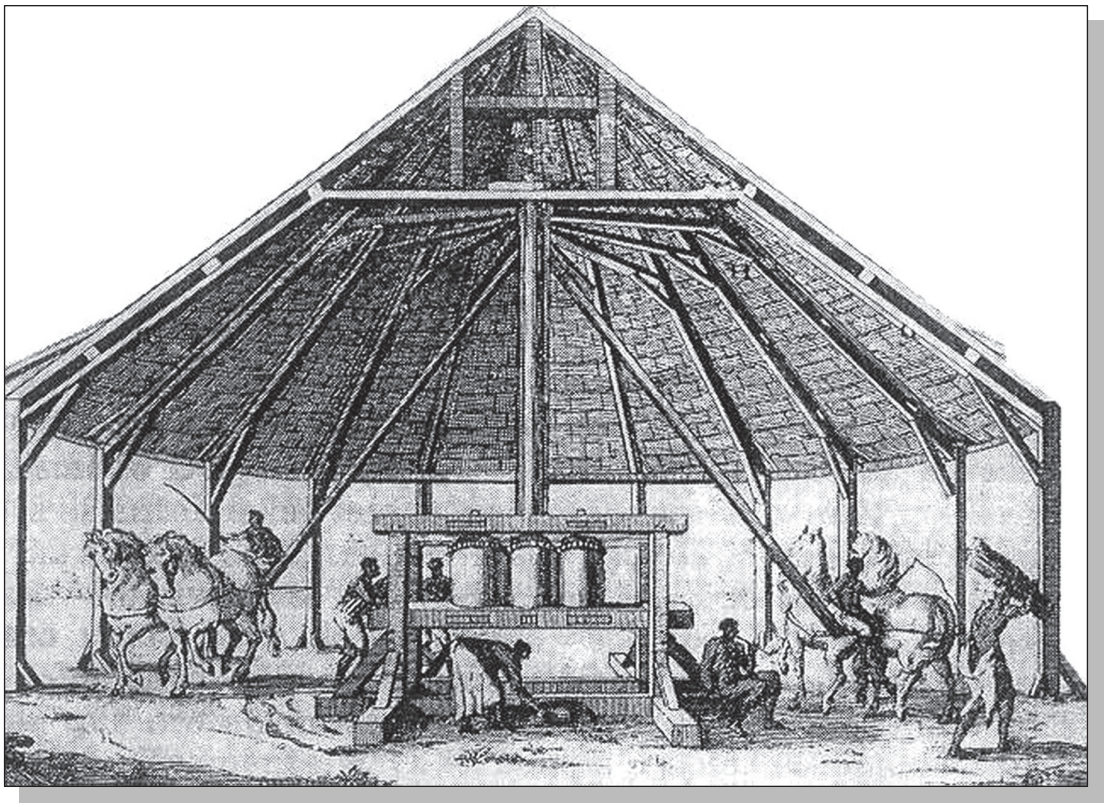
Production of sugar required plentiful rain or irrigation, supervision and organization of planting and cutting, cutting and gathering of wood to boil sugar juice, and directed production to get crushing, boiling, and crystallization done before the cut cane spoiled. There was clear division of specialized jobs to maximize the production of crystallized sugar in a strictly disciplined environment.

Textiles

Production of textiles required the purchase of raw cotton from overseas, the spinning of the raw cotton into thread, the weaving of the thread into cloth, the supply of tools and steam power to make machines run, simple and repetitive sequences of tasks, semi-skilled labor, large buildings to accommodate large-size machines, the location of factories near coal supply, and a strictly disciplined environment to keep the flow of production going.

Much has been made of the impact of textile machinery inventions in the eighteenth century, but it will be apparent that up to the 1760s the machines actually used in the textile industry—like the cane-crushing mills . . . on Caribbean sugar plantations—were of a very traditional kind with several centuries of history behind them. What was really new was the approach to work discipline and organization, which had parallels on plantations also. . . .

Source: Arnold Pacey, *Technology in World Civilization* (Cambridge, MA: MIT Press, 1990), 107.



Old animal-powered trapiche from the colonial days

Aspects of Work on a Caribbean or Brazilian Sugar Plantation

- Sugarcane field and sugar mill both essential elements of the plantation
- Slave laborers regarded as interchangeable units
- Labor divided by age and gender
- Labor organized into crews, gangs, and shifts
- Planting, harvesting, and milling scheduled in a time-conscious way
- Rigorous discipline and punctuality maintained
- Fields and mills places of heat, danger, and noise

LESSON 3

How Did Industrialization of Textile Production Change British Policies toward Trade?

Preparation

Discuss the typical price for a tee-shirt in an American chain store. Who do students think determined the price of their clothing? How much might the government affect the price of the tee-shirt?

Introduction

By the seventeenth century, Europeans in the Americas began opening plantations to export raw cotton to European markets for production of textiles, but the high quality and competitive price of imported, colorfully designed Indian cotton textiles made it difficult for European producers to compete.

One solution to the problem of economic competition was mercantilism. European mercantilist policymakers sought a favorable balance of trade for their governments, with exports exceeding imports, since this would increase how much gold or silver they held in their treasuries. They attempted to limit the import of foreign goods through laws and high customs duties. Domestic manufacturers also wanted protection for their goods. For example, in 1701 the English woolen industry won protection against Indian textile imports when English importers of Indian cottons and Chinese and Persian silk textiles had to pay extra taxes for those goods as ordered by the Calico Act. One exception to the import tax requirement was made for textiles reshipped by the British East India Company for export to Europe or the American colonies. While the British government and domestic manufacturers felt protected, English importers and the customers of imported goods felt cheated.

Another solution to the problem of economic competition was the navigation acts. In 1651 the first British Navigation Act declared that no goods grown or manufactured in Asia, Africa, or America should be transported to England except in English ships, and that the goods of any European country imported into England must be brought in British ships, or in ships of the country producing them. The law was first directed against the more successful Dutch merchants and ship owners. In 1660 the British Parliament passed a wider law that forbade the importing into or the exporting from the British colonies of any goods except in English or colonial ships. The expanded law also required that the colonial tobacco, sugar, and cotton be shipped only to England or other English colonies. These navigation acts could scarcely be enforced, however, owing to widespread smuggling.

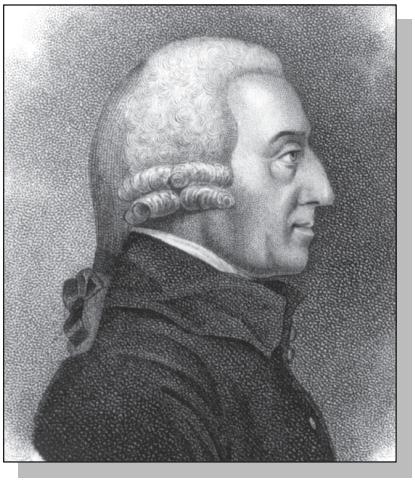
In 1813, Parliament removed the East India Company's monopoly in India, thus opening up the subcontinent to the large-scale importation of Lancashire cottons.

Activities

1. Distribute copies of Student Handout 1.3.1 and have students do the following:
    a. List Adam Smith's criticisms of mercantilism.
    b. Match his criticisms to changes in British government actions toward trade as outlined in the Introduction.

Adam Smith on Mercantilism

In 1776 the British philosopher Adam Smith wrote *An Inquiry into the Nature and Causes of the Wealth of Nations*. According to him the government should stop interfering in business matters and let the laws of supply and demand regulate the market.



Adam Smith

> By restraining, either by high duties, or by absolute prohibitions, the importation of such goods from foreign countries as can be produced at home, the monopoly of the home market is more or less secured to the domestic industry employed in producing them. . . . In the system of laws which has been established for the management of our American and West Indian colonies the interest of the home-consumer has been sacrificed to that of the producer with a more extravagant profusion than in all our other commercial regulations. A great empire has been established for the sole purpose of raising up a nation of customers who should be obliged to buy from the shops of our different producers, all the goods with which these could supply them. For the sake of that little enhancement of price which this monopoly might afford our producers, the home-consumers have been burdened with the whole expense of maintaining and defending that empire. . . . It cannot be very difficult to determine who have been the contrivers of this whole mercantile system; not the consumers, we may believe, whose interest has been entirely neglected; but the producers, whose interest has been so carefully attended to; and among this latter class our merchants and manufacturers have been by far the principal architects.
>
> Source: Adam Smith, *The Wealth of Nations* (London: Penguin Books, 1999), 6–7.

Assessment

In small groups, ask students to create an illustrated history of the shift from Asian dominance of manufacturing to British dominance between 1750 and 1830.

CHAPTER 2

By Sharon Cohen

The Atlantic Revolutions as a World Event

WHY STUDY THE ATLANTIC REVOLUTIONS?

In global terms the idea of liberty as popular sovereignty (the people as the source of the government's legitimacy) has some limited precedent in the past, for example, in the various ancient Greek city-states. In the eighteenth century, however, it was brand new as an explicit idea. Enlightenment thinkers like John Locke and Montesquieu argued that political legitimacy rested with the people, not from monarchs who claimed they had received it from God. Once the idea of popular sovereignty was applied in the British North American colonies, its appeal spread around the world. Throughout the nineteenth century and into the twentieth, leaders in many countries struggled with the ideas and implementation of liberty, popular sovereignty, natural rights, and democracy. In some places these ideas prevailed, at least to some extent, while in others monarchy or other forms of authoritarian government reasserted themselves. Sometimes, as in the case of Haiti, the rhetoric of liberty was perpetuated, but it had little substance in the series of dictatorships that ruled the country.

This chapter highlights two main ideas. One is that liberty and related ideas became a global, not just Western, issue in the course of the nineteenth century. These ideas do not "belong to the West" alone because in fact they were interpreted and struggled over in different ways depending on cultural contexts and circumstances. The other idea is that in relation to all of world history,

the political changes in this period were new and seemed utterly bizarre to kings, queens, and aristocrats. They represented revolutionary new ways of thinking and acting worldwide.

The Atlantic world encompasses all the landmasses that border the Atlantic Ocean: Europe, North America, South America, the Caribbean Islands, and Africa. Historians who noted the convergence of political revolutions in the late eighteenth and early nineteenth centuries called these political shifts "the Atlantic revolutions." For students of this period, it is important to recognize how much the revolutions inspired and affected each other. The American Revolution drew on ideas of the European Enlightenment. In turn, the success of that revolution in creating a modern republic deeply influenced the French, Haitian, and Latin American revolutionaries in separating themselves from perceived political oppression. Ultimately, we can see these revolutions as starting points for new attitudes about politics and society, moving subjects to begin to see themselves as citizens and slaves to seek freedom and equality with even more vigor. All of the revolutions shared the political goal of liberty, but their leaders applied the concept of political liberty differently in the United States, France, Haiti, Mexico, Venezuela, and other countries. The period of the Atlantic revolutions was a time of great but also diverse change.

This chapter poses a series of problems for students. In the first lesson, they will read a brief background essay on the problems and issues that the leaders of the revolutions wanted to deal with, as well as some relevant excerpts from Enlightenment thinkers such as John Locke and Montesquieu. Then students will discuss how those problems and issues might be solved by implementing liberty, that is, political independence from the previous regime and the safeguarding of popular rights. The student discussion takes the form of a simulation of an eighteenth century coffeehouse, where these types of ideas were developed into revolutionary proclamations.

In the second lesson students will trace and compare time lines of each revolution to discover how each revolution influenced the one(s) that succeeded it. Students will be expected to discover how the attainment of liberty in the American Revolution influenced the French, Haitian, and Latin American revolutions.

In the third lesson, students will compare excerpts from the leaders of many of the revolutions in the Atlantic world that show their understanding of the word "liberty." Students also will be expected to use excerpts from several constitutions to determine how liberty was applied in each new country. In the last lesson, students will look at the political rhetoric used by leaders of revolutions from 1900 to 1950 to see how much lasting influence Atlantic revolutions had.

OBJECTIVES

Upon completing this chapter, students will be able to:

1. Analyze how philosophers and revolutionaries defined liberty in the eighteenth and nineteenth centuries.
2. Trace and compare time lines of the main events of the revolutions.
3. Compare revolutionary leaders' perceptions of liberty.
4. Identify the concept of liberty in constitutions.
5. Trace influences of the Atlantic revolutions on revolutions later in history.

TIME AND MATERIALS

This chapter would best be done in a week of forty-five minute classes. If time is limited, any lesson can be done on its own. Materials required are included in the chapter.

HISTORICAL CONTEXT

The revolutions of the late eighteenth and early nineteenth centuries should be taught as one chapter because the political influences of the Enlightenment appear in all of them and because they significantly influenced one another. Moreover, new ideas of liberty and popular sovereignty began to spread around the world in the context of the emerging global economy.

Britain's Thirteen Colonies

After the Seven Years' War (1756–1763) ended, Great Britain and France were both motivated to make their empires self-paying enterprises. Although in both countries there were calls for fiscal reforms at home, the impetus to revolution in the British colonies of North America can be seen in the increasing number of taxes, best exemplified by the Stamp Act. The Third Estate in France, that is, the great majority of the population that did not have the status of aristocrats or high Roman Catholic clergy, also felt the crunch of increasing taxes and dues. This oppression propelled them to seek greater representation in government. The free inhabitants of the French colony of Saint Domingue (now, Haiti) also sought a more equitable balance between taxes and representation, as did the creoles, that is, people of Spanish heritage born in the Americas, in Spain's empire.

By 1770, North American colonists resented the British government's new financial program as expressed in the Stamp Act and the Tea Act, so they rebelled using both nonviolent and violent ways. They were unsuccessful in their attempt to win their own representative institutions. Their physical attacks on the Crown's officials, whom they tarred and feathered and whose houses they burned, gained more attention. The organized armed rebellion gained momentum after the dumping of the British East India Company's tea in Boston Harbor. The Declaration of Independence in 1776 clarified the grievances of the colonists, who won their eight-year war partially through their guerilla tactics, French support, and help from some Native Americans. In 1789 the first written constitution was ratified by the individual states, unifying them into a single federal state and giving a new model of a political structure with a balance of power among three branches of government. The constitution also included a Bill of Rights based on British and Enlightenment ideas for protection of citizens' rights. These ideas spread to other parts of the Atlantic world. In the new United States of America, however, citizenship was by definition limited to males of European origin and some other men of property. Women, Native Americans, people from other parts of the world, and slaves received limited, if any, rights to participate in government.

France

In France, popular discontent broke out in revolution in 1789, leading to the creation of a government that gave rights to a minority of the citizens. The violent and nonviolent protests

against King Louis XVI's tax program mirrored the grievances of the North American colonists. The majority of the French population, labeled the Third Estate, refused to accept the heavy burden of increased taxes and insisted on creating a constitution to regulate the government, including the king. The elite comprising the First and Second Estates—that is, the aristocracy and the high clergy—strongly resisted the changes and encouraged monarchs of neighboring countries to help them fight against the new constitutional monarchy. The French Declaration of the Rights of Man issued in 1791 and the constitution for the new French Republic, established after the king was executed for treason, were inspired by the documents of the American Revolution. Some of the key figures of the American experiment, including Thomas Jefferson and Benjamin Franklin, were in France at that time.

Once Napoleon Bonaparte took over France in 1799 as head of the French military, the European wars that had started during the revolution expanded more. Napoleon insisted that his new law code, giving suffrage and political rights to men of all economic groups across Europe, be implemented in the territories he conquered. The revolutionary model for political change continued to enlarge, but the extension of rights to all residents of the Atlantic world did not keep pace. Napoleon, like his North American counterparts, valued the profits derived from slave labor, especially in the sugar-producing plantations on Saint Domingue. He sought to roll back the changes the French revolution wrought in the Caribbean.

Haiti

Although the inhabitants of the French colony of Saint Domingue desired full rights as citizens of the French empire, the new French government did not clearly offer them those rights in the early years of the revolution. Slaves were at first denied any rights, but free blacks who were property owners sought and eventually were granted equality. The leaders of the French Republic had mixed ideas, and Napoleon decided that Saint Domingue was an essential economic tool for further imperial expansion. Under the leadership of Toussaint L'Ouverture and others of African heritage, an armed rebellion succeeded in freeing the colony from French control and led to the creation of Haiti, the second independent republic in the Americas. Most of the white colonists moved their assets to North America or British-controlled islands so they could continue their slave-enhanced lifestyle. The British and Spanish governments attempted to gain control of the island during the confusion of war but also at times helped the rebellion, which was carried out mostly by newly freed slaves.

Latin America

In the Spanish colonies of Latin America, the tensions between the elite and the masses reflected issues similar to those of other Atlantic revolutions. Talk among the elite born in the Americas mirrored the concerns over the economic exploitation and the political indifference of the Spanish government. Latin American revolutionary leaders traveled throughout the Atlantic world, gaining insights into Enlightenment ideas and military strategies. One leader, Simón Bolívar, learned directly from the revolutionaries in North America, France, and Haiti. The Haitians also gave his cause financial support, an ironic twist given Bolívar's belief that only creoles should have political power in the new republics created in South America. Despite

disagreements over the territorial boundaries of the new republics, most of Latin America was independent by the 1830s.

What continues to surprise historians is the rapid shift from calls for reform to violent revolution in the Atlantic world. The creation of republics using violence to separate themselves from their monarchs was very different from earlier acts of protest. New social, political, and economic structures were created that continue to exist today.

THREE ESSENTIAL QUESTIONS

Humans and the Environment

Research communication and transport systems in the late eighteenth and early nineteenth centuries to determine how much time it took for news of political and military developments to travel between such cities as:

- London and Boston
- Paris and Philadelphia
- Paris and Port-au-Prince (Haiti)
- Madrid and Buenos Aires
- Washington, DC, and Mexico City

How might the speed of communication and travel in that era, compared with today, have affected political or military events on either side of the Atlantic?

Humans and Other Humans

Historians have argued that the American Revolution was not nearly as "revolutionary" as the French Revolution. What do you think they might have meant by that idea? How did the two revolutions differ in the way they changed society?

Humans and Ideas

How did revolutionary thinkers in Europe and colonists in the Americas reconcile their proclamations of human rights to liberty with their dependence on slave labor to maintain commercial agricultural economies in the Americas

KEY THEMES

This chapter addresses the following historical themes:

Key Theme 3: Uses and Abuses of Power

Key Theme 4: Haves and Have-Nots

Key Theme 5: Expressing Identity

CORRELATIONS TO NATIONAL HISTORY STANDARDS

National Standards for World History

Era 7: An Age of Revolutions, 1750–1914. 1A: The student understands how the French Revolution contributed to transformations in Europe and the world. Therefore, the student is able to analyze leading ideas of the revolution concerning social equality, democracy, human rights, constitutionalism, and nationalism and assess the importance of these ideas for democratic thought and institutions in the 20th century. 1B: The student understands how Latin American countries achieved independence in the early 19th century. Therefore, the student is able to analyze the influence of the American, French, and Haitian revolutions, as well as late 18th-century South American rebellions, on the development of independence movements in Latin America.

INSTRUCTIONAL RESOURCES

Bender, Thomas. *A Nation among Nations: America's Place in World History*. New York: Hill and Wang, 2006.

Censer, Jack R., and Lynn Hunt. *Liberty, Equality, Fraternity: The French Revolution*. University Park: Pennsylvania State University Press, 2001.

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Chasteen, John Charles. *Americanos: Latin America's Struggle for Independence*. New York: Oxford University Press, 2008.

De Varona, Frank. *Miguel Hidalgo y Costilla: Father of Mexican Independence*. Brookfield, CT: Millbrook Press, 1993. Relates the life story of the Catholic priest who became an activist in working to free Mexico from Spanish rule.

———. *Simón Bolívar: Latin American Liberator.* Brookfield, CT: Millbrook Press, 1993. Follows the life of Simón Bolívar from his wealthy childhood in Venezuela to his rise to power as the revolutionary leader of Spanish-held Latin America.

Dubois, Laurent. *Avengers of the New World: The Story of the Haitian Revolution*. Cambridge, MA: Belknap Press of Harvard University Press, 2004.

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Fick, Carolyn. *The Making of Haiti: The Saint Domingue Revolution from Below*. Knoxville: University of Tennessee Press, 1990.

Geggus, David P. *The Impact of the Haitian Revolution in the Atlantic World*. Columbia: University of South Carolina Press, 2001.

Hobsbawm, Eric J. *The Age of Revolution, 1789–1848*. New York: Vintage, 1996.

Hochschild, Adam. *Bury the Chains: Prophets and Rebels in the Fight to Free an Empire's Slaves*. Boston: Houghton Mifflin, 2005.

Liberty, Equality, Fraternity: Exploring the French Revolution. Roy Rosenzweig Center for History and New Media, George Mason University, http://chnm.gmu.edu/revolution/. A website with contemporary and recent essays, primary sources, maps, art, and music of the revolutionary events of the French empire including the revolution in France, Haiti, and Napoleon's era.

Morrison, Michael A., and Melinda Zook, eds. *Revolutionary Currents: Nation-Building in the Transatlantic World.* Lanham, MD: Rowman and Littlefield, 2004.

Myers, Walter Dean. *Toussaint L'Ouverture: The Fight for Haiti's Freedom*. New York: Simon and Schuster, 1996. This is a biography of the leader of Haiti's independence. The illustrations by the American artist Jacob Lawrence were first exhibited in 1940.

Nash, Gary B. *The Unknown American Revolution: The Unruly Birth of Democracy and the Struggle to Create America*. New York: Viking, 2005.

Schama, Simon. *Citizens: A Chronicle of the French Revolution*. New York: Alfred Knopf, 1989.

Schanzer, Rosalyn. *George vs George: The American Revolution as Seen from Both Sides*. Washington, DC: National Geographic, 2004. This illustrated book helps students analyze the opposing perspectives of the British government and rebelling British colonists in North America

LESSON 1

Definitions of Liberty

Preparation

1. Read the brief background essay in Student Handout 2.1.1 to identify the problem as well as the conditions that the leaders of the revolutions wanted to change.
2. Read relevant excerpts from the two Enlightenment thinkers, John Locke and Baron de Montesquieu, in Student Handout 2.1.2 to identify the way they defined liberty.

Activities

Students create a coffeehouse where they will discuss how those problems and issues might be solved with "liberty," that is, political independence from the previous regime.

1. Have students read Student Handouts 2.1.3–2.1.7 and then break into groups of no more than five. They should discuss the following questions in their coffeehouses. If possible, serve a beverage to simulate the atmosphere of an eighteenth century coffeehouse.
    a. What were the complaints against the existing governments?
    b. To what extent did the revolutionaries use Enlightenment writings in defending their causes, especially with regard to the word "liberty"?
    c. If you were a colonist in Boston, would you argue for revolution after the Stamp Act? What considerations would affect your opinion?
    d. If you were a lawyer in Paris, would you argue for revolution after the Estates General began to meet? What considerations would affect your opinion?
    e. If you were a peasant from the region of Dourdogne, would you argue for revolution after the Estates General began to meet? What considerations would affect your opinion?
    f. If you were a free person of color who owned a plantation on Saint Domingue, would you argue for revolution after the French Declaration of the Rights of Man were published? What considerations would affect your opinion?
    g. If you were a lawyer in Mexico, would you argue for revolution after Father Hidalgo called for the overthrow of the Spanish Crown? What considerations would affect your opinion?

