



CH-1  
FOUNDATIONS OF CIVILIZATION**Biography**

Donald Johanson developed an interest in anthropology as a child. Later, he became a leading scientist in the field. While on an archaeological dig in 1974, Johanson made an important discovery. He found "Lucy," the partial skeleton of an adult female estimated to be 3 million years old. ♦ *As you read, note aspects of Johanson's personality that led to his accomplishments. Then, on a separate sheet of paper, answer the questions that follow.*

**Donald Johanson (1943–)**

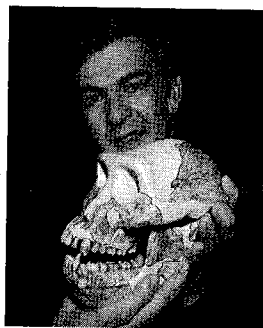
Donald Johanson was born in Chicago in 1943. When Johanson was only two years old, his father died. Johanson's mother became the sole support of his family. She instilled in her son a belief that if he worked hard, he could accomplish anything.

While growing up, Johanson lived next door to Paul Lazer, who taught anthropology at a local college. Lazer's many stories about his archaeological experiences fascinated Johanson, and he became interested in anthropology. Lazer and Johanson's mother encouraged the young man to get an education in a more practical science, such as chemistry or biology. Johanson studied chemistry at the University of Illinois, graduating in 1966. Later, however, he pursued graduate studies in anthropology at the University of Chicago. He earned his master of arts degree in 1970 and his doctorate in 1974.

In 1970, Johanson visited Ethiopia to do field work. Two years later, he began to explore the Afar Triangle region in northeastern Ethiopia. Johanson believed this area was a promising anthropological site. In 1973, he

found the first hominid knee while searching for fossils there.

In November 1974, Johanson returned to Ethiopia. There, he and his student Tom Gray made their famous discovery. One morning, as they drove back to camp, Johanson hap-



**Donald Johanson,**  
1981

pened to notice what appeared to be a bone fragment on the ground. A closer look revealed that the bone was from the elbow of a human skeleton. Johanson and Gray found other fragments, including pieces of a leg, pelvis, jaw, and skull. They found about 40 percent of the remains of the partial human skeleton now known as Lucy. Lucy is the oldest, most complete skeleton ever found.

Today, Johanson is one of the world's leading experts on early humans. In 1981, he founded the Institute on Human Origins, a nonprofit research organization in Berkeley, California. He continues to do field research in such countries as Tanzania, Ethiopia, Egypt, and Jordan. He is also a public speaker and has written several books and scientific papers, including *Lucy: The Beginnings of Humankind*.

**Questions to Think About**

1. How did Johanson's mother affect his life and personality?
2. Who influenced Johanson to become an anthropologist?
3. **Draw Conclusions** Donald Johanson and his colleagues thought Ethiopia's Afar Triangle showed promise as an anthropological site. What do you think makes a site promising to anthropologists?

C.H. - 1

## FOUNDATIONS OF CIVILIZATION

**Biography**

Henri Breuil was a teacher, priest, paleontologist, and an archaeologist. For most of his adult life, he used his talents to help bring exciting discoveries to life and was considered the leading authority on prehistoric cave art. ♦ *As you read, try to imagine what Breuil might have felt when he encountered a prehistoric cave painting for the first time. Then, on a separate sheet of paper, answer the questions that follow.*

**Henri Breuil (1877–1961)**

Henri Breuil was born in Mortain, France. He was educated at the prestigious French university, the Sorbonne, and the Catholic Institute in Paris. His strong religious faith led him to become a Catholic priest. Shortly after he was ordained, he became interested in Paleolithic art.

In 1901, Breuil discovered caves with Paleolithic paintings at Combarelles and Font-de-Gaume in the Dordogne region of southern France. Breuil was one of the first to explore caves found by others. Called the “Father of Prehistory” by his biographer, Breuil also visited sites in northern Spain and southern Africa.

In 1910, Breuil began a long career as a teacher at the Institute of Human Paleontology in Paris. From 1929 to 1947 he also taught at the College de France, where he served as Chairman of Prehistory. Breuil also began publishing articles and books on prehistoric art and early human history. He would eventually publish more than 600 works, illustrated with his own engravings and copies of cave paintings.