2. After the coffeehouses, discuss as a whole class:

    a. What were some of the common complaints against the existing governments? What were some of the key differences?

    b. What other sources might help you see the commonalities among the different revolutions?

    c. What caused some of the differences in understanding the definitions or interpretations of the word liberty?

    d. Why might the definition of liberty be used for revolutionary rhetoric in the Atlantic revolutions?

    e. How likely do you think that these discussions will lead to a violent overthrow of the ruling government? Why or why not?

    f. Do you think everyone agreed with each other in the coffeehouses in the eighteenth century? What different points of view were expressed in the coffeehouses? What kind of arguments did women or men from minority groups make?

Assessment

Have students write a brief analysis of how revolutionary the rhetoric of the coffeehouses was. In other words, did the discussions lead to plans for overthrowing the regime?

Problems and Issues in the Atlantic World

The main issue for those who led the revolutions in the Atlantic world of the late eighteenth and early nineteenth centuries was unreasonable exploitation of economic resources of less powerful people by more powerful people. While the governments of both Great Britain and France may have needed more money to finance their military operations, the people who were asked to pay resented the new taxes or new labor obligations. The cause of the British and French government's indebtedness was in part the Seven Years' War (1756–1763), which was fought between France and Great Britain over land in North America, the Caribbean, West Africa, and the Indian subcontinent. In its global scope, the Seven Years' War is considered the first world war, and it is fitting that one consequence was the common dissatisfaction with the way the British and French governments then chose to pay off their war debts. Specifically, in the British colonies in North America, the problem was the Stamp Act. In France it was the new taxes requested by Louis XVI. The other financial burden that angered the subjects of the European powers was the *exclusif,* a mercantile policy that restricted colonists to trade exclusively with the colonial power.

It is lucky for historians that most of the grievances were put into print. The American colonists published pamphlets and newspaper articles attacking the new taxation policies. The French peasants recorded their complaints in the *cahiers de doléances* (lists of grievances) solicited by the king. The ideas of the bourgeoisie, or propertied middle class, appeared in pamphlets, newspapers, and books. The inhabitants on Saint Domingue also had their local newspapers and pamphlets, as well as books from France and the newly founded United States. Finally, the South Americans copied their predecessors by using printing presses as well as public lectures and coffeehouses.

"You should hope that this game will be over soon"
The Third Estate carrying the Clergy and
the Nobility on its back

Many Enlightenment publications influenced the trends of thought. For this lesson you will look at excerpts from just two authors, Locke and Montesquieu. In their books, these philosophers supported the need for liberty when either political or economic pressures by monarchs were too great to bear. Most importantly, the idea of political liberty developed into a belief in freedom as a natural right. The Enlightenment thinkers believed that humans were born with the ability to think and act for themselves, as in Locke's words, "Liberty, it is plain, consists in a power to do, or

not to do; to do, or forbear doing, as we will." How then did the transition from grievances to demands for liberty happen?

How did abstract ideas lead to the violent overthrow of governments? There are events unique to the birth of each revolution, but to get the broadest view, in all the revolutions we will analyze the influence of the political ideal of liberty. We will see how the revolutionaries understood the freedom to choose their own type of government and how that government might protect the natural rights of life, liberty, and property. Most of the revolutions resulted in republics, where the succeeding governments were selected through elections. In the case of France and Haiti, however, imperial or authoritarian systems subsequently were put into place, giving the executive branches much more power perhaps than intended by the revolutionaries who overthrew the previous regimes. What will emerge most clearly is that these revolutions led to dramatic new ways in which political change was understood and implemented.

Excerpts from Locke and Montesquieu

Locke

John Locke was an English philosopher who trained first as a doctor but gained an important post as an advisor to Britain's lord chancellor, the Earl of Shaftesbury. From his insider government position, Locke was able to observe in 1688 the bloodless change in power from the reign of James II to the limited monarchy of William and Mary. Locke recorded his ideas in the book *Two Treatises on Government*. It explained how natural law leads to governments' existing to protect natural rights.

> Liberty, it is plain, consists in a power to do, or not to do; to do, or forbear doing, as we will.
>
> Source: Brian Tierney, Donald Kagan, and L. Pierce Williams, eds., *Great Issues in Western Civilization*, vol. 2 (New York: Random House, 1976), 94.

The following is a brief paraphrase of John Locke's ideas on revolution also expressed in his book *Two Treatises on Government* (1689):

> All people have the natural rights of life, liberty, and property. The power of government comes from the people and the duty of the government therefore is to protect those natural rights. If the government fails in its duty to protect those rights, then the people have the right to overthrow the government, by force if necessary.
>
> Source: Brian Tierney, Donald Kagan, and L. Pierce Williams, eds., *Great Issues in Western Civilization*, vol. 2 (New York: Random House, 1976), *passim*.

Montesquieu

A French thinker, Charles de Secondat, Baron de Montesquieu, published his book *The Spirit of Laws* in 1748 on the various types of governments in the world: republics, monarchies, and dictatorships. He found that special circumstances, such as climate, could affect the form of government in a particular region. Most famously, though, he argued that governmental powers should be separated into executive, legislative, and judicial branches and balanced to guarantee individual rights and freedom.

> It is true that, in democracies, the people seem to act as they please; but political liberty does not consist in an unlimited freedom. In governments, that is, in societies directed by laws, liberty can consist only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.
>
> We must have continually present to our minds the difference between independence and liberty. Liberty is a right of doing whatever the laws permit; and, if a citizen could do what they forbid, he would be no longer possessed of liberty, because all of his fellow citizens would have the same power.
>
> Source: Brian Tierney, Donald Kagan, and L. Pierce Williams, eds., *Great Issues in Western Civilization*, vol. 2 (New York: Random House, 1976), 142–3.

Stamp Act, British Parliament, 1765

> An act for granting and applying certain stamp duties, and other duties, in the British colonies and plantations in America, towards further defraying the expenses of defending, protecting, and securing the same; and for amending such parts of the several acts of parliament relating to the trade and revenues of the said colonies and plantations, and direct the manner of determining and recovering the penalties and forfeitures therein mentioned.
>
> Source: Edmund Morgan, ed., *Prologue to Revolution: Sources and Documents on the Stamp Act Crisis, 1764–1766* (Chapel Hill: University of North Carolina Press, 1959), 35.

Patrick Henry was one of the many colonial voices in North America urging resolutions against the Stamp Act. In a speech to Virginia's colonial legislature on March 23, 1775, he argued that:

> We have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne! . . . I know not what course others may take; but as for me, give me liberty or give me death!
>
> Source: Patrick Henry, "Speech before the Virginia House of Burgesses," in L. Carroll Judson, *The Sages and Heroes of the American Revolution* (Port Washington, NY: Kennikat Press, 1970), 157.

"Cahiers de Doléances"

In 1789, King Louis XVI convened the Estates General to get approval for changing the economic structure of the French government, and for an increase in taxes. He also ordered that complaints from the people, *cahiers de doléances*, be collected.

Cahier of The Third Estate of Dourdan, 29 March, 1789

The order of the third estate of the City, *Bailliage*, and County of Dourdan, imbued with gratitude prompted by the paternal kindness of the King, who deigns to restore its former rights and its former constitution, forgets at this moment its misfortunes and impotence, to harken only to its foremost sentiment and its foremost duty, that of sacrificing everything to the glory of the *Patrie* [fatherland] and the service of His Majesty. It supplicates him to accept the grievances, complaints, and remonstrances which it is permitted to bring to the foot of the throne, and to see therein only the expression of its zeal and the homage of its obedience.

It wishes:

1. That his subjects of the third estate, equal by such status to all other citizens, present themselves before the common father without other distinction which might degrade them.

2. That all the orders, already united by duty and a common desire to contribute equally to the needs of the State, also deliberate in common concerning its needs.

3. That no citizen lose his liberty except according to law; that, consequently, no one be arrested by virtue of special orders, or, if imperative circumstances necessitate such orders, that the prisoner be handed over to the regular courts of justice within forty-eight hours at the latest.

4. That no letters or writings intercepted in the post be the cause of the detention of any citizen, or be produced in court against him, except in case of conspiracy or undertaking against the State.

5. That the property of all citizens be inviolable, and that no one be required to make sacrifice thereof for the public welfare, except upon assurance of indemnification based upon the statement of freely selected appraisers. . . .

15. That every personal tax be abolished; that thus the *capitation* [a poll tax] and the *taille* [a seigneurial tax] and its accessories be merged with the *vingtièmes* [twentieth parts] in a tax on land and real or nominal property.

16. That such tax be borne equally, without distinction, by all classes of citizens and by all kinds of property, even feudal and contingent rights.

17. That the tax substituted for the *corvée* [required labor on public works] be borne by all classes of citizens equally and without distinction. That said tax, at present beyond the capacity of those who pay it and the needs to which it is destined, be reduced by at least one-half. . . ."

Source: John Hall Stewart, *A Documentary Survey of the French Revolution* (New York: Macmillan, 1951), 76–7.

Haitian Cahiers, 1789

In the French Caribbean colony of Saint Domingue (later renamed Haiti when it became an independent country), the wealthier people were inspired that the French revolution might bring more economic independence and greater protection of their property. The free people of color who lived on the island also demanded that they be included in the new French government's definition of citizen.

> JOURNAL, Containing the Complaints, Grievances, and Claims of the Free-citizens and colored landowners of the French Islands and Colonies:
>
> Article I. The inhabitants of the French colonies are exclusively and generally divided into two classes, Freemen and those who are born, and live, in slavery.
>
> Article II. The class of Freemen includes not only all the Whites, but also all of the colored Creoles, the Free Blacks, Mulattos, small minorities, and others.
>
> Article III. The freed Creoles, as well as their children and their descendants, should have the same rights, rank, prerogatives, exemptions, and privileges as other colonists.
>
> Article IV. For that purpose, the colored Creoles request that the Declaration of the Rights of Man, decreed by the National Assembly, be applied to them, as it is to Whites.
>
> Therefore, it is requested that Articles LVII and LIX of the Edict [the Black Code] dated March 1685, be rewritten and carried out in accordance with their form and content. . . .

Source: "Cahiers, contenant les plaintes, Doléances, et reclamations des citoyens-libre et propriétaires de couleur, des isles et colonies Françaises" (Paris, 1789), George Mason University, Liberty, Equality, Fraternity: Exploring the French Revolution. http://chnm.gmu.edu/revolution/searchfr.php?function=find&keyword=cahiers&Find=Find#.

Father Hidalgo, "Grito de Dolores," 1810

Miguel Hidalgo y Costilla (1753–1811), a priest in the Spanish colony of Mexico, was active in revolutionary literary circles. He organized the people of Dolores to revolt against Spanish rule but was captured and executed within the year. His movement among the mestizos (people of mixed Spanish and Indian heritage) helped inspire further revolutionary movements that led to Mexican independence from Spain in 1821.

> My friends and countrymen: neither the king nor tributes exist for us any longer. We have borne this shameful tax, which only suits slaves, for three centuries as a sign of tyranny and servitude; [a] terrible stain which we shall know how to wash away with our efforts. The moment of our freedom has arrived, the hour of our liberty has struck; and if you recognized its great value, you will help me defend it from the ambitious grasp of the tyrants. Only a few hours remain before you see me at the head of the men who take pride in being free. I invite you to fulfill this obligation. And so without a *patria* [fatherland] nor liberty we shall always be at a great distance from true happiness. It has been imperative to take this step as now you know, and to begin this has been necessary. The cause is holy and God will protect it. The arrangements are hastily being made and for that reason I will not have the satisfaction of talking to you any longer. Long live, then, the Virgin of Guadalupe! Long live America for which we are going to fight!

Source: Texas A & M University, Sons of DeWitt Colony Texas. http://www.tamu.edu/ccbn/dewitt/mexicanrev.htm#hidalgo.

Simón Bolívar, Kingston, Jamaica, September 6, 1815

Simón Bolívar (1783–1830) was born in Caracas in the Spanish colony of Venezuela. He was educated to learn about Enlightenment thinkers by European tutors, traveled in revolutionary France under the control of Napoleon Bonaparte, visited the new United States of America, and led an armed revolt against Spanish control of South America. After one devastating defeat by the Spanish, he traveled to the Caribbean to gain support from Jamaicans and the new government of independent Haiti. Funds from the Haitian government helped pay British and Irish mercenaries from the Napoleonic wars who helped defeat the Spanish by 1824.

> The emperor Charles V entered into a pact with the discoverers, conquerors, and settlers of America, which is, according to Guerra, our social contract. The monarchs of Spain entered into solemn contract with them, stipulating that they performed these acts at their own expense and risk, without any cost to the royal treasury, and in turn acknowledging them to be lords of the land, authorized to organize the administration and function as appellate court, with other exemptions and privileges too numerous to mention. The king pledged never to alienate the American provinces, since he held no other jurisdiction than that of supreme dominion, granting a kind of feudal ownership to the conquerors and their descendants. At the same time, there exist express laws exclusively favoring those born of Spanish parents in the new land in matters of civil and ecclesiastical employment and regarding collection of taxes. Thus, in obvious violation of the laws and subsequent agreements, those native-born Spaniards have been stripped of their constitutional authority granted them in the code. . . .

Source: Simón Bolívar, "The Jamaica Letter: Response from a South American to a Gentleman from This Island," trans. Frederick H. Fornoff, in David Bushnell, ed., *El Libertador: Writings of Simón Bolívar* (New York: Oxford University Press, 2003), 20.

LESSON 2

The Contagion of Revolution?

Preparation

1. Discuss the following questions with a partner:
    a. What does the word "contagion" mean?
    b. Do you think it is appropriate to use a word connected to the spread of disease when discussing the spread of revolutionary ideas?

Introduction

2. Discuss as a whole class:
    a. What are some problems in your school?
    b. Do most students think the school administration is trying to fix any of the problems?
    c. How would solutions to some of those problems be shared among most people?
    d. Do ideas spread most quickly in your school when everyone agrees that a particular idea is good for everyone?
    e. Have any solutions to problems ever come from what happened in another school?
    f. How did the ideas about solving problems spread?

Activities

1. Analyze the time line in Student Handout 2.2.1 to trace how the violent overthrow of an existing government was an idea that spread from one revolution to the next. Look for the following clues: concepts like liberty used in more than one revolution, types of rebellions, military interventions to help or hinder revolutions to achieve independence from Great Britain or France, and documents on natural rights or constructing governments (constitutions).
2. Discuss what other type of evidence you need to determine the extent of intellectual influence from one revolution to the next.
3. Use your textbook to find other events that might have been included in the time line.
4. Discuss why historians include or exclude events from time lines. What were your criteria?

Assessment

Score the students' discussion according to how many links they can make from one revolution to the next. Or, have students write an essay supporting or refuting the statement, "The American revolution was the model for all subsequent revolutions in the Atlantic world."

Time Line for Revolutions

1689	English Bill of Rights
1763	Seven Years' War Peace Treaty between Great Britain and France
1765	Stamp Act passed by British Parliament as a direct taxation of North American colonists Sons of Liberty and others organize to protest and resist the Stamp Act
1766	Repeal of Stamp Act
1767	Townsend Act, new revenue taxes on North American colonists
1770	Riots in Boston met with violence by British troops
1773	Boston Tea Party
1774	First Continental Congress
1776	Declaration of Independence
1778	American and French representatives sign two treaties in Paris: a Treaty of Amity and Commerce and a Treaty of Alliance
1789	Ratification of Constitution of the United States of America
1789	Estates General convened for the first time in 174 years in France
1789	Storming of the Bastille, prison (and armory) in Paris
1789	National Constituent Assembly and French Declaration of the Rights of Man
1791	Slave rebellion in Saint Domingue
1791	U.S. Bill of Rights ratified by states
1792	French National Assembly gives citizenship to all free people of color in the colony of Saint Domingue
1792	France declares war on Austria
1793	Beheading of King Louis XVI
1793	France declares war on Great Britain
1793	All slaves on Saint Domingue emancipated by the French revolutionary authorities to join the French army and fight against the British
1794	Toussaint leads troops against the British
1797	French colonial forces defeated by Toussaint
1798	Toussaint negotiates peace with the British
1801	War ends between Great Britain and France
1801	Constitution for Haiti
1802	General Leclerc sent by Napoleon to subdue colony and reinstitute slavery

1803	New declaration of war between Great Britain and France
1803	French withdraw troops; Haitians declare independence
1804	Napoleon crowns himself emperor of France
1804	Jean-Jacques Dessalines crowns himself emperor of Haiti
1806	U.S. president Jefferson declares economic boycott of Haiti, France, and Great Britain
1808	French occupation of Spain
1808	British end the slave trade
1810	Declarations of self-government in most Latin American colonies
1813	French expelled from Spain
1815	Napoleon defeated and French empire reduced in Europe to France alone
1818	French abolish slave trade
1823	U.S. president Monroe declares doctrine against European interference with the new republics in the Americas, known as the Monroe Doctrine

Signing of the Declaration of Independence
U.S. Capitol paintings, painted by John Trumbull

LESSON 3

Leaders' Views of Liberty

Preparation

Discuss the difference between these two definitions of liberty: personal freedom or political independence. At what point during or after a revolution would the differences between these definitions affect the course of the revolution?

Introduction

1. Ask students to predict the changes in attitudes toward liberty the leaders of the revolutions would have once they were in power. Suggested questions:
    a. Will the leaders want to restrict liberty for groups they view as threatening their own economic or political liberty: women, people of African descent, slaves, native peoples, some minority religious groups?
    b. What would the leaders gain by restricting liberty?
    c. What might they lose?

Activities

1. Ask students to take notes from the sources in Student Handouts 2.3.1–2.3.5 to answer the following questions:
    a. How does each new government in the Atlantic world define citizenship?
    b. What rights were guaranteed by the government and to which groups of people?
    c. Which documents mention liberty?
    d. How is slavery changed or maintained?
    e. What kinds of powers does each new government assume? How are those powers divided among branches of government?
2. Students should use their notes to put the name of each new government on the following spectrograph in order to determine how much liberty is extended to the inhabitants of the new countries in the Atlantic world.
    a. Who gained liberty in the United States, France, Haiti, and Latin American countries by 1825?
        i. No one
        ii. Government leaders only
        iii. All adults of European heritage
        iv. The landowning elite

v. All men
vi. All adults
vii. Everyone

Assessment

Write an essay that compares the writings and documents to see if the revolutionary leaders' attitudes changed toward the definition and application of the concept of liberty once the new nation was formed.

The Constitution of these United States of America, 1787

Preamble

We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the common Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Article 1, Section 2

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons. . . .

Amendment I [ratified in 1791]

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

The French Constitution of 1793

Of Citizenship

The following are admitted to exercise the rights of French citizenship:

Every man born and domiciled in France, fully twenty-one years of age

Every foreigner, fully twenty-one years of age, who, domiciled in France for one year

Lives there by his labor

Or acquires property

Or marries a French woman

Or adopts a child

Or maintains an old man

Finally, every foreigner who is considered by the legislative body to have deserved well of humanity. . . .

Of the Guarantee of Rights

122. The Constitution guarantees all Frenchmen equality, liberty, security, property, the public debt, the free exercise of worship, universal education, public relief, unlimited liberty of the press, the right of petition, the right to assemble in popular societies, and enjoyment of all the rights of man.

Source: John Hall Stewart, *A Documentary Survey of the French Revolution* (New York: Macmillan, 1951), 458–9, 468.

Toussaint L'Ouverture

Toussaint L'Ouverture (1743–1803) was born a slave on the French colony of Saint Domingue, but his owner freed him when he was age thirty-three. Although Toussaint became a landowner and slave owner, he helped lead the revolution that started in 1791 and separated the eastern part of the Caribbean island from French control.

Proclamation after he freed the slaves in the Spanish-occupied territory that he had liberated:

I have never considered that liberty is the same as license, that when men have gained their liberty they have the right to live in idleness and create disorder. It is my firm intention to see to it that the cultivators remain at their work, that they be given one fourth of the income of the plantations and that no one can treat them unjustly without suffering for it. But at the same time it is my wish that they work harder than before, that they obey orders and be strict in the performance of their duty.

A proclamation in 1800:

I have been informed that the useful measures I have taken are misrepresented by many ill intentioned persons of all colors . . . They say to the cultivators: "You claim you are free. All the same, you must remain on my plantation whether you like it or not. I will treat you as I had done in the old days, and show you that you are not free." Military men and police officers are hereby instructed to arrest any person guilty of such talk.

Toussaint L'Ouverture's Forces Fighting the French Army, 1802

Source: Ralph Korngold, *Citizen Toussaint* (New York: Hill and Wang, 1965), 196, 206.

Simón Bolívar, "Message to the Congress of Angostura," 1819

It would require no alteration in our basic laws to adopt a legislature similar to the British parliament. Like the North Americans, we have divided the national congress into two chambers: the chamber of representatives and the senate. The first is very wisely structured: it enjoys all the powers appropriate to it and is not in need of reform, since the constitution conferred on it the origin, form, and functions demanded by the people to ensure that their wishes would be legitimately and effectively represented. If the senate were hereditary instead of elective, it would, I think, be the base, the bond, and the soul of our republic. During political upheavals, this body would deflect lightning away from the government and repulse the waves of popular unrest. Loyal to the government out of a vested interest in its own preservation, it would always resist any attempted incursions by the people against the jurisdiction and authority of their magistrates. . . .

The creation of a hereditary senate would in no way violate the principle of political equality; it is not my wish to establish a noble class: to do that, as a famous republican has said, would be to destroy equality and freedom simultaneously. I wish, rather, to point out that it is a profession demanding great knowledge and the means adequate to obtain such instruction. We should not leave everything to chance and to the results of elections: The people are more gullible than nature perfected by art, and although it is true that these senators would have no monopoly on virtue, it is also true that they would have the advantage of an enlightened education. . . .

Equally, [the senate] will serve as counterweight for both government and the people, a mediating force to buffer the barbs these eternal rivals are forever hurling at one another. . . .

Precisely because no other form of government is as weak as democracy, its structure should be all the more solid and its institutions continually tested for stability. If we fail in this, we can be sure the result will be an experiment in government rather than a permanent system, an ungovernable, tumultuous, and anarchic society rather than a social institution in which happiness, peace, and justice rule. . . .

Source: David Bushnell, ed., *El Libertador: Writings of Simón Bolívar* (New York: Oxford University Press, 2003), 42–3, 46.

The Mexican Constitution of 1824

Article 1

The Mexican nation is forever free and independent of the Spanish government and of every other power.

Article 3

The religion of the Mexican nation shall perpetually remain the Roman Catholic and Apostolic. The nation protects it by wise and just laws and prohibits the exercise of any other.

Article 50

The exclusive powers possessed by the General Congress are the following: . . .

1st To promote instruction by securing for a limited time to authors the exclusive privilege to their works; by establishing colleges for the Marine, Artillery and Engineer Departments; by erecting one or more establishments, for the teaching of the natural and exact sciences, the political and moral sciences, the useful arts and languages; without prejudice to the rights which the states possess, to regulate the public education in their respective states.

3rd To protect and regulate the political liberty of the press in such a manner that its exercise can never be suspended, and much less be abolished in any of the states or territories of the confederation.

Source: University of Texas, Tarlton Law Library. http://tarlton.law.utexas.edu/constitutions/text/ALetter.html.

LESSON 4

Liberty Rhetoric of Other Nineteenth-Century Revolutions

Preparation

1. Ask students to discuss the following with a partner:
    a. How do you think historians determine the extent of influence from one revolution to another?
    b. Which do you think are more important in finding influence: the texts produced by leaders of revolutions or the events of revolutions?
    c. What kind of methods do you know that historians use to trace the influence of one revolution on another?

Introduction

The Young Turks and Chinese revolutionaries of the early twentieth century were definitely influenced by the revolutions of the late eighteenth and the nineteenth centuries. We can see in the words they used and in the type of governments they created that both the Turkish and Chinese revolutionaries wanted to create dramatically new political systems, partially to protect their nations from outsiders. It also is clear, however, that the Turkish and Chinese revolutionaries did not want merely to copy the changes accomplished in the Atlantic world. They pursued changes they thought would best fit their own circumstances and needs. The Turks tried to move away slowly from an imperial system in a political and diplomatic atmosphere that was leading to World War I. The Chinese overthrew the Manchus, the dynasty of Manchurian origin that had governed China since the seventeenth century. This dynasty had signed trade treaties with the British and other foreigners that mostly benefited those foreigners and not the Chinese.

Activities

1. Have students read Student Handouts 2.4.1–2.4.3 to identify the influences that Enlightenment thought and the revolutions of the Atlantic world had on revolutions in Turkey and China.
2. Students should then consider the following questions:
    a. How does each document define liberty?
    b. How does each document define citizenship?
    c. What do the constitutions say about education?
    d. What are the similarities and differences in the ways the Enlightenment probably influenced Turkey and China?

Assessment

Write an essay comparing the rhetoric surrounding the word "liberty" used by Chinese and Turkish revolutionaries.

New Constitution of Turkey

The new Turkish constitution, issued in 1908, came out of the movement known as the Young Turks. The Young Turks were a nationalist reform party, officially known as the Committee of Union and Progress (CUP). The Young Turks also led a rebellion against Sultan Abdul Hamid II, who was officially deposed and exiled in 1909. The Young Turks ruled the Ottoman Empire from 1908 until the end of World War I, in November 1918.

Proclamation for the Ottoman Empire, 1908

The basis for the Constitution will be respect for the predominance of the national will.

3. It will be demanded that all Ottoman subjects having completed their twentieth year, regardless of whether they possess property or fortune, shall have the right to vote. Those who have lost their civil rights will naturally be deprived of this right.

7. The Turkish tongue will remain the official state language. Official correspondence and discussion will take place in Turk.

9. Every citizen will enjoy complete liberty and equality, regardless of nationality or religion, and be submitted to the same obligations. All Ottomans, being equal before the law as regards rights and duties relative to the State, are eligible for government posts, according to their individual capacity and their education. Non-Muslims will be equally liable to the military law.

10. The free exercise of the religious privileges which have been accorded to different nationalities will remain intact.

14. Provided that the property rights of landholders are not infringed upon (for such rights must be respected and must remain intact, according to law), it will be proposed that peasants be permitted to acquire land, and they will be accorded means to borrow money at a moderate rate.

16. Education will be free. Every Ottoman citizen, within the limits of the prescriptions of the Constitution, may operate a private school in accordance with the special laws.

17. All schools will operate under the surveillance of the state. In order to obtain for Ottoman citizens an education of a homogenous and uniform character, the official schools will be open, their instruction will be free, and all nationalities will be admitted. Instruction in Turkish will be obligatory in public schools. In official schools, public instruction will be free. Secondary and higher education will be given in the public and official schools indicated above; it will use the Turkish tongue. . . . Schools of commerce, agriculture, and industry will be opened with the goal of developing the resources of the country. . . .

Source: Rondo Cameron, ed., *Civilization since Waterloo* (Itasca, IL: Peacock, 1971), 245–6.

Greek lithograph celebrating the Young Turk revolt in 1908 and the re-introduction of a constitutional regime in the Ottoman Empire

Sun Yat-sen on Revolution in China

Sun Yat-sen, or Sun Yixian (1866–1925), studied in Hawaii, Hong Kong, and Japan. He trained as a doctor but was more interested in fixing the political problems of China. He organized a political movement outside of the country to overthrow the Manchu government of the Qing Dynasty. He traveled to Europe, the United States, and Canada to raise money for his revolutionary cause. In 1911, an uprising at Wuchang in southwestern China began after Chinese government officials shot into a crowd that was peacefully protesting the Qing agreement to sell Chinese-created railroads to a European financial group. As the uprising spread to other cities, Sun Yat-sen quickly returned to China. He was elected the provisional president of the Republic of China in 1912 but was soon forced into exile again by the former Qing general Yuan Shikai. In 1917, Sun returned to southern China, where he was selected to be the president of a self-proclaimed version of a national government. His ideas and legacy were claimed by his successors, Chiang Kaishek (Jiang Jieshi) and Mao Zedong.

Fundamentals of National Reconstruction (1923)

My second decision is that a constitution must be adopted to ensure good government. The true meaning of constitutionalism was discovered by Montesquieu. The three-fold separation of the legislative, judicial, and executive powers as advocated by him was accepted in every constitutional country in Europe. On a tour of Europe and America I made a close study of their governments and laws and took note of their shortcomings as well as their advantages. The shortcomings of election, for instance, are not incurable. In the past China had two significant systems of examination and censoring and they can be of avail where the Western system of government and law falls short. I therefore advocate that the examinative and censorial powers should be placed on the same level with legislative, judicial, and executive, thereby resulting in the five-fold separation of powers. On top of that, the system of the people's direct political powers should be adopted in order that the provision that the sovereign power vested in the people may become a reality. In this way my principle of democracy may be carried out satisfactorily.

Source: Mark A. Kishlansky, *Sources of World History*, vol. 2 (New York: HarperCollins, 1995), 281–5.

Note: "Examinative and censorial powers" refer to the traditional Chinese civil service examinations based on a knowledge of Confucianism and to the requirement that government officials present reports to the emperor that criticized their performance if they were negligent in their duties.

Sun Yat-sen, "Three Principles of the People," 1923

The watchword of the French Revolution was "Liberty, Equality, Fraternity," just as the watchword of our Revolution is "Min-ts'u, Min-ch'uan, Min-sheng" (People's Nationalism, People's Sovereignty, People's Livelihood). We may say that liberty, equality, and fraternity are based upon the people's sovereignty or that the people's sovereignty develops out of liberty, equality, and fraternity.

As revolutionary ideas have spread through the East, the word "liberty" has come too; many devoted students and supporters of the new movement have sought to explain in detail its meaning, as something of vital importance. . . .

Liberty, to put it simply, means the freedom to move about as one wishes within an organized group. Because China does not have a word to convey this idea, everyone has been at a loss to appreciate it. We have a phrase that suggests liberty—"running wild without bridle," but that is the same thing as loose sand—excessive liberty for the individual.

As the revolutionary ferment of the West has lately spread to China, the new students, and many earnest scholars, have risen up to proclaim liberty. They think that because European revolutions, like the French Revolution, were struggles for liberty, we, too, should fight for liberty. This is nothing but "saying what others say." They have not applied their minds to the study of democracy or liberty and have no real insight into their meaning. There is a deep significance in the proposal of our Revolutionary Party that the Three Principles of the People, rather than a struggle for liberty, should be the basis of our revolution. The watchword of the French Revolution was "Liberty;" the watchword of the American Revolution was "Independence;" the watchword of our Revolution is the "Three Principles of the People."

. . . Why, indeed, is China having a revolution? To put the answer directly, the aims of our revolution are just opposite to the aims of the revolutions of Europe. Europeans rebelled and fought for liberty because they had had too little liberty. But we, because we have had too much liberty without any unity and resisting power, because we have become a sheet of loose sand and so have been invaded by foreign imperialism and oppressed by the economic control and trade wars of the Powers, without being able to resist, must break down individual liberty and become pressed together into an unyielding body like the firm rock which is formed by the addition of cement to sand. Chinese today are enjoying so much freedom that they are showing the evils of freedom. This is true not merely in the schools but even in our Revolutionary Party. The reason why, from the overthrow of the Manchus until now, we have not been able to establish a government is just this misuse of freedom.

Source: Sun Yat-Sen, *San Min Chu I: The Three Principles of the People,* trans. Frank W. Price, ed. L. T. Chen (Shanghai: China Committee, Institute of Pacific Relations, 1927), 189–92, 201–2, 210–1, 262–3, 273, 278.

CHAPTER 3

By Ian Kelly

Humans in a Hurry

Nineteenth-Century Migrations

WHY STUDY NINETEENTH CENTURY MIGRATIONS?

Big Era Seven is about the immense changes brought about by vastly expanded interconnections around the globe. This chapter, the study of human movement from around 1830 through the early twentieth century, gives students an understanding of how these revolutions in science and communications affected individual lives.

The revolutions that occurred in Big Era Seven had a significant impact on how humans interacted with each other, with ideas, and with the environment. The increasingly efficient use of fossil fuels made transportation (shipping, railways) over long distances far faster and more convenient than had ever been available. As people moved, they carried information. As the era progressed, new methods of communicating via electronic wires moved ideas to still wider audiences at still faster rates. This created an atmosphere in which news and information became available on a previously unknown scale.

The availability of news informed people about new opportunities far from home—or new threats at home—that led to massive human migration. In some cases, they were drawn to new opportunities. In others, factors such as disease or oppression pushed people from their homes. In some ways, migration offered people the chance to improve their lives, but there were negative aspects as well. The concentration of workers in industrial centers offered employment and housing. However, the burning of fossil fuels in those centers and the crowding of people into cramped, often filthy homes created an unhealthy setting. Also, urban expansion to accommodate more industry and people led to the destruction of surrounding ecosystems. The very factors that may have initially drawn people to a region could become the factors that subsequently pushed them away.

For students, a study of human movement during Big Era Seven provides a number of useful tools. In studying this chapter, students will come to understand how the world was transformed into a tighter global community than ever before. They will learn how to take historical data from varied sources to create a hypothesis about human responses to various pressures. Perhaps more important, they will develop an understanding of the factors that led the world to the tremendous conflicts that took place during the twentieth century, and they will gain a sense of historical continuity connecting what may appear to be very diverse events.

OBJECTIVES

Upon completing this chapter, students will be able to:

1. Describe the chronological movements that set the stage for the twentieth century.
2. Explain the communications innovations of the period.
3. Explain factors that contribute to human migration.
4. Analyze a given context and create a hypothesis regarding the potential for human movement in that context.

TIME AND MATERIALS

This chapter is presented in five lessons, each designed to take approximately 45 minutes. Lessons Two and Three can be completed within this time, though it may be advisable to break each one over two class periods to allow for a more complete discussion and exposition of related information. Any of the lessons can be shortened as necessary or augmented with additional activities.

Materials required include white board/markers, a projector, world map, and Internet connection.

HISTORICAL CONTEXT

The difference between the dawn of Big Era Seven and its conclusion could hardly be more striking. This lesson focuses on how people, things, and ideas were able to travel farther and at a faster rate and how technological innovations made such movement possible.

In 1750, at the opening of Big Era Seven, the process of obtaining energy from indirect sources was in its infancy, even though, during the first century CE, Heron of Alexandria had turned steam into motion, if only as a novelty. In the seventeenth and eighteenth centuries, inventors like Thomas Savery, Thomas Newcomen, and James Watt made advances in steam technology, but on a scale far too cumbersome to be applied to transportation. Transportation power had to be drawn from muscle (human or animal), wind, or water, and the capacity to sustain movement was limited by physical endurance or climatic conditions. The 600-kilometer

(396-mile) journey, for example, from London to Edinburgh required five days of bumping along millennia-old Roman roads. Under the best conditions, it would take at least three months to travel around the Cape of Good Hope to reach South Asia.

The changes in energy technology that matured during Big Era Seven allowed for unprecedented advances in communications, but at the same time brought a new set of challenges. Navigation of the seas was the first frontier to be crossed with the development of engines small enough to fit on ships, yet large enough to drive them. Designs by John Fitch and Robert Fulton were applied to paddle-driven ships, but it was not until John Ericsson matched steam engines with a screw propeller (1839) that a true leap in speed and practical application was achieved. Toward the end of Big Era Seven, long-distance voyages came to be counted in terms of weeks, not months. Although engines used for land transportation started a bit later than naval engines, they allowed railway systems to proliferate far faster. Within twenty years of the first public railway in England (1830), more than 32,000 kilometers (19,800 miles) of track had been laid, primarily in Europe, North America, and regions that European states were colonizing. The trip from London to Edinburgh was reduced to less than a day, and it became possible to traverse North America (New York to San Francisco) in seven days. Toward the end of Big Era Seven, the completion of the Trans-Siberian Railway, connecting Moscow with the Pacific port city of Vladivostok, opened up vast new territories to immigrants. Moving materials and products were of interest to railways and shipping firms, but passenger service also expanded rapidly.

In the midst of these advances, the news was not all positive. The negative environmental impact was unmistakable. Urban centers experienced the debilitating effects of air pollution as world coal production, centered primarily in North America and Europe, increased from 32,248 metric tons in 1830 to 1,234,486 metric tons at the close of Big Era Seven. As humans entered new ecosystems, animal and plant populations experienced previously unknown stresses. Indigenous populations faced overwhelming pressures as well, as incoming migrants disrupted existing social structures and subsistence patterns. Across North America and Australia, increasingly aggressive stances between immigrant and indigenous populations led to death and destruction on both sides, and indigenous peoples were marginalized and forced into unsuitable reservations. West Africa witnessed the forcible removal of several millions into slavery in the Americas and southwest Asia.

Big Era Seven also saw a communications revolution in the exchange of information. Lord Stanhope's redesign of the printing press, further enhanced by Friedrich Koenig's steam power, made it possible to print large quantities of inexpensive books and newspapers, making news and ideas available to a wider segment of the population. The pace further increased with the advance of electromagnetic communications, first the telegraph (Samuel Morse, 1844) and then the telephone (A. G. Bell, E. Gray, 1876).

Humans, increasingly more aware of the world around them, and with the capacity to move long distances easily, participated in unprecedented movements focused largely on the temperate zones of the Americas and Eastern Asia. The drives to move are characterized in this chapter as high pressure "pushes" and low pressure "pulls." Pushes are those aspects of life, such as the environment, political conditions, or poverty, which drive people from their homes.

Many of these push elements were compounded by the rapid increase in population. Pulls are those aspects, such as financial gain, access to resources, or perceived freedoms, which attract people. How these migrations took place varied considerably. For some, the pull to move was to temporary (Southeast Asia "sojourners") or seasonal opportunities (e.g., from rural regions to urban centers), while others left home with no plans to return.

At the close of Big Era Seven the machinery was in place to generate the international economic, political, and, ultimately military competition that characterizes the twentieth century.

Claude Monet, The Gare Saint-Lazare: Arrival of a Train, 1877

THREE ESSENTIAL QUESTIONS

Humans and the Environment

Human migration of any type invariably has an impact on the immediate environment and, if sustained over time and in large numbers, can reach implications of global proportions. In Big Era Seven, millions more people moved than ever before, cities and agricultural areas expanded, and migrants made homes where no one had lived before. What would more people in a concentrated area mean for nearby forests, rivers, and lakes? What impact did the use of coal for factories, steamships, and trains have on the environment?

Humans and Other Humans

The drive to migrate—the push and pull factors—were often directly related to how people interacted with one another. For the first time, cities became self-sustaining, yet continued to draw surplus population from rural areas. The reunification of families and different employment potentials elsewhere also had their effect on the decision to relocate. Was increased population mainly a push or a pull factor, or could it be both. Why? What drew people to new settlements? What types of new challenges arose between immigrants and indigenous populations?

Humans and Ideas

During Big Era Seven, Europe witnessed a broad liberalization in government. At the same time, methods of communication made it possible for information and ideas to be communicated rapidly across very long distances. How did migration mirror concepts of race and economics? What methods of communication made the exchange of information much easier and faster?

KEY THEMES

This chapter addresses the following historical themes:

Key Theme 1: Patterns of Population

Key Theme 2: Economic Networks and Exchange

Key Theme 4: Haves and Have-Nots

CORRELATIONS TO NATIONAL HISTORY STANDARDS

National Standards for World History

Era 7: An Age of Revolutions, 1750–1914. 6A: The student understands major global trends from 1750 to 1914. Therefore, the student is able to: Describe major patterns of long-distance migration of Europeans, Africans, and Asians and analyze causes and consequences of these movements.

INSTRUCTIONAL RESOURCES

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Headrick, Daniel R. *The Tentacles of Progress: Technology Transfers in the Age of Imperialism, 1850–1940.* New York: Oxford University Press, 1988.

Hoerder, Dirk. *Cultures in Contact: World Migration in the Second Millennium*. Durham, NC: Duke University Press, 2002.

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McKeown, Adam. "Global Migration, 1846–1940." *Journal of World History* 15 (June 2004): 115–89.

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LESSON 1

An Introduction to Human Movement

Preparation

The goal of this lesson is to encourage students to consider factors that cause human movement—past, present, and future—in imaginative ways.

Introduction

1. The intent of this lesson is to encourage students to think in terms of human movement.
2. Human movement in Big Era Seven was composed of several main themes. First, methods of transportation (fossil fuels powering ships and trains) provided for improved capacity for movement. At about the same time, the development of electronic communications increased in speed thanks to the development of steam-driven printing presses and electronic forms, especially the telegraph and telephone. These provided the means and awareness to respond to pressures to move (e.g., opportunities elsewhere, troubles at home).
3. In general, Europeans who left Europe either permanently or temporarily gravitated to other temperate regions of the world, that is, places that had climates not radically different from that of Europe. These regions included North America, the southern cone of South America, Algeria, South Africa, Australia, New Zealand, and Siberia. Asian and African migrants moved to these regions in some numbers but more commonly to tropical and semitropical latitudes, where they sought employment on plantations, in mines, or in commerce.

Activities

1. Personal and close experience of human movement.
    a. Have all the students stand up. Ask those who were born in the local area of the school to sit, then those who were born in the state/province where the school is located, then those who were born in the same country. Among students who remain standing, make a list of the countries where they were born. Ask all students who were not born locally to offer reasons that they or their families moved either short or long distances. Guide students in categorizing these reasons on the blackboard. Reasons might include “change of parent’s work,” “parents search for new employment,” or “need for safety.” Lead a discussion to arrive at generalizations about why people move.

b. Identify by a similar stand-up/sit-down exercise students who moved from rural areas to cities or large towns. Guide students in categorizing reasons for moves as in "a." above.

c. Ask students whose parents or grandparents were born in a different country to raise their hands. (If your community has a low immigrant population, ask for those who were born in a different state/province or city.) Displaying a world (or national/regional) map, draw a line from the parents'/grandparents' place of origin to your location. Talk about the distances involved and how the move might have been accomplished (e.g., car, boat, on foot).

2. The Future

a. Describe the following scenario: A group of space explorers has gone to Mars and established a small colony there. A second group has built an undersea colony in the Indian Ocean. Find out what would have to be present on Mars or under the sea for people to be willing to move there. Suppose a group of peopled were *forced* to move to one or the other place. Which one would they choose? Why?

Assessment

For this introductory lesson, the method of assessment is informal. Teachers observe student participation for comprehension of basic terms (push, pull, communication, transportation) as they relate to the topic.

LESSON 2

The Communications Revolution

Preparation

The subject of world-wide communications is a vast subject, so this lesson is designed to provide an overview of the topic, which students will independently broaden through research.

Depending on the amount of time available, it may be worthwhile to divide this lesson into two class sessions.

Introduction

1. "Communications" can be used to mean both the ways in which people move things (products, livestock, mail, people) and the ways in which people exchange ideas. Previously, communications could be made only with naturally existing power, mainly human or animal muscle, wind, and water current. This meant that goods and information moved only as fast as nature would allow and was dependent on physical endurance, weather, and so on.

2. In Big Era Seven, humans learned to create energy for transportation. Newcomen and Watt developed steam pumps for mining in the eighteenth century. Symington and Fulton developed portable engines for boats (late eighteenth century) and shortly after that, Trevithick developed portable engines for railways (early nineteenth century). These developments increased the demand for fossil fuels, primarily coal, provided a seemingly unlimited source of power, and made long distance travel more practical.

3. In Big Era Seven, people also learned to exchange ideas more rapidly. Koenig and Bauer developed the steam-powered printing press (1814), which was capable of turning out eleven hundred sheets per hour. This reduced the costs of printing. Also, reductions in newspaper taxation made them less expensive and available to more people.

4. Electronic communication developed, which made information available to a wider segment of the population and made information available faster than before. Morse developed the telegraph in 1844, and the first transatlantic cable was laid in 1858. Bell and Gray developed the telephone in 1876, which uses technology similar to that used in the telegraph, to transmit sound. This made rapid and long-distance communication accessible to a wider segment of the population.

5. The changes in the methods of communications had a profound impact on the environment through mining and pollution, provided a method for people to encounter other populations via the newspaper or travel, and allowed ideas to spread faster and more widely.

Activities

Points for Discussion:

1. If coal made faster travel and mechanized industry possible, why have we sought other sources of energy?
2. Have there been any technological developments in recent years that have had an impact similar to that of the telegraph and the telephone?
3. The advancement to electronic communication allowed information to travel around the world in a matter of days instead of months. What impact would this have had on business? Social life? Politics? The environment?

Research Activities:

1. Cooperative Learning (Oral Presentation)
    a. Divide the class into appropriately sized groups and assign each group a topic to be investigated (for example, steam ships, railways, coal mining, telephone, or telegraph).
    b. Have student groups research their topics in such organizational categories as development, technology involved, how it spread around the world, and uses.
    c. Have groups present 10–15 minute oral reports to the class on their topic.
2. Cooperative Learning (Written Presentation)
    a. Do the same as in "1" but ask groups to present their findings in written form. Alternatively, the groups may perform the research collectively, with individual students providing their own paper.
3. Essay
    a. Have the students read:
        i. Chapters 1–8 of James L. Tyson's *Diary of a Physician in California; Being the Results of Actual Experience, Including Notes of the Journey by Land and Water, and Observations on the Climate, Soil, Resources of the Country, etc.* (Alameda, CA: Bio-Books-Oakland, 1955). The full text of the diary may be found at http://memory.loc.gov/cgi- bin/query/r?ammem/calbk:@field(DOCID+@lit(calbk124)).
        ii. George Bonniwell's *The Gold Rush Diary of George Bonniwell, transcribed by J. R. Tompkins*, unpublished diary. The full text of the diary can be found at http://www.emigrantroad.com/gold01.html.
        iii. *The Diary of an Emigrant* (1893), Norway Heritage: Hands across the Sea, unpublished diary. The full text of the diary can be found at http://www.norwayheritage.com/articles/templates/voyages.asp?articleid=63&zoneid=6.

b. Give out Student Handout 3.2.1. Ask students to discuss the selected quotations and the associated questions as preparation for writing an essay.

c. Assign students to write an essay that addresses various topics in these diaries (for example, modes of transportation, speed of travel, troubles encountered on the trip, and environmental impact).

Assessment

Students can be informally assessed by their in-class participation. Formal assessment can be made through the activities suggested above and with Student Handout 3.2.1.

Fitz Hugh Lane, Sailing Ships off the New England Coast, c. 1824–1865

Read the following paragraphs and answer the questions that follow:

James Tyson wrote:

> On the ever memorable 16th of January, 1849, I sailed from Baltimore on board the schooner Sovereign. . . . We were now fairly out of sight of land, and it became an object of some interest and importance to know *whither* we should go.
>
> Source: James L. Tyson, *Diary of a Physician in California; Being the Results of Actual Experience, Including Notes of the Journey by Land and Water, and Observations on the Climate, Soil, Resources of the Country, etc.* (Alameda, CA: Bio-Books-Oakland, 1955), 5, 7.

George Bonniwell wrote:

> *First Day, Friday, April 12th, 1850*–Left Milwaukee at 1 o'clock for California with 6 wagons and 16 men. Cold day. Roads very bad. Went 19 miles.
>
> Source: George Bonniwell, *The Gold Rush Diary of George Bonniwell, transcribed by J. R. Tompkins*, unpublished diary. http://www.emigrantroad.com/gold01.html.

A Norwegian immigrant wrote:

> June 1 [1893]. The ship S/S *Juno* left Trondheim [Norway] at 12 midday, and arrived Kristiansund at 8 in the evening, and from Kristiansund she left at 10 o'clock the same evening.
>
> . . . June 2. Arrived at Aalesund at 5 in the morning. From Aalesund the course was set for Hull [England], and at 6 in the afternoon we lost Norway of sight. Good weather, but fog.
>
> Source: *The Diary of an Emigrant* (1893), Norway Heritage: Hands across the Sea, unpublished diary. http://www.norwayheritage.com/articles/templates/voyages.asp?articleid=63&zoneid=6.

1. What type of transport power made Dr. Tyson's trip possible? What problems or limitations might that type of power have?

2. What type of power made Bonniwell's trip possible? What problems or limitations might that type of power have?

3. What type of power made the Norwegian's trip possible? What problems or limitations might that type of power have?

4. Whose trip started better? Why?

Read the following paragraphs and answer the questions that follow:

> *Wednesday May 15 and 34 day out*— . . . Passed an Indian grave. There was about 150 horses heads in a circle, and about 100 yards from that was an Indian village, all wigwams, curiously constructed, capable of containing several thousand Indians. . . . A man has just come up and told us that the Indians has stolen 4 mules and 3 horses and left him without team and 1 thousand miles from home with only 25 dollars of money in his pocket.
>
> *Saturday May 18 and 37 day out*— . . . At Fort Kearney, 220 miles from Council Bluffs. . . . The officer in command sent 1 sergeant and 3 soldiers yesterday to recover the horses and mules that was stolen from the emigrants on Wednesday. If the chief don't give them up, they will send out the soldiers and destroy their village.
>
> Source: George Bonniwell, *The Gold Rush Diary of George Bonniwell, transcribed by J. R. Tompkins*, unpublished diary. http://www.emigrantroad.com/gold01.html.

1. What does this passage tells us about the importance of draught animals in this migration?

2. What does it tell us about the value placed on the indigenous people?

Read the following paragraph and answer the question that follows:

> A sailing-vessel is not adapted, nay, it is totally unfit for the Pacific. None but steamers should ever attempt to plough its waters. With a constant succession of calms, or the wind blowing steadily in one direction, and that from the north, for some distance from the coast the greater part of the year, it is almost impossible to make any headway in a sailing-vessel.
>
> Source: James L. Tyson, *Diary of a Physician in California; Being the Results of Actual Experience, Including Notes of the Journey by Land and Water, and Observations on the Climate, Soil, Resources of the Country, etc.* (Alameda, CA: Bio-Books-Oakland, 1955), 42.

1. If we take Dr Tyson's opinion as true, how does the environment determine what type of transportation is most effective in the Pacific Ocean?

Read the following paragraph and answer the question that follows:

> In 1858, when a cable was finally successfully laid across the Atlantic Ocean, Queen Victoria sent a telegram from London to President Buchanan in Washington, D.C. It took about 17 hours for the message to make its way from station to station and across the ocean. At the same time, the SS *Persia* held the "Blue Riband" (the record for the fastest trip across the Atlantic) for her dash of 8 days, 23 hours, 19 minutes.

2. How might this faster means of communication make a difference in people's thoughts and actions?

LESSON 3

Pressures to Migrate

Preparation

For this lesson, you will need copies of Student Handout 3.3.1 and a display of a world map. The goal of this lesson is to help students understand the forces that compel people to move. In order to participate in one of the optional activities, students will need to have read the diaries listed under the essay activity of Lesson Two.

Depending on the amount of time available during a single class period, it may be advisable to break this lesson into two sessions.

Introduction

1. It is recommended that the information developed during the previous lesson be briefly reviewed. Lesson 1 developed some ideas about why people leave home.

2. "Pulls" or "low pressure" elements are those that tend to attract immigrants to a particular area, much as the terms are used in meteorology. Environmental pulls include the availability of in-demand natural resources (forests, fishing, ores), arable land, or a physical setting that is favorable to humans (temperate, reduced exposure to disease). Human pulls include the availability of employment or a means to support oneself, of easy communications (harbors, rivers, mountain passes), favorable social structure support, or reunification with friends and family. Ideological pulls may include the perception of greater freedoms or reduced persecution.

3. "Pushes" or "high pressure" motivations are those elements that tend to force people away from a particular region. Environmental pushes include limited natural resources, famine, or a setting that is not conducive to human life (pollution, illness, temperature extremes). Human pushes include poverty, poor communication (isolation from others), or oppressive social/political situations. Ideological pushes can include the perception of lesser freedoms or persecution.

4. Forced migration is a specific form of a push element. American-style slavery moved millions of people from west and central Africa to the Americas. Suppression efforts began in the early nineteenth century, but Brazil continued to allow the practice until the 1880s. Forced migration based on persecution is the ejection of peoples from territory due to ethnic, religious, or other identities. Examples of these include the Jewish expulsions from Russia and the relocations of Native Americans and Australians.

5. All regions possess pushes and pulls simultaneously. The key to migration is to consider the total context of a region, both high and low pressure elements.

Activities

Points for Discussion:

1. Ask students for elements or conditions that would cause them to consider moving to a different region. Explore common characteristics (e.g., environmental, social, employment) and see what type of correspondence there may be with the motives for movement in Big Era Seven.
2. If the students have read the diaries noted in the essay activity of Lesson Two, what appears to have drawn the travelers into migration? If it is unclear, what types of additional documentation would give a hint?
3. Can we learn anything about a person's values, hopes, or needs from the types of low pressure elements they pursue? For example, a family was drawn to a farm in Manitoba (Canada) instead of to the gold fields of California. Can we make any guesses about their priorities?
4. Were people always able to make a full comparison of pushes and pulls before migrating?
5. During Big Era Seven, industrializing countries experienced rapidly increasing pollution and deforestation. Are there parallels with industrializing countries of today?
6. What types of persecution or oppression exist in the world today? Do these appear to be causing population shifts?

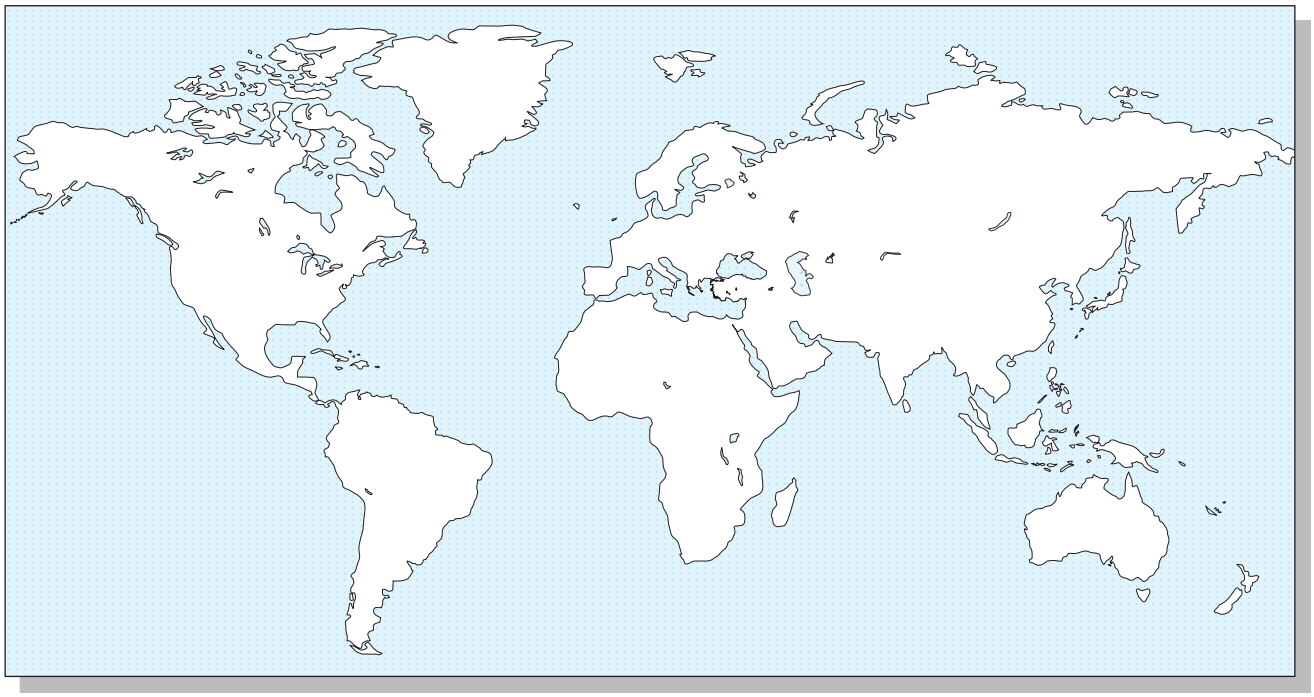
Research:

1. Mapping: This exercise is designed to help students visualize areas that recommended themselves to becoming migration destinations. It should be stressed to them that this approach to mapping is not intended to be an absolute indication of a region's desirability but rather suggests areas that may represent "low pressure," or pulling, regions.
2. Modeling: A series of statements related to various regions around the globe are listed at the end of this lesson. Mark the given locations with a "+" to indicate a pull function or a "-" to show a push factor. After going through the series of statements, develop a hypothesis based on the findings.
    a. Student application: Students independently run though the same steps using Student Handout 3.3.1.
3. Cooperative Learning (Oral or Written):
    a. Determine a time frame on which to concentrate (not more than a decade).
    b. Divide the class into appropriate teams. Assign each team with a region or continent. (Be careful to avoid using current national boundaries.) The teams will research the potential high and low pressure elements for the given region during the given time.
    c. Teams will produce an oral (or written) report of their findings.

Assessment

Students may be informally assessed during the lesson. Formal assessment can be made using the students' work on Student Handout 3.3.1 or through the oral/written presentations.

Szanto Karoly, Immigrants: the Flow, 1952–1956

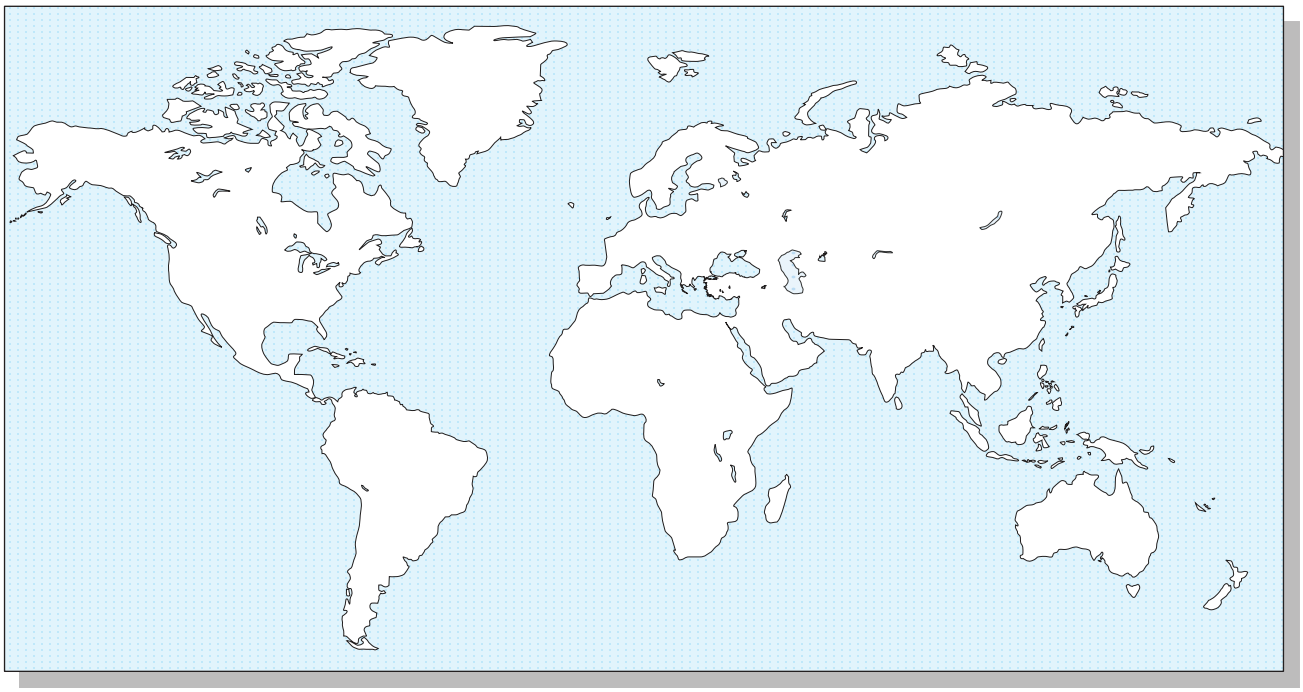


Teacher Guide

Pull Factors/Push Factors

1. Cape Town, San Francisco, and Havana have access to good and safe harbors.
2. It was easy to move across the rolling hills along the California coast and the flatter terrain in the Central Valley.
3. The drifts, mountains, and rivers in South Africa made movement difficult.
4. Havana developed a railway system in the early nineteenth century.
5. South Africa and the San Francisco area had abundant natural resources (precious metals), which could provide employment.

Hypothesis:



Read each statement below. For each statement that describes a pull to incoming migrants, draw a "+" at the appropriate place on the map; draw a "-" at the appropriate place for a push element. Create a hypothesis using the information you have charted.

Statements:

1. The Great Hunger, a famine from 1845 to 1850, took the lives of up to one million Irish men, women, and children.
2. The northern reaches of Europe are famous for long, cold winters.
3. The government of Argentina invested heavily in schools during the 1860s.
4. Some South American governments paid for people from South and Southeast Asia to migrate to South America.
5. Pandemics of cholera broke out in Europe, Russia, London, and New York.
6. South America offered safety to persecuted Catholics.
7. Peace and improvements in public health practices led to increasing population in Europe.
8. Gold was found in Northern California (United States, 1849), New South Wales (Australia, 1851), and the Transvaal (South Africa, 1886).
9. People in West Africa sometimes kidnapped other Africans and sold them into slavery.
10. The Trans-Siberian Railway connected Moscow to Vladivostok on the Pacific coast.

11. Elections in Argentina during the late nineteenth century were not open and honest.
12. When Brazil outlawed slavery in 1888, thousands of new workers were needed for plantations.
13. British export laws flooded India with inexpensive cotton material; Indians had a difficult time earning a living.
14. Wages increased significantly in the industrial cities of North America and Europe, while income for rural workers rose very moderately.
15. Russia's "May Laws" of 1882 required Jewish people living in the Pale of Settlement (between the Baltic and Black seas) to live in specific communities and limited them to working in minor trades or as merchants.
16. China, especially along the Pacific coast, experienced many years of famine and war in the nineteenth century.
17. The Americas were perceived to be full of opportunities, wealth, and freedom.
18. Australia had very few workers, so jobs could easily be obtained.
19. Germany, Russia, and Siam (modern-day Thailand) forced young men to serve in the army.
20. Industrial towns along the East Coast of the United States grew very rapidly and experienced overcrowding, pollution, and epidemics.
21. Harbors at San Francisco (United States), Sydney (Australia), Valparaiso (Chile), Alexandria (Egypt), and Rio de Janeiro (Brazil) were developed to make it easier to move goods and people.

Hypothesis:

LESSON 4

Forms of Migration

Preparation

For this lesson, direct lecture may be the most effective means of presenting the information. Alternatively, the map previously marked to reflect pushes/pulls on regional and long-distance levels (such as in Lesson 3) may be used to illustrate the concepts.

Introduction

1. It is recommended that the information developed in the previous lesson be reviewed. Lesson Two developed ideas of how travel over long distances became more practical. The means and speed of travel had an influence on how humans migrated. The distances involved in migration also varied depending on the pushes and pulls involved.
2. Internal migration refers to travel within a particular region, normally from rural to urban settings. External migration refers to a complete change of region, often across seas and in the context of colonization.
3. Chain migration suggests that people did not move in a single step but rather undertook a series of movements, frequently starting as internal migration and later becoming external.
4. Migration did not always mean a permanent move to a new location. Temporary movement was common, especially for internal migration, such as for seasonal employment. Sojourners (such as many Chinese laborers) made external migrations with the intent of someday returning home, hopefully in better financial position.

Activities

Points of Discussion:

1. What factors might help to explain (or predict) the form of migration a person (or group) engaged in?
2. Why would some people engage in chain migrations (as opposed to single-step migrations)?

Assessment

Students can be informally assessed during the lesson. Formal assessment can be made using the students' work on Student Handout 3.4.1 or through the oral/written presentation.

Instructions

Read the information provided below and plot each fictional immigrant's experience on a time line. The time line should start with the year of the individual's birth. Once each time line is finished, indicate the migration form involved.

Fergus MacDonald

I was born on the Isle of Skye in 1860 and worked on the family farm until I was fifteen years old. After the harvest in October 1875, I traveled for the first time to Glasgow to work in a mill for a few months. I went back home to help with planting in March 1876, then returned to Glasgow the following October. I kept this up for six years, until my father died and I took over the farm permanently.

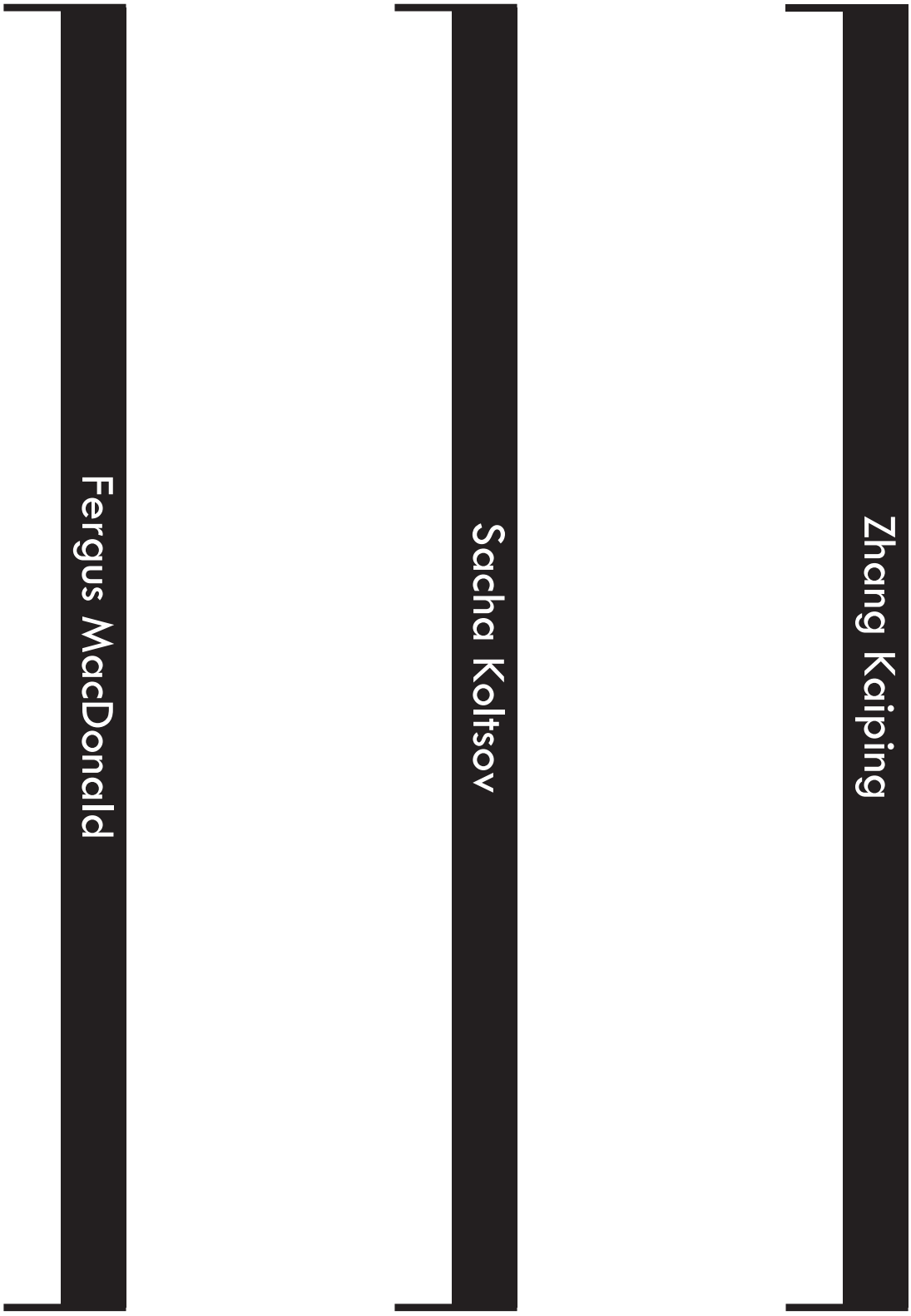
Sacha Koltsov

When I was born in 1840, my father worked the land for a *boyar* (nobleman) near Kiev. When I turned six, my brother, Alexis, was told that he had to join the army, and we knew that meant we would never see him alive again. Instead, my family escaped from Kiev, and my parents found work in Upper Silesia (southwest Poland). The crops failed the following year, and food could not be found for any amount of money. We left there and made our way to England, where my father and Alexis found work at the docks.

Smoke from the factories and chimneys was very bad and made father sick. In August 1854, he died from having to work in the filthy air. A man came to the room in which we lived and told us that a group of people had put up money to help families such as ours to move to America. With few other choices, mama agreed. We sailed from Southampton in October 1854, landing in the great city of New York after just two weeks on the ocean. Both Alexis and I found work quickly, and we have been able to find a room where we and mama can live well enough.

Zhang Kaiping

I was born in 1865, and my dream had always been to go to America, to become rich, and to come home a wealthy man. I knew that many Chinese had gone, that they lived a hard life, building railroads or performing other forms of physical labor. But I felt I could be different. Even though laws made it difficult for me to go, I arrived in San Francisco at the age of twenty-five in March 1890; to me it was a very big city! For fifteen years, I worked in a shop in "Chinatown," and I managed to save about $5 every month. Even though I liked America, I felt the need to go home. In June 1905, I returned to China, having saved three times as much as I would if I had stayed in China.



LESSON 5

Wrap-Up

Preparation

Much of this summary lesson is conducted through class discussion of the issues that have been discussed over the previous several sessions.

Introduction

1. This set of lessons has focused on how the capacity to move goods and people created a context for humans in a hurry. The use of fossil fuels was central to these developments.
2. Communications changes provided geographical connections through shipping and railways and made ideas spread rapidly to a larger segment of the world's population.
3. Pulls and pushes created a desire for people to leave or move to various regions. This created the potential for conflict between immigrants and indigenous peoples.
4. Migrations could be internal (within a region) or external (frequently intercontinental) on a temporary or permanent basis.
5. All of these changes contributed to both a wider sense of global community and greater tension between social classes and between states. They set the stage for the widespread conflicts of the twentieth century.

Activities

Points for Discussion: Refer to the Three Essential Questions from earlier in the chapter.

CHAPTER 4

By Lauren McArthur Harris and Tamara Shreiner

New Identities

Nationalism and Religion

WHY STUDY NATIONALISM AND RELIGION?

Throughout modern history, nationalism and religion have played crucial roles in both uniting and dividing people. They form part of the identities of most people in the world, creating communities from similar and different backgrounds bound by common values and aspirations. The new ideology of nationalism emerged out of the era of the Atlantic revolutions in the late eighteenth century. It continued to grow and spread in the nineteenth and twentieth centuries, as the convergence of such forces as technology, liberalism, and imperialism combined to create important changes in the way people saw themselves, the world, and their place in it. As nationalistic movements spread from Western Europe to the Americas, Africa, and Asia in the second half of the nineteenth century, people began forming new allegiances to a defined nation, and along with those new allegiances, new identities.

Although there was a rise in secular culture during this period, people also continued to define themselves through religion. Religious identities sometimes clashed with nationalistic identities, while in other instances they spurred nationalistic movements. The focus of this chapter is on the complex relationship between nationalism and religion from 1850 to 1914. By studying these two great forces, students will be able to understand the tensions and boundaries that existed on the eve of World War I and the conflicts and changes that have continued through the twentieth century and into the twenty-first.

This chapter falls at the end of Big Era Seven and is therefore designed to build upon students' previous knowledge of the era, including migration, colonialism, imperialism, revolutions, and liberal reforms in the nineteenth century. The chapter starts with students forming the concept of nationalism as a class. By looking at specific examples of nationalism in the nineteenth

century, students will work with classmates to develop critical attributes and a working definition of the concept, which they will use to analyze other examples throughout the chapter.

In the second lesson, students will look at two regions where the growth of nationalism caused identities to shift in the nineteenth century: India and the Ottoman Empire. By creating and comparing time lines of the growth of nationalism in these areas, students will be able to discuss several features of this growth that can be applied to other regions of the world, including the roles of religion and imperialism.

The third lesson is designed to have students explore the relationship of nationalism, religion, and imperialism even more closely. Students will study the roles of Christianity and Judaism in nationalist and imperialist thought by analyzing poetry by Rudyard Kipling and excerpts from *A Jewish State* by Theodor Herzl. At the end of the lesson, students will discuss what role religion, nationalism, and imperialism played in defining "Western identity" in the nineteenth century.

This lesson sets the context for Lesson Four, which has students look at the reactions of non- Westerners who tried to resist changing their identities in the face of Western dominance. This lesson presents students with information on Egypt and Japan in the nineteenth and twentieth centuries and asks them to create, for each region, Venn diagrams that outline old identities, retained identities, and new identities that people in these regions assumed before, during, and after significant contact with the West.

Lastly, the suggested summative assessments at the end of the chapter allow students to synthesize what they have learned from all the lessons by writing an essay or participating in a debate on the relationships between nationalism and religion in forming new identities in the nineteenth and twentieth centuries.

OBJECTIVES

Upon completing this chapter, students will be able to:

1. Define the concept of nationalism by analyzing examples of late nineteenth- and early twentieth-century nationalism in the Balkan peninsula and Egypt.
2. Analyze relationships between nationalism, religion, and imperialism.
3. Assess the importance of nationalism as a source of tension and conflict in the Ottoman Empire.
4. Analyze social and political changes related to nationalism and religion in Japan and Egypt.
5. Describe reactions to Western expansion, focusing on the roles of nationalism and religion.

TIME AND MATERIALS

These four lessons will take four to six 45-minute class periods to complete. The only required materials are the student handouts and world history textbooks.

HISTORICAL CONTEXT

The era of the modern revolution (1750–1914) produced major developments in communication, technology, and ideas, all of which effected changes in the way people saw themselves and the world. At the beginning of the era, most people in the world gave allegiance to a religion or religious leader, and the most common state was the dynastic state, largely consisting of rulers who were "divinely" ordained. By the end of the era, however, religion's influence was being eroded by science, liberalism, and secularism. For the first time, people all over the globe saw themselves as members of a nation for which they were willing to fight and die. Such nationalism led to increased competition between powerful Western nations, which scrambled to increase their legitimacy by colonizing Asia and Africa. Even those non-Western nations that remained self-governing were unable to escape the changes wrought by new technologies and ideas. People's identities were changed, and nationalism and religion played a crucial role.

Nationalism emerged as a distinct idea at the end of the eighteenth century, made possible by the convergence of Enlightenment ideas and products of the Scientific and Industrial revolutions. During the Enlightenment in the eighteenth century, liberal ideas began to flourish in Europe and the Americas. Liberalism held that human progress was desirable and inevitable and that human beings were inherently good and, at the very least, capable of improvement. Based on these ideas, some liberals argued that sovereignty should rest with the people rather than a monarch and, therefore, that republics with representative institutions were the most desirable form of government. Borrowing from ideas of the Scientific Revolution, liberalism also stressed reason over blind faith, particularly in government, which should be secular.

Scientific reason, liberalism, and secularism all served to erode the foundations of religious authority in Europe, North America, and Latin America. In addition, improvements in printing technology made mass production of printed material possible, spreading new ideas around the world. Educated elites in places like the Ottoman Empire, colonial India, China, and Japan began to talk and read about liberal and nationalist ideas.

As doubts rose about religious faith and allegiance to dynasties as the natural ways of organizing societies, ideas of the sovereign nation emerged to attract new loyalties and to provide a fresh sense of purpose. Nationalism inspired people to become part of a nation. The scholar Benedict Anderson has called the nation an "imagined community" because "the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* [New York: Verso, 1983], 6).

Nationalism created intense competition among nations, leading to a rise in imperialism in the latter half of the nineteenth century. Western imperialists aggressively competed for land and commerce in Asia and Africa, using sheer force to colonize in some places and to push unequal trade agreements on others. Colonization was not the only manifestation of Western hegemony at that time. As imperial powers spread to other lands, they brought many of their scientific and liberal ideas with them. Some people embraced those ideas wholeheartedly and even used them to their advantage. In Africa, for example, elite men and women educated in Western-style

schools became leaders in the African anticolonialist and nationalist movements in the twentieth century. Others embraced liberal ideas in some spheres, like the military and industry, while rejecting democracy. Sometimes, disagreements over how to react to Western hegemony led to rifts within communities. Some Muslim leaders, for example, were torn over how to deal with Western intrusion, causing debates within Islam that can still be felt today.

By 1914, shifts in nationalism and religion had made the world a different place than it had been in 1750. Nationalism had become so engrained that people eagerly accepted their duty to fight and die for their nation, as was realized in World War I. Changes in identity, in combination with other developments in Big Era Seven, set the stage for a half century of crisis in the twentieth century.

THREE ESSENTIAL QUESTIONS

Humans and the Environment

How might nationalist movements and competition among European nation-states for industrialization have affected the physical and natural environments?

Humans and Other Humans

Nineteenth-century nationalists in Japan, the Ottoman Empire, Egypt, and other Asian or African countries had debates about the question of Westernization. What does this term mean? What forms might Westernization take? Why did some nationalists want to accept forms of Westernization and some did not? How might you compare Westernization with American-ization in the world today?

Humans and Ideas

Find examples of European nationalist movements in which religion did and did not play an important role. What role do you think religion plays in American nationalism today?

KEY THEMES

This chapter addresses the following historical themes:

Key Theme 3: Uses and Abuses of Power

Key Theme 5: Expressing Identity

Key Theme 7: Spiritual Life and Moral Codes

CORRELATIONS TO NATIONAL HISTORY STANDARDS

National Standards for World History

Era 7: An Age of Revolutions, 1750–1914. 4B: The student understands the impact of new social movements and ideologies on 19th-century Europe.

INSTRUCTIONAL RESOURCES

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———. *The Turks in World History*. New York: Oxford University Press, 2005.

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Stearns, Peter N., and Herrick Chapman. *European Society in Upheaval: Social History since 1750*. 3rd ed. New York: Prentice Hall, 1992.

Taylor, Barbara. *Eve and the New Jerusalem: Socialism and Feminism in the Nineteenth Century*. New York: Pantheon Books, 1983.

LESSON 1

Forming the Concept of Nationalism

Preparation

Prepare duplicates of Student Handouts 4.1.1 and 4.1.2.

Introduction

Nationalism was a new ideology that emerged out of the eighteenth- and nineteenth-century Atlantic revolutions and then quickly spread to many parts of the world. Before the nineteenth century, people pledged allegiance to local, regional, or religious communities, and the most common state was the dynastic state. Nationalism did not necessarily replace those dynastic or religious allegiances but rather developed out of them and continued to grow throughout the nineteenth century. In this lesson, students will work in groups to understand the concept of nationalism and, in doing so, will become familiar with specific cases of nationalism in the late nineteenth and early twentieth centuries.

Activities

1. Introduce the chapter by telling students that they will be studying how groups of people around the world began to associate with new identities in the nineteenth century. Let students know that one of the identities that people began associating with was the nation. Explain to students that since nationalism is a concept central to the chapter, as a class they will begin the chapter by forming a definition of this complex concept.

2. Divide students into groups of three or four and distribute Student Handout 4.1.1 (Examples of Nationalism). Instruct students to work with their groups to find similarities between the examples. Explain to students that these similarities will be the critical attributes of nationalism.

3. Once the groups of students have come up with a preliminary list of attributes, have students create a table with the examples on the vertical axis and attributes on the horizontal axis and test each of the examples against the critical attributes. Explain to students that they may need to revise their list of critical attributes so that each example meets all the attributes listed.

4. Call the class together and discuss the attributes that they identified from the examples. Record these attributes on the board, noting patterns. After the groups have suggested possible critical attributes, offer for consideration attributes derived from scholarly definitions of nationalism:

    a. Valuing a collective identity based on history, language, race, and ethnicity.

    b. Believing that a certain group of people is bonded together because of a shared identity.

    c. Placing loyalty to a defined nation above loyalty to other groups or individual interests.

    d. Making political claims on behalf of a defined nation, especially the right of a nation to form a sovereign state.

5. Ask if the students agree or disagree with the above list (hopefully the attributes will be quite similar to what students come up with). Try to come to a consensus as a class on the critical attributes of nationalism. Instruct students to create another chart with the agreed-upon critical attributes. (Students may be able to modify the charts that they have already created.)

6. Distribute Student Handout 4.1.2, Examples and Nonexamples of Nationalism. Explain to students that they should use their charts to test the examples against the agreed-upon critical attributes. Inform students that there may be an event on the handout that is actually a nonexample. Students must decide which is which and explain why each is, or is not, an example. Give students some time to work in groups before discussing the examples as a class.

7. Discuss with students why each event is, or is not, an example of nationalism. For the non examples, ask students what changes would have to be made to make them examples. Ask students if they know of any other historical or current examples of nationalism.

8. As a class, develop a definition of nationalism that is based on the critical attributes. This definition can be printed on poster paper and posted in the room for the remainder of the chapter to remind students of the important concept that they formed.

Assessment

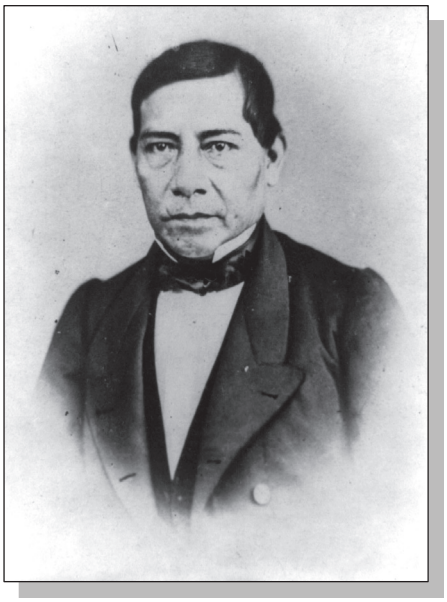
Students may turn in their charts with the agreed-upon critical attributes used for testing the examples and nonexamples from Student Handout 4.1.2. Students may write an explanation of why each item on the handout is, or is not, an example of nationalism. As an extension assessment, students may find an example of nationalism either in their history textbook or in a recent newspaper and write about how the example meets the critical attributes of nationalism.

Examples of Nationalism

1. In 1870, Italian troops entered Rome in a final effort to unify Italian-speaking people into one nation, free from foreign rule and under their own central government. This effort had begun in the 1830s and continued through the liberal European revolutions of 1848. For the next twenty years, leaders such as Count di Cavour and Giuseppe Garibaldi negotiated and fought to gain control of territory ruled by Austria, France, and the Catholic Church. By 1866, the Italians had gained control of all territories except for the Papal States, which were controlled by the pope and protected by French troops. When war broke out between the Prussians and the French in 1870, the French were forced to withdraw their troops from the Papal States, and the Italians gained control of the final territory and completed the unification of Italy.

2. In 1898, a group of Chinese rebels, angered by the steady takeover of the Chinese empire by foreigners and Chinese Christians, began attacking Christian missionaries and others in the northeastern part of the country. The Boxer uprisings, as they were called, resulted in the deaths of hundreds of foreigners and Chinese Christians. Although the Boxer rebels were officially denounced by the royal court, they secretly gained support from some people, including Dowager Empress Cixi, in the palace of the Qing Dynasty. In 1900 the Boxers laid siege to foreigners in the Chinese capital at Beijing. After months of assault, a relief army of German, British, American, French, Japanese, and Russian troops moved in and took control of the city. A peace treaty signed in 1901 required the Chinese to pay for the failed rebellion.

3. After the Mexican-American War (1846–1848) and a civil war, a group of conservative Mexicans encouraged Napoleon III of France to intervene in the government of Mexico. The conservatives were unhappy with the liberal program that President Benito Juárez had been pushing. Encouraged by France, Maximilian von Hapsburg of Austria took over the throne of Mexico in 1864. However, he did not live up to the conservatives' hopes. He supported some of Juarez's liberal policies that had been installed before his reign. Despite this support, Juárez, the former president, rejected the idea of a foreign emperor and organized a resistance movement. When Napoleon III withdrew French troops in 1867, Maximilian was captured and executed. Juárez returned to power in December, 1867.



Benito Juárez

Examples and Nonexamples of Nationalism

1. By the 1900s the feminist movement was encouraging legal and economic gains for women in various parts of the world. Women campaigned to have the right to vote and the right to higher education, as well as equal access to divorce and child custody. Although the movement was peaceful in some countries, in Great Britain, Emmeline Pankhurst led a more militant suffrage movement that included several attention-getting disturbances, such as planting bombs, smashing windows, and arson. Pankhurst and many other suffragists went to prison in the first part of the twentieth century. In 1928, women in Great Britain won the right to vote on the same basis as men.

Emmeline Pankhurst arrested in London in 1914 after demonstrating for women's right to vote

2. From 1899 to 1902 the British and the Boers fought over territory and resources in South Africa. The Boers, descendants of Dutch settlers from the 1600s, distinguished themselves by speaking Afrikaans, a language derived from Dutch. In the early 1850s the Boers founded the Orange Free State and the Transvaal, two republics in the interior of South Africa. After diamonds were discovered in the Orange Free State in the 1860s, more and more British citizens settled in South Africa. In 1899 the Boers declared war against the British. The war resulted in a loss for the Boers, but it paved the way for British decolonization in South Africa and rule by the Boer minority over the African majority.

3. In 1912 and 1913 the countries of the Balkan peninsula engaged in two wars. During the nineteenth century, when Turkish power in the empire declined, the Balkan countries had won independence from the Ottoman Empire. The Slavic people of Serbia, who had gained independence in 1878, wanted to make their country the center of a large Slavic state in alliance with Russia. However, not all Balkan nations were in agreement with Serbia in this matter. In addition, Austria, which had a large Slavic population in the southern part of its empire, did not want Serbia to gain control of the Slavic regions. The two wars resulted in territorial gains for the Balkan countries but did not completely satisfy them. The tension on the Balkan peninsula during these wars was a precursor to the tensions that later sparked World War I.

Sources for definitions and examples: Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (New York: Verso, 1991); Peter N. Stearns, Michael Adas, and Stuart B. Schwartz, *World Civilizations: The Global Experience* (New York: Longman, 2001); Peter N. Stearns and William L. Langer, *The Encyclopedia of World History: Ancient, Medieval, and Modern, Chronologically Arranged* (Boston: Houghton Mifflin, 2001).

LESSON 2

New Identities: The Development of Nationalism in India and the Ottoman Empire
1850–1914

Preparation

Prepare copies of Student Handouts 4.2.1 and 4.2.2. Locate the sections in your textbook or other assigned materials that cover the Ottoman Empire and the Balkan nations from 1850 to 1914, and British imperialism and Indian nationalism from 1850 to 1914. Write the page numbers for the pertinent sections on the board. (Optional: Print and copy online encyclopedia entries for the history of the Ottoman Empire and the history of India.)

Introduction

In this lesson, students use primary and secondary sources to construct time lines on the development of nationalism in the Ottoman Empire and India in the nineteenth and twentieth centuries. Students will then compare and contrast the development of nationalism in these two regions. The goal of this lesson is for students to apply the critical attributes and definition of nationalism formed in the study of Lesson 1, while at the same time recognizing that the causes and effects of nationalistic movements varied in different regions.

Activities

1. Review the definition and critical attributes of nationalism that the students formed in the previous lesson. Explain that students will now look at two cases of why and how nationalism developed in the nineteenth and early twentieth centuries in the Ottoman Empire and India. Students will create two time lines: one on the rise of nationalism in the Ottoman Empire (1850–1914) and one on the rise of nationalism in India (1850–1914). After students have created both time lines, they will compare and contrast nationalism in these regions.

2. Divide students into groups of three or four. Explain to them that they will create two time lines in their groups. Distribute Student Handouts 4.2.1 and 4.2.2. (Note: Teachers may want to distribute the assignments one at a time so that groups may complete a timeline on one region before moving on to the next.) Explain to students that each of the handouts is a collection of primary and secondary sources for the two regions. Point out the textbook page numbers on the board for each of the regions. Suggest to students that they follow these steps in creating their time lines:

a. Read all materials individually, including the student handouts and the sections in the book for each region. Students may want to read the sections in the text first to get an overview of the region before analyzing the handouts. Take notes on sections in the reading where nationalism is mentioned or where students think that an occurrence may be tied to nationalism. Students should take notes on dates and descriptions of events.

b. Discuss the events with group members. Use the critical attributes and definition of nationalism to test examples from the readings.

c. Choose at least five events that illustrate the development of nationalism within each region. These events should span the time period from 1850 to 1914.

d. Draw a time line from 1850 to 1914 and place the events on the time line. Underneath each event, students should write a detailed explanation for how the event contributed to the development of nationalism. Students should note any changes in how people within the regions identified themselves during this period.

3. Possible events that students may include on their time lines (these may vary depending on the sources students have access to):

    a. Ottoman Empire:

        i. Period of *Tanzimat* reforms (1839–1876)

        ii. Imperial edict proclaiming the equality of all subjects before the law and granting political rights to Christians and Jews (1856)

        iii. Romania adopts a new constitution (1864)

        iv. Ottoman constitution (1876)

        v. Russo-Turkish Wars in which Serbia joins Russia against the Ottoman Empire (1877–1878)

        vi. Congress of Berlin: independence of Romania, Montenegro, and Serbia (1878)

        vii. Young Turks movement (1870s–1914)

        viii. British forces occupy Egypt (1882)

        ix. Young Turks depose Sultan Abdülhamid II (1909)

        x. Balkan Wars (1912–1913)

Students should also note that the Ottoman Empire ruled over many ethnic and religious groups, including Turks, Greeks, Bulgarians, Romanians, Armenians, Kurds, Slavs, Syrians, Arabs, Jews, and Egyptians.

b. India
    i. Indian Rebellion (1857–1859)
    ii. Queen Victoria of Great Britain takes the title of empress of India (1876)
    iii. British found universities in major Indian cities (1857)
    iv. Indian National Congress formed (1885)
    v. Partition of Bengal (1905)
    vi. Gandhi begins his campaign of *satyagraha* (1907)
    vii. Bal Gangdhar Tilak addresses the Indian National Congress and calls for home rule (1908)

4. After students have completed the time lines for India and the Ottoman Empire, call the students together as a class. Ask groups to share the events they included in their time lines. Ask students to identify the causes of nationalist movements in the two regions. Have students discuss any shifts in how people identified themselves in these regions during this period. Discuss any discrepancies between groups.

5. Have students look at their time lines and ask them to point out similarities. Then ask students to point out differences in the reasons or manner that nationalism developed in these regions. Ask the students to hypothesize why these differences may have occurred. Lastly, ask the students what role religion played in nationalist movements in these regions. This discussion will provide a link to the next lesson on nationalism, religion, and imperialism.

6. Conclude the lesson by asking students to write for five minutes on how studying nationalism in the Ottoman Empire and India expanded and contested their knowledge of nationalism from the previous lesson.

Assessment

1. Group time lines may be collected and evaluated.

2. Individual students may use their group time lines to write an essay or create a Venn diagram comparing and contrasting nationalism in the Ottoman Empire and India.

The Ottoman Empire

Excerpts from the Treaty of Berlin, 1878

These excerpts specifically reference the Balkan states of the Ottoman Empire. Treaty between Great Britain, Austria-Hungary, France, Germany, Italy, Russia, and Turkey. Berlin, July 13, 1878.

Article I. Bulgaria is constituted an autonomous and tributary Principality under the suzerainty of His Imperial Majesty the Sultan. It will have a Christian government and a national militia. . . .

Article XXIII. The Sublime Porte undertakes scrupulously to apply in the Island of Crete the Organic Law of 1868 with such modifications as may be considered equitable. Similar laws adapted to local requirements, excepting as regards the exemption from taxation granted to Crete, shall also be introduced into the other parts of Turkey in Europe for which no special organization has been provided by the present treaty. The Sublime Porte shall depute special commissions, in which the native element shall be largely represented, to settle the details of the new laws in each province. The schemes of organization resulting from these labors shall be submitted for examination to the Sublime Porte, which, before promulgating the Acts for putting them into force, shall consult the European Commission instituted for Easter Roumelia. . . .

Article XXV. The provinces of Bosnia and Herzegovina shall be occupied and administered by Austria-Hungary. The government of Austria-Hungary, not desiring to undertake the administration of the Sanjak of Novi-Pazar [modern Kosovo Province], which extends between Serbia and Montenegro in a South-Easterly direction to the other side of Mitrovitza, the Ottoman administration will continue to exercise its functions there. Nevertheless, in order to assure the maintenance of the new political state of affairs, as well as freedom and security of communications, Austria-Hungary reserves the right of keeping garrisons and having military and commercial roads in the whole of this part of the ancient *vilayet* of Bosnia. To this end the governments of Austria-Hungary and Turkey reserve to themselves to come to an understanding on the details.

Article XXVI. The independence of Montenegro is recognized by the Sublime Porte and by all those of the High Contracting Parties who had not hitherto admitted it. . . .

Article XXXIV. The High Contracting Parties recognize the independence of the Principality of Serbia, subject to the conditions set forth in the following Article.

Article XXXV. In Serbia the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil or political rights, admission to public employments, functions, and honors, or the exercise of the various professions and industries, in any locality whatsoever. The freedom and outward exercise of all forms of worship shall be assured to all persons belonging to Serbia, as well as to foreigners, and no hindrance shall be offered either to the hierarchical organization of the different communions, or to their relations with their spiritual chiefs.

Source: Paul Halsall, Modern History Sourcebook, History Department, Fordham University. http://www.fordham.edu/halsall/mod/1878berlin.html.

Excerpt from The Young Turks: Proclamation for the Ottoman Empire, 1908

1. The basis for the Constitution will be respect for the predominance of the national will. One of the consequences of this principle will be to require without delay the responsibility of the minister before the Chamber, and, consequently, to consider the minister as having resigned, when he does not have a majority of the votes of the Chamber. . . .

3. It will be demanded that all Ottoman subjects having completed their twentieth year, regardless of whether they possess property or fortune, shall have the right to vote. Those who have lost their civil rights will naturally be deprived of this right.

4. It will be demanded that the right freely to constitute political groups be inserted in a precise fashion in the constitutional charter, in order that article 1 of the Constitution of 1293 A.H. [Anno Hegira] be respected. . . .

7. The Turkish tongue will remain the official state language. Official correspondence and discussion will take place in Turkish. . . .

9. Every citizen will enjoy complete liberty and equality, regardless of nationality or religion, and be submitted to the same obligations. All Ottomans, being equal before the law as regards rights and duties relative to the State, are eligible for government posts, according to their individual capacity and their education. Non-Muslims will be equally liable to the military law.

10. The free exercise of the religious privileges which have been accorded to different nationalities will remain intact.

11. The reorganization and distribution of the State forces, on land as well as on sea, will be undertaken in accordance with the political and geographical situation of the country, taking into account the integrity of the other European powers. . . .

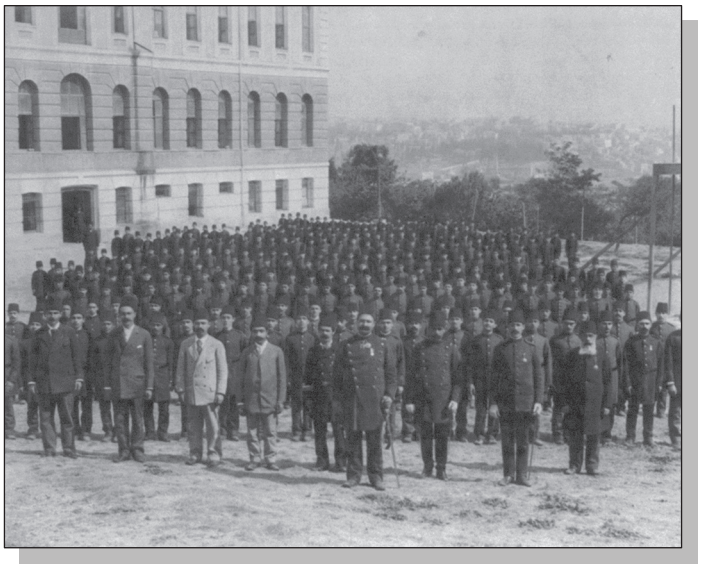
14. Provided that the property rights of landholders are not infringed upon (for such rights must be respected and must remain intact, according to law), it will be proposed that peasants be permitted to acquire land, and they will be accorded means to borrow money at a moderate rate.

16. Education will be free. Every Ottoman citizen, within the limits of the prescriptions of the Constitution, may operate a private school in accordance with the special laws.

17. All schools will operate under the surveillance of the state. In order to obtain for Ottoman citizens an education of a homogenous and uniform character, the official schools will be open, their instruction will be free, and all nationalities will be admitted. Instruction in Turkish will be obligatory in public schools. In official schools, public instruction will be free. Secondary and higher education will be given in the public and official schools indicated above; it will use the Turkish tongue. Schools of commerce, agriculture, and industry will be opened with the goal of developing the resources of the country.

18. Steps shall also be taken for the formation of roads and railways and canals to increase the facilities of communication and increase the sources of the wealth of the country. Everything that can impede commerce or agriculture shall be abolished.

Source: Paul Halsall, Modern History Sourcebook, History Department, Fordham University. http://www.fordham.edu/halsall/mod/1908youngturk.html.



Ottoman Turkish Regulations for Public Education
The Balkan Peninsula, c. 1912

The Balkan Peninsula, c. 1912

India

Excerpt from Bal Gangdhar Tilak (1856–1920): Address to the Indian National Congress in 1908

The Indian National Congress was created by a group of English-speaking urban intellectuals in 1885. The original "moderate" leadership was soon a more "militant" group, led by Bal Gangadhar Tilak (1856–1920), which demanded *Swaraj* [self-rule] for India. What follows is an excerpt from Tilak's address to the Indian National Congress in 1907 calling for a boycott of British goods and resistance to British rule.

> One thing is granted, namely, that this government does not suit us. As has been said by an eminent statesman–the government of one country by another can never be a successful, and therefore, a permanent government. There is no difference of opinion about this fundamental proposition between the old and new schools. One fact is that this alien government has ruined the country. In the beginning, all of us were taken by surprise. We were almost dazed. We thought that everything that the rulers did was for our good and that this English government has descended from the clouds to save us from the invasions of Tamerlane and Chingis Khan, and, as they say, not only from foreign invasions but from internecine warfare, or the internal or external invasions, as they call it. . . .
>
> We are not armed, and there is no necessity for arms either. We have a stronger weapon, a political weapon, in boycott. We have perceived one fact, that the whole of this administration, which is carried on by a handful of Englishmen, is carried on with our assistance. We are all in subordinate service. This whole government is carried on with our assistance and they try to keep us in ignorance of our power of cooperation between ourselves by which that, which is in our own hands at present, can be claimed by us and administered by us. The point is to have the entire control in our hands. I want to have the key of my house, and not merely one stranger turned out of it. Self-government is our goal; we want a control over our administrative machinery. We don't want to become clerks and remain [clerks]. At present, we are clerks and willing instruments of our own oppression in the hands of' an alien government, and that government is ruling over us not by its innate strength but by keeping us in ignorance and blindness to the perception of this fact.

Source: Paul Halsall, Modern History Sourcebook, History Department, Fordham University. http://www.fordham.edu/halsall/mod/1907tilak.html.

Mohandas K. Gandhi: Indian Home Rule, 1909

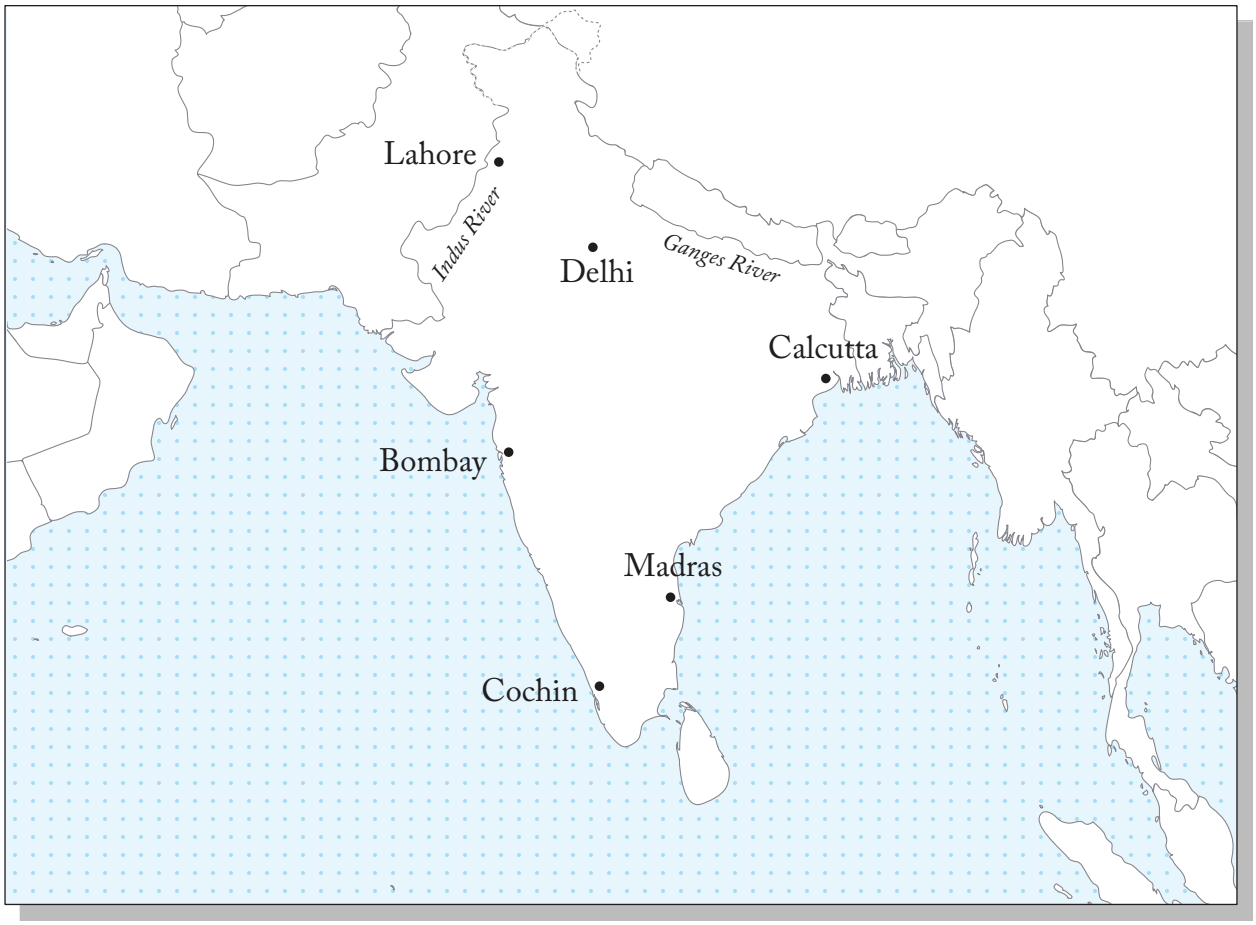
In this imaginary dialogue, Gandhi is replying to the question of an interviewer (here labeled "READER") as to how he would address "extremists" seeking independence from Britain. Gandhi's replies are labeled "EDITOR."

EDITOR. I would say to the extremists: "I know that you want Home Rule for India; it is not to be had for your asking. Everyone will have to take it for himself. What others get for me is not Home Rule but foreign rule; therefore, it would not be proper for you to say that you have obtained Home Rule if you have merely expelled the English. I have already described the true nature of Home Rule. This you would never obtain by force of arms. Brute-force is not natural to Indian soil. You will have, therefore, to rely wholly on soul-force. You must not consider that violence is necessary at any stage for reaching our goal." I would say to the moderates: "Mere petitioning is derogatory; we thereby confess inferiority. To say that British rule is indispensable is almost a denial of the Godhead. We cannot say that anybody or anything is indispensable except God. Moreover, common sense should tell us that to state that, for the time being, the presence of the English in India is a necessity, is to make them conceited . . . "

READER. What, then, would you say to the English?

EDITOR. To them I would respectfully say: "I admit you are my rulers. It is not necessary to debate the question whether you hold India by the sword or by my consent. I have no objection to your remaining in my country, but although you are the rulers, you will have to remain as servants of the people. It is not we who have to do as you wish, but it is you who have to do as we wish. You may keep the riches that you have drained away from this land, but you may not drain riches henceforth. Your function will be, if you so wish, to police India; you must abandon the idea of deriving any commercial benefit from us. We hold the civilization that you support to be the reverse of civilization. We consider our civilization to be far superior to yours. If you realize this truth, it will be to your advantage and, if you do not, according to your own proverb, you should only live in our country in the same manner as we do. You must not do anything that is contrary to our religion. . . . We consider your schools and courts to be useless. We want our own ancient schools and courts to be restored. The common language of India is not English but Hindi. You should, therefore, learn it. We can hold communication with you only in our national language."

Source: Paul Halsall, Modern History Sourcebook History Department, Fordham University. http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_2/gandhi.html.



British-Ruled India, 1848

LESSON 3

Nationalism, Imperialism, and Religion

Preparation

Because this lesson involves a great deal of discussion, it may be a good idea to create a discussion outline based on the content and on the knowledge of your students. What do you expect them to know? What do you expect will need clarification? In what directions could the discussion lead? How will you be able to fill in gaps in the discussion? You should also consider your students' reading abilities before determining exactly how long the reading activities will take. You may choose to look at only one of Kipling's poems if you think your students will need more time to analyze the poems.

Introduction

The purpose of this lesson is to introduce students to the role of religion and religious identity from 1850 to 1914. It is expected that they already have background knowledge of changes brought about by scientific and Enlightenment thinking. By the end of this lesson, students should be able to explain that, despite an increase in secularism in Western culture, vestiges of Christian influences still played an important role in the cultures and ideologies of European powers. Rudyard Kipling's poems, which were very popular with people at the time, will provide some evidence of this influence. Understanding the role of Christianity in nationalist and imperialist thought will make it easier for students to understand the reactions of those outside of this "imagined community," which they will also explore in this lesson by studying the Zionist movement. This lesson will also set the context for Lesson Four, which will look at the reactions of non-Westerners who tried to resist changing their identities in the face of Western hegemony.

Activities

1. Ask students to brainstorm what they already know about nationalism, imperialism, and religion in Western culture by the middle of the nineteenth century. Note their responses on the board and then ask them about the relationship between them. To what extent do they see a relationship between nationalism, imperialism, and religion? Ask them more specifically about religion: Do they think religion relates to nationalism and imperialism? How so?

2. Pass out Student Handout 4.3.1. Call students' attention to the discussion questions and ask them to read the poems and make notes with an eye toward answering the questions. When they have finished, discuss the poems as a class.

3. Pass out Student Handout 4.3.2. Try to come to some conclusions as a class about how nationalism, imperialism, and religion were related. Examples include:
    a. For some people, nationalism replaced old loyalties to the Church.
    b. Religion played a role in nationalist and imperialist ideology because of people's ideas of divine "chosenness" and their "civilizing mission."
4. Have students write a five-minute essay addressing the following question: What role did nationalism, imperialism, and religion play in Western identity by the middle of the nineteenth century?
5. Pass out Student Handout 4.3.3. Call the students' attention to the discussion questions again, emphasizing that one important purpose of this reading is to think about how it supports, extends, or contests their earlier understanding of Western identity. After students read the passage and answer the questions, discuss as a class.

Assessment

1. Suggested informal assessments: Assess students' understanding by their participation in class discussions and/or by individual written responses to discussion questions.
2. Suggested formal assessments: Ask students to create a concept map that shows the relationship between nationalism, imperialism, and religion.
3. Ask students to write an essay that addresses one of the following prompts:
    a. Describe the new identities that emerged as a result of nationalist or religious changes in the late nineteenth and early twentieth centuries.
    b. Explain the modern Zionist movement in terms of nationalism and religion in the late nineteenth century.

Poems of Rudyard Kipling (1865–1936)

Rudyard Kipling was an enormously popular English writer and Nobel laureate who wrote during the period of high imperialism in Great Britain. Using the discussion questions as a guide, read and take notes on the two poems below and then answer the questions that follow.

A Song of the English (1896)

Fair is our lot—O goodly is our heritage!
(Humble ye, my people, and be fearful in your mirth!)
For the Lord our God Most High
He hath made the deep as dry,
He hath smote for us a pathway to the ends of all the Earth!

Yea, though we sinned—and our rulers went from righteousness—
Deep in all dishonor though we stained our garments' hem.
Oh be ye not dismayed,
Though we stumbled and we strayed,
We were led by evil counselors—the Lord shall deal with them!

Hold ye the Faith—the Faith our Fathers sealed us;
Whoring not with visions—overwise and overstale.
Except ye pay the Lord
Single heart and single sword,
Of your children in their bondage shall He ask them treble-tale!

Keep ye the Law—be swift in all obedience—
Clear the land of evil, drive the road and bridge the ford.
Make ye sure to each his own
That he reap where he hath sown;
By the peace among Our peoples let men know we serve the Lord!

Hear now a song—a song of broken interludes—
A song of little cunning; of a singer nothing worth.
Through the naked words and mean
May ye see the truth between

As the singer knew and touched it in the ends of all the Earth.

Source: A Complete Collection of Poems by Rudyard Kipling, Edward Bonver. http://www.poetryloverspage.com/poets/kipling/kipling_ind.html.

The White Man's Burden (1899)

Take up the White man's burden—
Send forth the best ye breed—
Go bind your sons to exile
To serve your captives' need;
To wait in heavy harness
On fluttered folk and wild—
Your new-caught, sullen peoples,
Half devil and half child.

Take up the White Man's burden—
In patience to abide,
To veil the threat of terror
And check the show of pride;
By open speech and simple,
An hundred times made plain.
To seek another's profit,
And work another's gain.

Take up the White Man's burden—
The savage wars of peace—
Fill full the mouth of Famine
And bid the sickness cease;
And when your goal is nearest
The end for others sought,
Watch Sloth and heathen Folly
Bring all your hope to naught.

Take up the White Man's burden—
No tawdry rule of kings,
But toil of serf and sweeper—
The tale of common things.
The ports ye shall not enter,
The roads ye shall not tread,
Go make them with your living,
And mark them with your dead!

Take up the White Man's burden—
And reap his old reward:
The blame of those ye better,
The hate of those ye guard—
The cry of hosts ye humor
(Ah, slowly!) toward the light: —
"Why brought ye us from bondage,
Our loved Egyptian night?"

Take up the White Man's burden—
Ye dare not stoop to less—
Nor call too loud on freedom
To cloak your weariness;
By all ye cry or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your gods and you.

Take up the White Man's burden—
Have done with childish days—
The lightly proffered laurel,
The easy, ungrudged praise.
Comes now, to search your manhood
Through all the thankless years,
Cold-edged with dear-bought wisdom,
The judgment of your peers!

Source: A Complete Collection of Poems by Rudyard Kipling, Edward Bonver. http://www.poetryloverspage.com/poets/kipling/kipling_ind.html.

Discussion Questions

1. What evidence of religious influence do you see in Kipling's poems?
2. What does this add to or change about your views about religion at the time that Kipling published these poems?
3. What do these poems tell you about the relationship between nationalism, imperialism, and religion?
4. Some scholars have argued that "The White Man's Burden" is an ironic poem, that is, that it really is intended to disparage British imperialism. What do you think of this theory?

Nationalism, Imperialism, and Religion

The nationalism and imperialism that swept throughout the world in the nineteenth century resulted in important changes in religion and religious identity. First, liberal ideas that humans were inherently good and that emphasized reason over blind faith raised deep questions in the Western world about religious belief and practice. The publication of Charles Darwin's *On the Origin of Species* in 1859 caused a fervent debate over religion and scientific evolution. The secular culture that emerged out of scientific and Enlightenment thinking encouraged new loyalties to the nation, or imagined community, which filled a void left by the deterioration of previous loyalties to religious authorities.

Yet despite the erosion of Christianity in Europe, Christian missionary activity expanded and conversions to Christianity in Africa, Korea, China, and Oceania accelerated. Missionary work was particularly alluring in Africa, where nationalist-inspired competition led to the "scramble for Africa" (1880–1910), nearly resulting in complete colonization of the continent. During this period of high imperialism, Europeans often justified African colonialism, and any other colonialism for that matter, on the grounds that their civilization was the most advanced civilization in the world and that they had a mission to civilize the rest of the world. Assumptions about the moral superiority of Europeans and their divine "chosenness" were implicit in this "civilizing mission." All European colonizing states favored promotion of Western values and institutions through education. Christian missionaries sometimes ran Western-style schools for indigenous peoples, and successes of this endeavor provided further justification for the civilizing mission of imperialist powers. Therefore, although imperialism was politically motivated as well, religion played a prominent role in helping to legitimize colonial projects. In turn, imperialism helped to further nationalism by instilling in some Westerners a greater sense of national pride and superiority. In a number of ways, then, nationalism, imperialism, and religion were inextricably linked throughout the era.

Sources: Paul Vauthier Adams, *Experiencing World History* (New York: New York University Press, 2000); Benedict R. Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London: Verso, 1991).

William R. Hutchison and Hartmut Lehmann, eds., *Many Are Chosen: Divine Election and Western Nationalism* (Minneapolis: Fortress Press, 1994).

Peter N. Stearns, Michael Adas, and Stuart B. Schwartz, *World Civilizations: The Global Experience* (New York: Longman, 2001).

A Jewish State, by Theodor Herzl

During and after the French Revolution, liberal ideas resulted in the gradual extension of civil freedoms and, in some respects, social equality to Jews in the United States and Europe. Many Jews assimilated to Western culture and became established members of their communities. Their successes, however, proved to stir up a new wave of anti-Semitism in Europe in the late nineteenth century. Anti-Semitism was revealed most conspicuously in the famous Dreyfus case in France. In 1893, Alfred Dreyfus, a Jewish artillery captain in the French army, was accused of attempting to provide French military secrets to the German embassy in Paris. He was found guilty by court martial in 1894 and sentenced to prison for the rest of his life. Two years later, it was uncovered that Dreyfus had in fact been framed by a fellow French officer. Dreyfus was eventually pardoned after a series of trials, but the social consequences were already in motion. Following Dreyfus's first court martial, anti-Semitic forces in France were unleashed, and the violence that erupted convinced many Jewish intellectuals that assimilation into mainstream culture was impossible. Theodor Herzl, an Austrian journalist who had been shocked by French mobs taunting Dreyfus and yelling "death to the Jews," was among these intellectuals. In 1896, Herzl wrote *The Jewish State,* giving birth to the modern Zionist movement.

Sources: David S. Noss and John Boyer Noss, *A History of the World's Religions* (New York: Macmillan, 1994).

Peter N. Stearns, Michael Adas, and Stuart B. Schwartz, *World Civilizations: The Global Experience* (New York: Longman, 2001).

Read the excerpts from Theodor Herzl's *The Jewish State* below and answer the questions that follow.

> The idea which I have developed in this pamphlet is a very old one: it is the restoration of the Jewish State.
>
> The world resounds with outcries against the Jews, and these outcries have awakened the slumbering idea.
>
> We are a people—one people.
>
> We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities and to preserve the faith of our fathers. We are not permitted to do so. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land where Jews had already had experience of suffering. The majority may decide which are the strangers; for this, as indeed every point which arises in the relations between nations, is a question of might. I do not here surrender any portion of our prescriptive right, when I make this statement merely in my own name as an individual. In the world as it now is and for an indefinite period will probably remain, might precedes right. It is useless, therefore, for us to be loyal patriots, as were the Huguenots who were forced to emigrate. If we could only be left in peace. . . .

The Plan

Let the sovereignty be granted us over a portion of the globe large enough to satisfy the rightful requirements of a nation; the rest we shall manage for ourselves.

The creation of a new State is neither ridiculous nor impossible. We have in our day witnessed the process in connection with nations which were not largely members of the middle class, but poorer, less educated, and consequently weaker than ourselves. The Governments of all countries scourged by Anti-Semitism will be keenly interested in assisting us to obtain the sovereignty we want. . . .

We must not imagine the departure of the Jews to be a sudden one. It will be gradual, continuous, and will cover many decades. The poorest will go first to cultivate the soil. In accordance with a preconceived plan, they will construct roads, bridges, railways, and telegraph installations; regulate rivers; and build their own dwellings; their labor will create trade, trade will create markets, and markets will attract new settlers, for every man will go voluntarily, at his own expense and his own risk. The labor expended on the land will enhance its value, and the Jews will soon perceive that a new and permanent sphere of operation is opening here for that spirit of enterprise which has heretofore met only with hatred and obloquy.

Source: Paul Halsall, Modern History Sourcebook Department of History, Fordham University. http://www.fordham.edu/halsall/mod/1896herzl.html.

Discussion Questions

1. Does this document further contribute to or change your understanding of nationalism? If so, how?
2. Does this document further contribute to or change your understanding of the relationship between nationalism and religion in the late nineteenth century? If so, how?
3. Do you think Herzl was justified in wanting to establish a Jewish state? Why or why not?

LESSON 4

Struggles to Retain Old Identities

Preparation

Make duplicates of all student handouts.

Introduction

By 1850, Western hegemony was growing in the world. For some nations, Western culture and ideology seriously conflicted with their own, yet the economic and political success of European powers was impossible to deny. Non-Western leaders and thinkers debated how extensively they should adopt Western ways so that their communities could survive the European economic or political domination. Some leaders wished to retreat into an idealized past, avoiding Western influence altogether, while others were willing to accept change but wanted to confine Western-inspired reforms to certain spheres, such as the military or industrialization. In this lesson, students will closely examine the cases of Japan and Egypt, which attempted to retain old identities in the face of Western hegemony. Focusing on nationalist and religious components of identity, students will be able to describe a range of reactions in the non-Western world and describe those aspects of identity to which nations could cling and those which were impossible to maintain in a changing world.

Activities

1. Ask students to think about ways in which Westerners were "intruding" on regions outside of Europe or North America. Push them to think about Western hegemony as more than military force. In what ways did Western cultural ideas or objects intrude as well? Can they think of any Asian or African peoples who might have been particularly opposed to the intrusion of Westerners?
2. Break up students into groups and assign half the groups to Japan and half to Egypt. Provide students with Student Handout 4.4.1 (Japan) or 4.4.2 (Egypt). Using the handouts and other available resources, like textbooks, ask students to research each nation's struggle to retain its identity and complete the Venn diagrams. When they are finished, ask students to discuss the following questions:
    a. What role did nationalism and religion play in the nation's identity prior to significant contact with the West?
    b. What role did nationalism and religion play in people's struggles to retain their identity?
    c. What role did nationalism and religion play in forming new aspects of the nation's identity following significant contact with the West?
3. Ask students to share and discuss their findings.

Assessments

Ask students to focus on the effects changing identities might have had on individuals in the societies they studied. They could:

1. write a letter or journal entry from the point of view of a farmer, merchant, woman, or samurai during the Meiji period in Japan.
2. write a letter or journal entry from the point of view of a peasant, moderate Muslim, or radical Muslim in late nineteenth-century Egypt.

Suggested summative assessments for the chapter:

1. Ask students to write an essay based on one or more of the following prompts. Students should use specific evidence from the chapter materials to back up their claims.
    a. How did the growth of nationalism in the second half of the nineteenth century lead to the formation of new identities by the start of World War I in 1914? Choose two regions and trace the spread of nationalism from 1850 to 1914, comparing and contrasting this growth.
    b. How were nationalism, imperialism, and religion tied to one another during this period? Use specific examples from the chapter to describe the connections between these three forces in at least two regions.
2. Conduct a class debate around the statement "Nationalism was a positive force in the second half of the nineteenth century and the early twentieth century." Divide the class into two sides, one defending the statement and one opposing it. Ask students to use their work from the chapter and other research to defend their positions. After the debate, ask students to write a reflection piece that describes:
    a. their reaction to the material in the chapter.
    b. their participation in the debate.
    c. their predictions for the role nationalism and religion will play in the remainder of the twentieth century.

New Identity in Japan: Resistance and Change

During the first half of the nineteenth century, Japan was ruled by the Tokugawa shogunate (1600–1868). This period is called the Edo period because the Tokugawa capital was in Edo (modern Tokyo). The Tokugawa *shogun* was a dictator who ran a central bureaucracy with alliances to regional *daimyo*, or great estate owners, and to the *samurai*, a class of professional knights in service to both *daimyo* and the shogunate. Japan continued to have an emperor but only with ceremonial functions. To preserve stability, society was formally divided into *samurai*, farmers, artisans, and merchants, and contact with the world beyond Japan was severely restricted. The Tokugawa Shogunate initiated a number of changes, including the standardization of coins, a system of weights and measures, improvement of roads and canals, and implementation of detailed law codes. In part because of these policies, Japan's internal economy grew impressively during much of the Tokugawa period.

Japanese cultural and intellectual life also flourished into the beginning of the nineteenth century. For example, the number of educational institutions increased, resulting in the highest rate of literacy outside of Europe by the middle of the century. Intellectual life in Japan also produced a number of debates between traditionalists and reformists, the former praising Japanese government and Shinto religion and the latter admiring Western science and literature.

Commerce and manufacturing expanded, developments that may have planted some early seeds of industrialization. Despite this expansion, however, the Tokugawa regime faced a number of financial problems. For one thing, it continued to rely on taxes on agriculture despite the fact that Japan's commercial economy was producing more and more potentially-taxable revenue. In addition, the delicate political balance it tried to maintain with the *daimyo* and *samurai* required payment of large stipends in exchange for their loyalty. By the 1850s, economic growth had slowed and rural protests erupted among peasants, who were unhappy with financial conditions and landlord controls.

Despite these problems, Japan experienced an unprecedented period of peace and relative stability under the strict isolationist policy of the Tokugawa shogunate. Faced with the reality of European expansion, however, some Japanese became increasingly worried about the threat of outside forces. Then, in 1853, U.S. Commodore Matthew Perry sailed into Edo Bay with a small armed fleet, and he insisted that Japan open its ports to American trade. Nearly powerless against this show of naval superiority, Japan signed a formal treaty with the U.S. to open two commercial ports. Soon thereafter, the major European powers won similar rights.

Now faced with the collapse of its strict isolationist policy and humiliated by Perry's forces, Japan entered into more than a decade of political turmoil. Some Japanese, like those intellectuals who had already become fascinated with Western culture, were completely ready to open their doors to European and American influence. Others, like the daimyos, wanted to conserve Japanese traditions and their way of life. The samurai were divided, with some seeing the opportunity for more political power if the shogunate ended. In 1867, using American Civil War surplus weapons, a group of samurai defeated shogunate forces, convincing many of the military superiority of Europe's modern weaponry.

In 1868, radicals seized the imperial palace and claimed "restoration" under the young emperor whose formal reign name was Meiji. A brief civil war followed, ending with the victory of Meiji forces. Hence began a period of Meiji rule, in which the government was centralized and power distributed among appointed district administrators. The Meiji government sent officials abroad to study Western economic and political institutions and technology and, impressed with what they found, instituted a number of reforms. The tax on agriculture was broadened and *samurai* stipends were decreased. Former *samurai* organized political parties; government bureaucracy was expanded and a constitution was issued.

The new Meiji army also modeled itself after Western standards, instituting full military conscription and officer training, and upgrading weapons. The government also set its sights on full industrialization, expanding railroads and promoting increased agriculture to support it. The government expanded technical training, education, and banking systems to make way for industrialization as well. By the beginning of the twentieth century, Japan had entered a complete and well-organized industrial revolution.

The Meiji government also provided a universal primary education, which stressed science and technology to further support increased industrialization. Education, however, brought exposure to values different from traditional Japanese values. By 1880, the emperor decided that changes had gone too far. Therefore, the government set out on a mission to provide an education replete with traditional Japanese morals and loyalty to the government and nation. Many Japanese were particularly eager, for example, to maintain the traditional inferiority of women. Also, the Meiji emperor and his conservative advisers placed government restrictions on Buddhism, giving new primacy to the native Japanese religion of Shintoism, which promoted strict order and national allegiance.

Still, Japanese culture and life became imbued with borrowings from the West, including fashion, hairstyles, and hygiene. Japan adopted the Western calendar and metric system. Although Japan retained many traditional values and institutions after contact with the West, at the beginning of the twentieth century it surely was different from early nineteenth-century Japan.

Sources: David S. Noss and John Boyer Noss, *A History of the World's Religions* (New York: Macmillan, 1994).

Peter N. Stearns, Michael Adas, and Stuart B. Schwartz, *World Civilizations: The Global Experience* (New York: Longman, 2001).

Japan

New Identities in Egypt: British Imperialism and the Crisis in Islam

On July 1, 1798, Napoleon's French forces landed in Alexandria, Egypt, bent on gaining control of Egypt with an eye toward ending British power in India. The Mamluk rulers of Egypt initially dismissed the capability of Napoleon and his forces, which probably contributed to a crushing Egyptian defeat in a series of lopsided battles. Shortly thereafter, in 1801, a joint Ottoman-British force caused Napoleon's forces to retreat.

Chaos ensued in Egypt, allowing Muhammad Ali, an officer of Albanian origin, to take control of Egypt in 1805. After the humiliating defeat at the hands of the French, Muhammad Ali devoted his energies to updating the Egyptian military under a Western model. He built a European-style military, introduced conscription among the peasantry, hired French officers to train his troops, imported Western arms, and adopted Western military tactics. Despite resistance from the peasants with whom he populated his forces, he built the most effective military force in the region. This allowed him to defeat Ottoman forces in Syria in 1831, creating for himself a small, albeit short-lived, Egyptian empire. In 1840, British forces intervened to restore Ottoman power, but Muhammad Ali became viceroy of Egypt, leaving the Ottoman empire in control in name only.

Under Muhammad Ali, Egypt took initial steps toward modernization. He ordered the increase of agricultural goods that could be used for production in Europe and attempted to improve Egyptian harbors and extend irrigation works. At the same time, however, he declared all land state property and forcibly confiscated peasants' produce to pay for his modernized military.

Muhammad Ali died in 1848 but produced a hereditary dynasty to follow him. However, his successors, called *khedives*, were ineffective rulers. This eventually caused the steady increase of European control and subsequent alarm within the Muslim world. For example, the *khedives*' focus on cotton production at the expense of other crops led Egypt to rely on a single export, leaving their economy vulnerable to fluctuation in European demand. By 1914, cotton accounted for about half of Egypt's agricultural produce and 90 percent of exports. In addition, while leading extravagant lives at the expense of the Egyptian peasantry, the *khedives* wasted revenue and became increasingly indebted to European financiers who wanted access to Egypt's cotton.

Maintaining a steady supply of cheap cotton was one reason why, by the 1850s, Egypt had become of particular importance to European powers. A second reason was the Suez Canal, which was built between 1859 and 1869. The canal, connecting the Mediterranean Sea to the Red Sea's Gulf of Suez, provided a shortcut between European powers and their colonial empires. While the canal helped Egypt achieve greater modernization, such as the development of a railway system, it also encouraged more aggressive European maneuvering in Egypt. Not only did European powers set their sights on Egypt as a crucial strategic area, but the economic opportunities afforded by cotton production and modernization attempts resulted in an influx of foreigners, from about 3,000 in 1850 to about 90,000 in 1882.

The ineptitude of the *khedive* rulers in Egypt, coupled with the increasing domination of European powers throughout the Ottoman empire, alarmed Muslim intellectuals and leaders. Since the beginning of the nineteenth century, they had been faced with the increasing military, industrial, scientific, and intellectual domination of their Christian adversaries. The encroachment of the British into Egypt was particularly troubling, however, because Egypt had been largely independent, even within the Ottoman empire. In the mid-nineteenth century, Egypt became an important meeting place for Islamic leaders to come together and discuss tactics to deal with the encroaching European powers. Some moderate leaders took solace in the fact that much of the success of European powers was derived from Muslim influences. Others took a middle ground, arguing for some Western-inspired reforms within an Islamic framework.

Among these scholars was Jamal al-Din al-Afghani (1839–1897), who encouraged Pan- Islamism, that is, the unifying of the Muslim community worldwide, and the reform of government to ensure autonomy in Muslim-dominated areas. On the one hand, al- Afghani argued for a return to pure Islamic traditions and political opposition to the West. On the other hand, he encouraged borrowing from Western scientific and intellectual innovations and democratization of Western states. Muhammad Abduh (1849–1905), Al-Afghani's disciple, emphasized the latter, eventually becoming a teacher and administrator at the University of Cairo. He introduced a modern curriculum to the university and emphasized the importance of reason in Islamic study and thought. Some Muslim leaders stressed more extreme approaches to deal with the increasing European hegemony. They called for *jihad* and a complete return to traditional Islamic traditions and religious observance.

In the end, Muslim leaders could not come to an agreement on how to deal with the challenges of the West, and Egypt continued steadily to fall into the hands of Europeans. By the mid-1870s, Egypt was financially bankrupt owing to poor management by a succession of *khedives*. In 1875, the *khedive* even sold his shares in the Suez Canal Company to the British. Criticism of *khedive* rule extended within the Egyptian military as well, and out of these ranks emerged a group of mutinous Egyptian officers who, under the leadership of Colonel Ahmad Urabi (1841–1911), gained control over the government in 1881, vowing to resist the Europeans. Urabi's revolution was one of the first Egyptian nationalist movements and Urabi was considered a national hero, but the national fervor he inspired led to violent riots in Alexandria. Taking advantage of the political turmoil and concerned about the revolutionaries' anti-European sentiments, the British intervened, landing troops in Egypt in September, 1882.

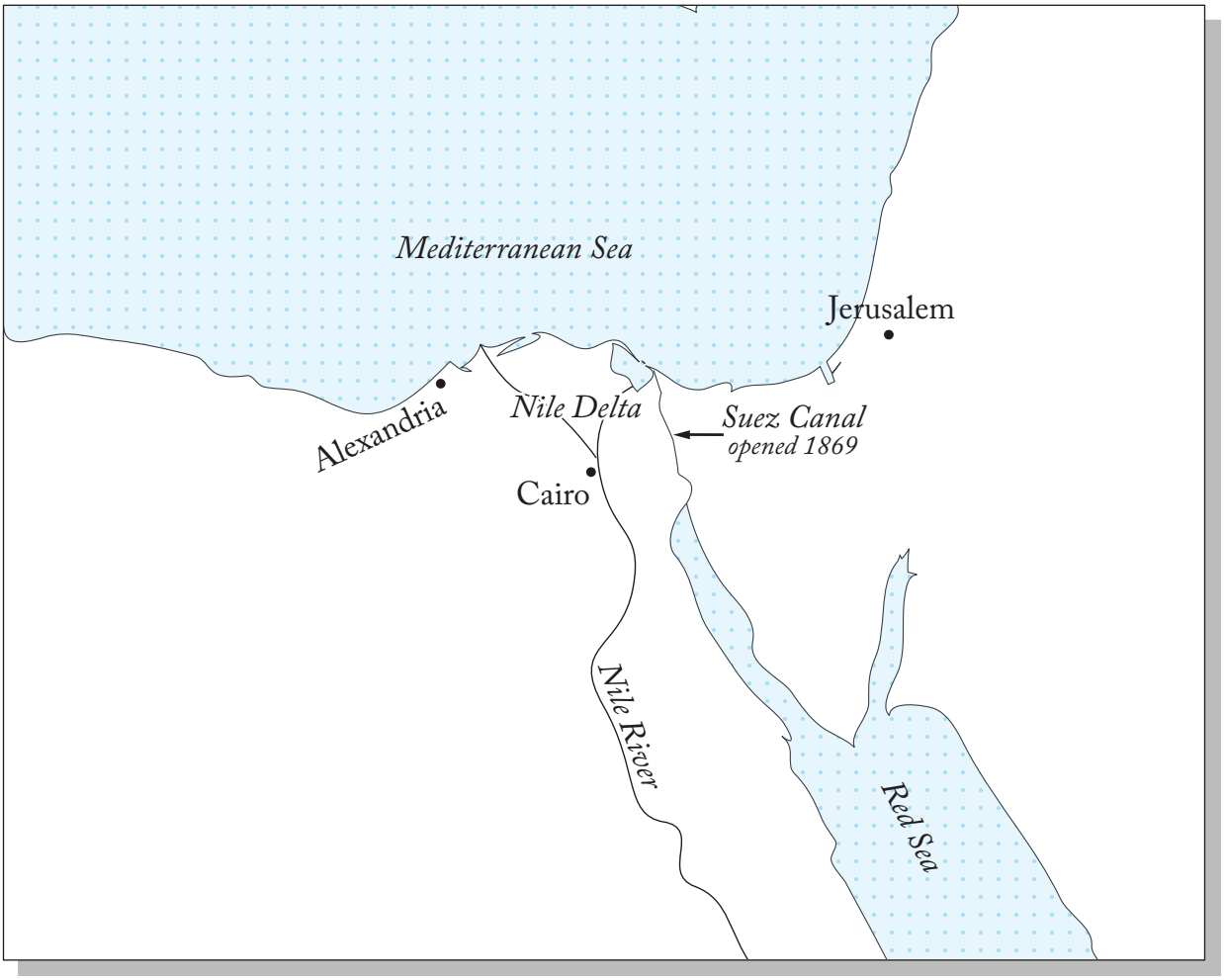
Although Egypt was never officially colonized, the British ruled through puppet *khedives* and British advisors well into the twentieth century. Between 1882 and 1914, a number of modest modern developments occurred in Egypt, including the building of new dams and barrages, roads, and railways. However, there was little progress in modern industry and the trade and craft guilds were destroyed through increased government controls and an influx of European imports and businessmen. Agriculture, particularly cotton, remained the mainstay of the economy. Yet, as the population of Egypt doubled during this time, the country became a net importer of food by the early twentieth century.

In the late nineteenth and early twentieth centuries, Egypt was host to many changes, but few of them actually benefited Egyptians. In addition, European control was a severe blow to Islam as a whole. Events in Egypt and the rest of the Ottoman empire created a crisis of identity among Muslims, whose belief in theirs as the one true faith was brought into serious question by Western global domination.

Sources: David S. Noss and John Boyer Noss, *A History of the World's Religions* (New York: Macmillan, 1994).

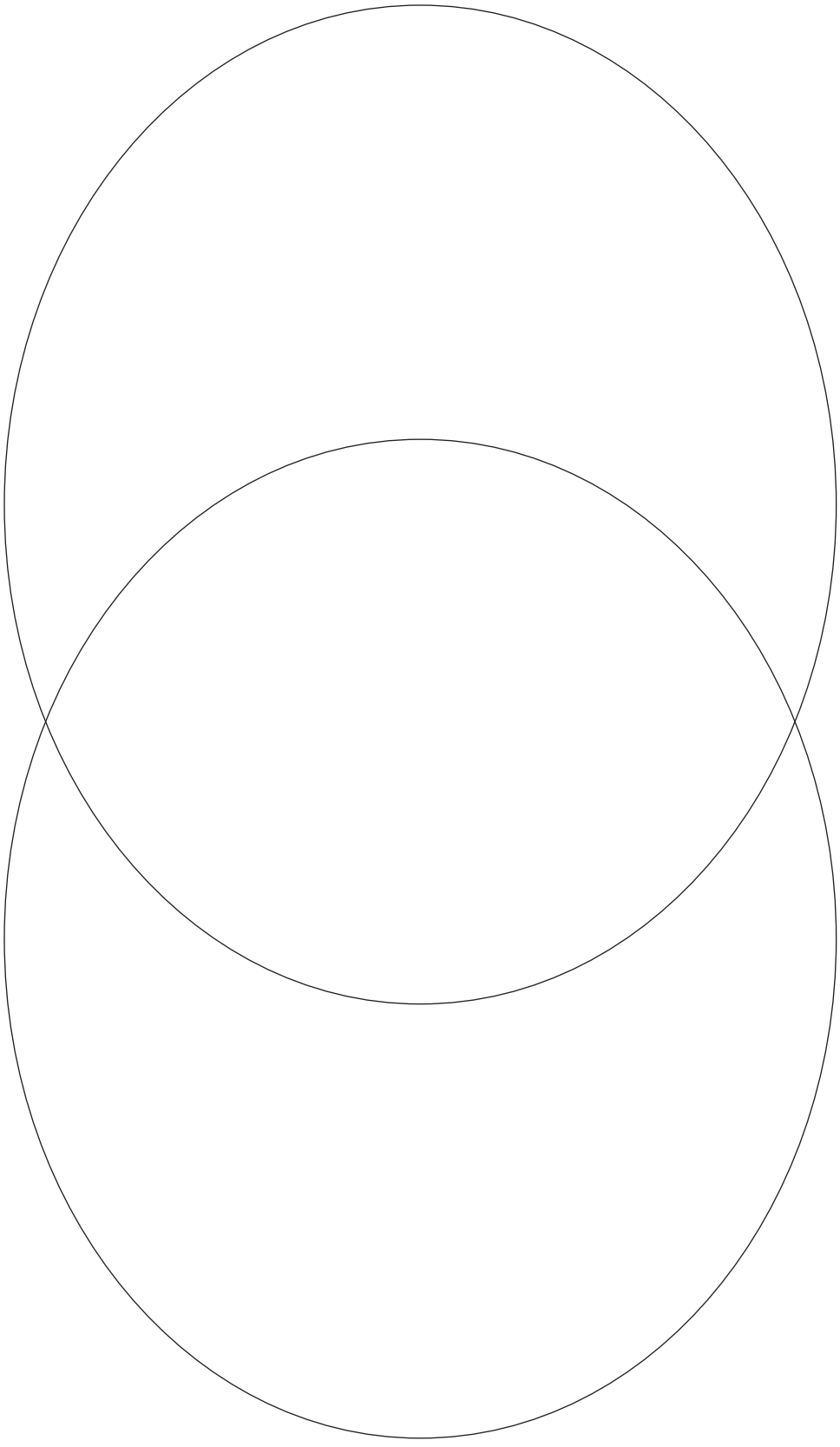
Peter N. Stearns, Michael Adas, and Stuart B. Schwartz, *World Civilizations: The Global Experience* (New York: Longman, 2001).

Peter N. Stearns and William L. Langer, *The Encyclopedia of World History: Ancient, Medieval, and Modern, Chronologically Arranged* (Boston: Houghton Mifflin, 2001).



Egypt

Venn Diagram: Japan

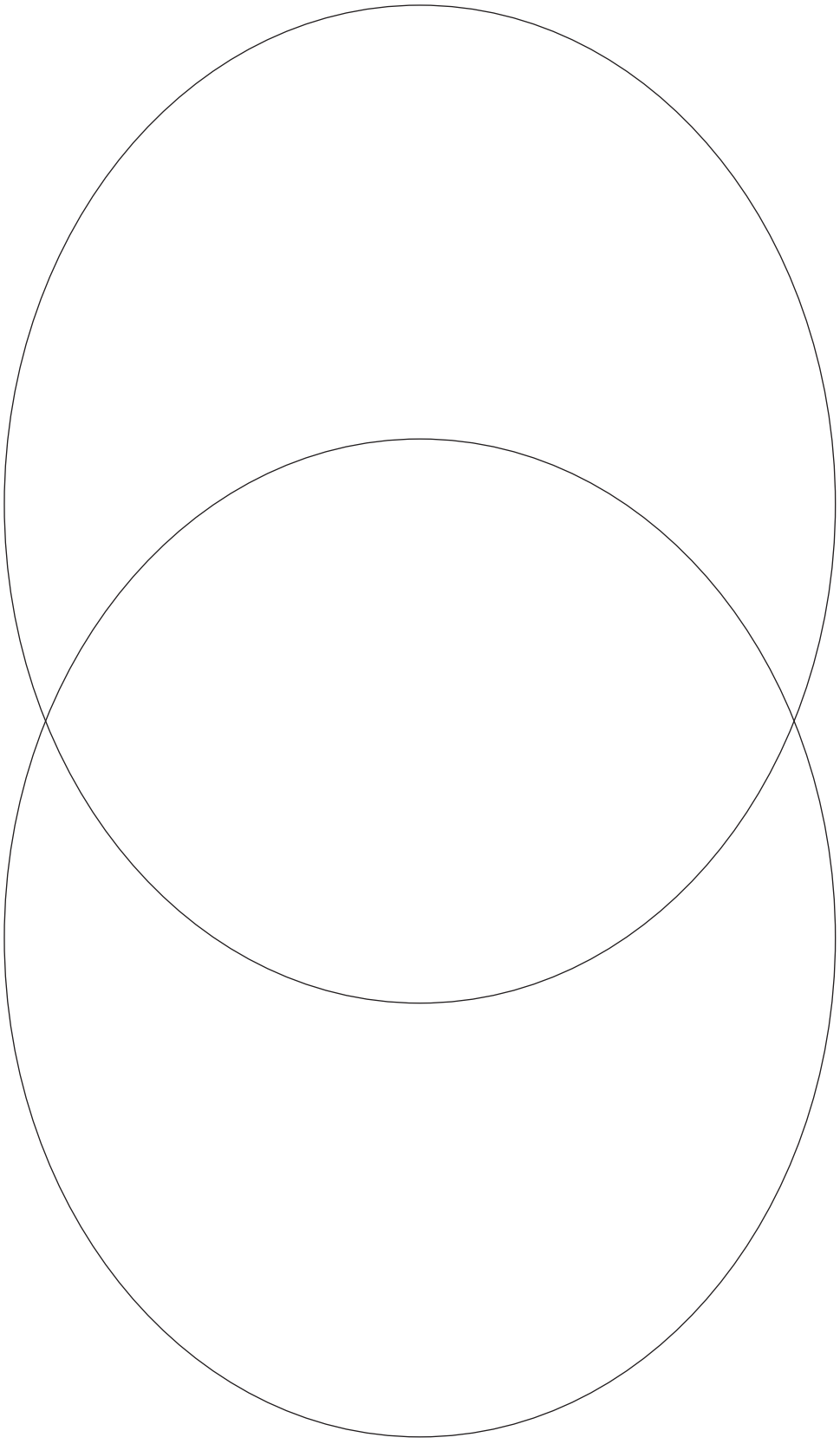


Venn Diagram: Egypt

Old Identities: Aspects of identity prior to significant contact with the West.

Retained Identity: Aspects of identity intact after significant contact with the West.

New Identities: Aspects of identity that were changed after significant contact with the West.



Glossary

Afroeurasia: The land masses of Africa and Eurasia, together with adjacent islands, as a single spatial entity. The concept of Afroeurasia is useful in the study of both historical and contemporary social phenomena whose full geographical contexts overlap in one way or another the conventionally defined continents of Africa, Asia, and Europe.

agrarian society: A society where agriculture, including both crop production and animal breeding, is the foundation of both subsistence and surplus wealth. To be distinguished from hunter-forager and pastoral nomadic societies.

agriculture: The intentional cultivation of domesticated plants and animals. Beginning about 12,000 years ago, the development of agriculture permitted unprecedented growth of human population and the emergence of towns, cities, and the centralized state. Scholars generally agree that agricultural economies developed in several parts of Afroeurasia and the Americas independently of one another.

aristocracy: A privileged or ruling class, usually a small social minority. Often the hereditary nobility or major landowning class in a society. An "aristocrat" is a member of this upper class. Also "aristocratic," as in "aristocratic government." "Aristo" is from the Greek, meaning the "best."

barter: The mutual transfer of goods or services not involving the exchange of money. Used as the common form of exchange before the invention of currency. The practice of bartering continues to one degree or another in all modern societies.

bourgeoisie: Literally, people of the bourg, or town. Men and women of the middle class, the mostly urban, affluent, business-oriented class. Historically, this group was situated socially between the landowning, aristocratic ruling class and the common population.

caliph: In Arabic, khalifa. In Sunni Muslim teaching, the successor to the Prophet Muhammad as rightful leader of the Muslim community chosen by a concensus of that community. In the Umayyad (661–750) and Abbasid (751–1258) dynasties, the Caliphs were also the heads of state and transmitted their authority to their descendants.

cartographer: A person who designs or constructs maps or charts.

cash crops: Crops grown for sale on the market rather than exclusively for local consumption and subsistence.

civilization: See *complex society*.

collective learning: The view that the human species has a unique capacity to accumulate and share complex knowledge and to transmit this knowledge from one generation to the next.

colonialism: The systematic exercise of political and military authority of an intrusive group of foreign origin over the population of a given territory. Often involves the colonizer asserting social and cultural domination of the indigenous population.

Columbian Exchange: The transoceanic transmission of plants, animals, microorganisms, and people that followed the establishment of regular contact between Afroeurasia and the Americas in the late fifteenth and the sixteenth centuries. Because life forms evolved separately in the Eastern and Western Hemispheres for millions of years, these transmissions had far-reaching biological, economic, cultural, and social effects on both American and Afroeurasian societies.

commercial diaspora: A network of merchants of common origin and shared cultural identity who lived as aliens in foreign towns to serve as agents and cross-cultural brokers for fellow merchants who moved along the trade routes connecting these towns. Examples are the ancient commercial diaspora of the Phoenicians and the medieval diaspora of Jewish merchants in the Mediterranean and Indian Ocean. Also trade diaspora. See diaspora.

complex society: A type of society characterized by all or most of the following features: dense population, agricultural economy, cities, complex social hierarchy, complex occupational specialization, centralized state, monumental building, a writing system, and a dominant belief system. To be distinquished generally from hunter-forager, pastoral nomadic, and small-scale agricultural societies. Civilization.

constitution: The fundamental laws, either written or unwritten, of a political body or state.

creation myths: A type of myth that explains how the universe, the earth, life, and humankind came into being. Most societies in history have had creation myths.

demography: The study of the size, growth, density, growth and other characteristics of human populations.

diaspora: The scattering of a people of distinct regional, ethnic, or religious identity from the original homeland to other parts of the world. A diaspora may result from either voluntary or forced migration. Examples include the Jewish diaspora and the dispersion of people of African descent to the Americas and other regions as a result of slave trade. See *commercial diaspora*.

domestication: The process whereby humans changed the genetic makeup of plants and animals by influencing the way they reproduced, thereby making them more appealing in taste, size, and nutrition, as well as easier to grow, process, and cook. Humans could not invent new plant species, but they could select plants that possessed certain observable mutations, that is, characteristics that made them desirable. Farmers could tend these mutants in ways that ensured their survival. The domestication of animals through selective breeding followed a similar process.

ecological niche: The environment within which an organism is adapted to live.

ecology: The aspect of biology concerned with the relations between organisms and their environment.

endemic: Prevalent in or peculiar to a certain area, region, or people, as an infectious disease.

entrepôt: A city whose commercial activity includes the transshipment or distribution of trade goods.

entrepreneur: An individual who organizes, runs, and takes responsibility of a business or other enterprise; a business person; an employer; from the French verb entreprendre, meaning "to undertake" some task.

epidemic: An outbreak of contagious disease affecting a significant portion of the population of a locality. See also Pandemic.

extensification: "An increase in the range of humans without any parallel increase in the average size or density of human communities, and consequently with little increase in the complexity of human societies. It involves the gradual movement of small groups into new lands, usually adjacent to and similar to those they have left" (David Christian, *Maps of Time: An Introduction to Big History* [Berkeley: University of California Press, 2004], 190). Processes of extensification were characteristic of the paleolithic era in world history. See also *intensification*.

farming: The process of growing and harvesting domesticated plants and animals for food, fiber, and other commodities. Farming is characteristic of agrarian societies.

fossil fuel revolution: The extensive use of substances extracted from organic fossils, especially coal, coke, crude oil, and gasoline, as sources of energy. The fossil fuel revolution may be closely associated with the Industrial Revolution, initially with large-scale burning of coal to generate steam and to produce iron and steel in England in the later eighteenth century. In the past century the combustion of fossil fuels has contributed to increasing atmospheric pollution and global warming.

globalization: The process by which peoples around the world have become increasingly interconnected through rapid communication and transport. Globalization involves the intensification of economic, social, cultural, political, and biological interchange worldwide, resulting on the one hand in a general acceleration of change and on the other in efforts to strengthen the bonds of identity and community on the local and regional levels.

global warming: An increase in the earth's surface temperatuxre caused by a rise in atmospheric levels of carbon dioxide.

government: An organization having the power to make and enforce laws and to maintain social order over a territory or a group of people. A government may regulate society through a consensus of leaders, through democratic elections and decision-making, or through authoritarian force. In a state, the government is the central decision-making authority.

Great Arid Zone: The belt of arid and semiarid land that extends generally northeastward across Afroeurasia from the Sahara Desert in the west to Manchuria (northern China) in the east. The Great Arid Zone has been home to both pastoral nomadic communities and to farming societies where water from rivers, wells, and periodic rainfall is available. In addition to the Sahara, the large deserts of the Great Arid Zone include the Arabian Desert, the Great Indian Desert, the Takla Makan Desert, and the Gobi Desert.

Great Dying:

1. An extinction event that occurred about 250 million years ago and that wiped out many marine and land species.
2. The massive die-off of American Indian peoples that followed contact with humans from Afroeurasia beginning in the late fifteenth century. This mortality, which in some areas may have reduced populations by 90 per cent, followed the introduction from Afroeurasia of infectious disease microorganism for which American Indians lacked immunities. Warfare, enslavement, and social disorder associated with European conquests in the Americas also contributed to high mortality. Only in the seventeenth century did indigenous populations began partly to recover.

hegemony: The dominance or preponderant influence of one state or group over others. Hegemony may take military, political, economic, or cultural forms. Also "hegemonic," as in "hegemonic power."

import substitution: An economic policy that promotes substituting locally made products for imported products, usually manufactured goods. National advocates of import substitution typically support domestic industrialization and protective tariffs.

indentured servant: A person who has contracted to perform labor for another for a specified period of time; an institution commonly used to acquire labor for service in European colonies in the Americas between the sixteenth and eighteenth century; the "indenture," a form of contract, often included a provision to transport the laborer to the place of service free of charge.

industrialization: Also the Industrial Revolution. The process beginning in the eighteenth century CE whereby humans exploited fossil fuels and related technologies to mass produce goods with machines on an unprecedented scale and to distribute those goods worldwide. Industrialization is also associated with an accelerating global population growth rate, large-scale urbanization, complex technological advances, and great intensification of human intercommunication and interchange.

Inner Eurasia: The huge interior land mass of Eurasia, whose dominant features are flat, semi-arid regions of steppe and forest. Inner Eurasia generally corresponds to the territories ruled by the Soviet Union before its collapse, together with Mongolia and parts of western China. Poland and Hungary to the west and Manchuria (northeastern China) to the east may be thought of as Inner Eurasia's borderlands. The northern margins are boreal forest and Arctic tundra. To the south are the Black and Caspian seas and the Himalayas and other mountain ranges. A mountain-free corridor connects Inner Eurasia to Iran.

intensification: "New technologies and lifeways that enabled humans to extract more resources from a given land area" (David Christian, *Maps of Time: An Introduction to Big History* [Berkeley: University of California Press, 2004], 207). Intensification is associated with the emergence of agriculture about 12,000 years ago and with the subsequent unprecedented increase in the size and density of human populations in some regions. See also *extensification*.

khan: The title of a Turkic or Mongol tribal leader; a common title of sovereigns in Inner Eurasia.The feminine form is khatun, a typically carried by wives and daughters of khans.

liberalism: A political and social philosphy rooted in eighteenth-century Europe that champions civil liberties, property rights, self-determination, and the reduction of the state's political and economic power over the individual. In the twentieth century, however, liberalism became associated in the United States and to some extent in Europe with advocacy of the use of government power to achive more equitable distribution of wealth and to further the political rights and economic status of both the poor and disadvantaged minorities.

life expectancy: The probable life span, or the expected age at death, of an individual; a statistical determination of the probable life span of an individual or category of persons.

lineage: A form of social and political organization in which the fundamental principle of solidarity is kinship. A lineage is typically a local kinship group of several generations, both living and deceased individuals. Several lineages may constitute a clan.

logographic writing system: A system of writing in which signs, or characters represent meanings rather than the sounds of speech as in an alphabetic writing. In logographic systems a single character may represent an entire word or phrase. Chinese is the most widely used logograhic system today.

manumission: The formal or informal emancipation or freeing of a slave. Historically, manumission was often accomplished by legal action.

Marxism: A variant of socialism based initially on the ideas of Karl Marx (1818–1883). A theory that economic interests fundamentally determine human behavior, that struggle among socio-economic classes is the drive-wheel of history, and that establishment of a "dictatorship of the proletariat" (working class) will lead to a classless society.

Mecca: A city in the western Arabian Peninsula and birthplace of Muhammad, the Prophet of Islam, in the seventh century CE. Although Mecca never became a large city, it is Islam's holiest center and the principal destination of Muslim pilgrims making the Hajj.

mercantilism: An economic philosophy and set of state policies that encouraged government action to build the country's wealth by increasing its reserves of precious metals. Mercantilism promoted state intervention to increase exports and limit imports in order to accumulate surpluses of gold. Mercantilist ideas guided European states in the early modern era up to the early nineteenth century, when the liberal ideology of free trade and limited government interference in commerce superseded it.

Mesoamerica: The part of North America that includes modern Mexico and the states of Central America. Mesoamerican civilizations included the Olmec, Oaxacan, Teotihuancan, Maya, Toltec, and Aztec. The combining word "meso," meaning "middle," is from the Greek.

mestizo: A person of mixed Spanish and Native American ancestry.

Modern Revolution: The profound changes for humankind and the earth's natural and physical environment associated primarily with unprecedented global population growth, industrialization, and the accelerating consumption of fossil fuels (fossil fuel revolution). The Modern Revolution got underway in the eighteenth century CE and continues today.

monopoly: Exclusive control of a product or service in a market; an exclusive privilege to undertake production or trade that is granted by a sovereign state; a firm or corporation that possesses exclusive control of a production process or commercial market, especially involving the ability to manipulate prices.

monotheism: The doctrine or belief that there is one God.

monsoon: A rainy season that endures for several months in a particular region. The term also typically refers to the seasonal winds that dominate the Indian Ocean basin. These winds blow generally from southwest to northeast in the summer months (April to October) and from the northeast to the southwest in the winter months (November to March). For thousands of years, knowledge of the monsoon wind cycle has allowed mariners to sail from one part of the Indian Ocean to another with fair speed and predictability.

nation: A community of people who believe they share a common culture, history, and future destiny. The members of the nation typically believe that they share rights, including the right to occupy a territory and to constitute a sovereign government to rule that territory.

nation-state: A sovereign state that generally coincides with, or aspires to coincide with, a single national community or nation. A state, on the other hand, may also be multinational, for example, an empire.

nationalism: The modern ideology based on the principle that an individual's loyalty and dedication to the national community or nation-state surpasses loyalty to any other group interest. The scholar Benedict Anderson characterized the national community as an "imagined community": its members do not for the most part know one another but nonetheless have common bonds of aspiration and loyalty.

natural philosophy: The study of nature and the physical universe. The intellectual discipline that prefigured modern science.

Newly Industrialized Country (NIC): A country that has developed an industrial economy in the later twentieth and early twenty-first centuries. Among the mostly commonly cited NICs are Taiwan, South Korea, Singapore, and Brazil.

non-aligned state: A state that is not politically allied with any other state or bloc of states; politically neutral.

pagoda: A typically multi-storied memorial structure built in connection with a temple or monastery, usually Buddhist.

paleontologist: An expert on animal life of the distant past, studied mainly from evidence of fossilized remains.

pandemic: An outbreak of contagious disease that is not confined to a single locality but spreads from one locality to the next, possibly over a great distance. The Black Death of the mid-fourteenth century was a pandemic that reached across Afroeurasia. The influenza pandemic of 1918 was worldwide. See also *epidemic*.

pastoral nomadism: An economy and way of life centered on the raising of domesticated animals such as cattle, horses, sheep, or camels. This economy is an adaption to arid or semi-arid land, such as the steppes of Inner Eurasia, where farming is either limited or impossible. Pastoral nomadic communities typically move their herds or flocks seasonally in search of pasture and water. Pastoral nomadic societies probably emerged in the third millennium BCE.

patriarchy: A society in which males are socially and politically dominant over women. All complex societies have been more or less patriarchal, though since the nineteenth century women have in many parts of the world gained legal and civil rights that have helped to constrain patriarchal attitudes and behavior.

periodization: In the study of history, periodization is the dividing or categorizing of time into separate sections. Historians periodize the past for a number of reasons. "One is simply to identify and isolate chunks of time in order to study them one by one, since all periods cannot be studied simultaneously. A second is to distinguish one cluster of interrelated historical events from another in order to discover patterns of change. A third is to identify significant shifts in those patterns in terms of discontinuities or turning points, which serve as the start and end of periods. A four is to highlight trends or events that appear dominant or important during a particular span of time" (Ross E. Dunn, ed., *The New World History: A Teacher's Companion* [Boston: Bedford St. Martin's, 2000], 359.)

Plantation Complex: "An economic and political order centering on slave plantations in the New World tropics." Philip D. Curtin, The Rise and Fall of the Plantation Complex (Cambridge: Cambridge UP, 1990), ix.

populism: A political or social ideology emphasizing advancement of the rights and interests of common people. From the Latin word populus, the people.

primary and secondary sources: Primary sources are items of historical evidence, including both written documents (legal contracts, government papers, personal letters, bills of sale, biographies) and artifacts (material objects, works of art, elements of language) that were generated during or relatively close to the historical period being studied. Secondary

sources are documents, mainly books, articles, and illustrations, based on primary sources and generated some time after the historical event which they describe or interpret.

protectionism: An economic philosophy or policy advocating government protection of domestic agriculture and industries from foreign competition by institution of tariffs, quotas, or other restrictions on foreign imports.

revolution: A drastic change in a political system, institution, condition, or idea. A revolution may be political, social, economic, or cultural.

Scientific Revolution: The intellectual and cultural movement centered in Europe in the seventeenth and eighteenth centuries which led directly to the emergence of the modern sciences; the method of scientific investigation was characterized by systematic observation of natural and physical phenomena, controlled experimentation, and the rendering of hypotheses and conclusions in mathematical formulas. The Scientific Revolution built on the great store of knowledge that had accumulated in Afroeurasia, notably in China, India, Southwest Asia, and North Africa, during preceding millennia.

secularism: Pertaining to worldly, as opposed to supernatural or religious, beliefs, values and behavior. Any movement that questions or rejects religious faith or the social influence of religious organizations and hierarchies. Secularization is any social process that strives to imbue society with secular values. In the Christian tradition, the term "secular" is also used to refer to members of the clergy who live "in the world," that is, who have not taken monastic vows or live in a monastery.

sedentary: The practice of residing in a specific locality, as opposed to a mobile way of life centered on hunting and gathering or on pastoral nomadism. Farming societies are necessarily sedentary.

slavery: The state of an individual held in servitude as the property, or chattel, of another individual, a household, or the state; the practice of owning slaves. The legal, economic, moral, and personal condition of slaves have varied widely in history from one society to another.

Southwest Asia: The region of Afroeurasia extending from the eastern coast of the Mediterranean Sea to Afghanistan, including Turkey and the Arabian Peninsula. The common term for this region has conventionally been the Middle East or Near East. Many scholars, however, now regard these expressions as obsolete, except in the context of the history of the past century or so, because these terms evoke a specifically European perspective on the world, that is, that all of Afroeurasia may be thought of as constituting two primal zones, the West (Europe) and the East (all lands east of Europe).

sovereignty: A state's authority, claimed to be absolute in matters of law within its own borders. Members of the United Nations, for example, are sovereign states. A monarch is also sometimes referred to as the "sovereign."

standard of living: The level of subsistence or comfort that a group or individual is able to maintain in daily life; an economy's ability to produce the material goods and services that individuals want or need; a society's average per capita gross domestic product.

state: A population and territory over which a central government holds authority.

steppe: Flat or rolling grassland characterized by semiaridity. Equivalent to what Americans call "prairie" and Argentineans call "pampas."

sultan: A title designating rulership of a Muslim state, usually implying administrative and military authority as opposed to religious leadership. A sultanate is a state headed by a sultan.

syncretism: A blend or combination of different beliefs and practices, usually religious; the adoption of one group's religious or other cultural beliefs and practices by another group.

totalitarian: A form of authoritarian government in which the political and military leaders attempt to intervene in and control both the public and private lives of citizens, typically through coercion and violence. The Soviet Union under Stalin and Nazi Germany under Hitler are the prime examples of totalitarian government in the twentieth century.

urbanization: The growth of urban areas, or cities; the movement of people from rural communities to cities.

world religion: A belief systems that embraces people of diverse languages and cultural traditions and that has had significant influence on the course of human history. The major world religions are Buddhism, Christianity, Daoism, Hinduism, Islam, and Judaism. Confucianism is a major belief system, though some scholars reject classifying it as a religion because it addresses mainly moral and ethical issues rather than the spiritual or supernatural realm.

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