In 1940, four boys in southwestern France stumbled across the most famous cave paintings in the world. While looking for their lost dog, they discovered a gaping hole leading to a cave system that housed some of the finest

examples of prehistoric cave art. The cave, near Lascaux Manor, had been unseen for 17,000 years. It was one of the most important archaeological discoveries of the twentieth century. Breuil was one of the first experts to be notified about the find.



Lascaux Cave painting

While studying Lascaux Cave, Breuil found that it had several chambers. Many walls of the chambers were covered with colorful paintings of animals. There were bison, deer, horses, and bulls. Breuil also found bone

fragments, debris, and other proof that humans had lived within the cavern.

Breuil recorded what he saw and developed theories about the artwork. Much of what is known about Lascaux Cave and the people who painted cave walls is based on Breuil’s detailed writings. Breuil provided readers with vivid descriptions of what he observed.

Some experts criticized Breuil for “romanticizing” the paintings and their creators. These critics claimed that Breuil assumed too much without adequate scientific evidence. However, even his critics agreed on one thing: with his exciting tales of the caves and their long-hidden treasures, Breuil did as much as anyone to spark the public’s interest in Paleolithic art and life.

**Questions to Think About**

1. Who discovered the famous cave at Lascaux?
2. **Make Judgments** Why is it important that caves with prehistoric paintings be undisturbed before experts like Breuil arrive to examine them?
3. **Draw Conclusions** What is important about Lascaux Cave and Breuil’s work?

CH. - 2

## ANCIENT MIDDLE EAST AND EGYPT

**Biography**

Centuries after his death, the Egyptian high priest, master architect, and physician Imhotep was deified, or elevated to the status of a god. He is one of only two Egyptians born outside of royalty to attain this position. ♦ As you read, consider Imhotep's wide variety of achievements. Then, on a separate sheet of paper, answer the questions that follow.

**Imhotep (2600s B.C.)**

Imhotep, whose name means "he who comes in peace," was born a commoner in ancient Egypt, in the Nile River city of Memphis. He rose through the ranks to become a vizier, or high-ranking official, under the Third-Dynasty king Djoser. In the court of the king, Imhotep was so trusted and influential that his name was engraved in honor on the base of a statue of Djoser.

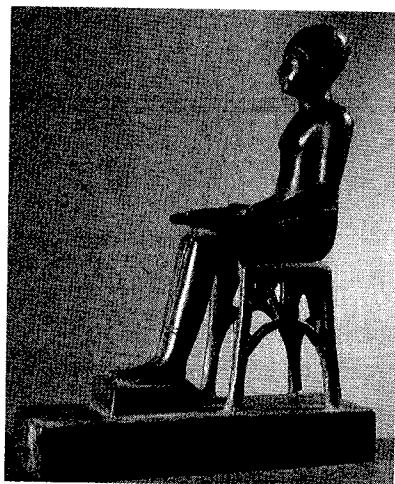
A wise and powerful man, Imhotep was also a talented sculptor, carpenter, astrologer, magician, and an important priest and scholar. As a high-ranking official in the pharaoh's court, Imhotep probably also served as the nation's chief physician. Perhaps his greatest achievement during his lifetime, though, was as an architect.

Before Imhotep's time, Egyptian pharaohs and their families were buried in large, low rectangular tombs. Imhotep designed a completely new kind of structure at the cemetery of Saqqarah in Memphis that featured six tiers rising up in decreasing size. The 200-foot tall structure has become known as the Step

Pyramid. Built in 2630 B.C. for Djoser, the monument still stands today. The pyramid was the world's first large-scale stone structure. Surrounding the pyramid were temples, a burial chamber, sculptures, halls, and pavilions. The large burial complex was connected by underground passages. For centuries, the Step Pyramid inspired the Egyptians to build larger and more elaborate pyramids.

Later generations of Egyptians revered Imhotep as the son of the mythological creator of the universe, Ptah, and the goddess of war and pestilence, Sekhmet. The only other mortal to be glorified as a full deity was Amenhotep, a minister in the Eighteenth Dynasty.

Imhotep's reputation as a physician and healer continued into Greco-Roman times. He was worshipped as the god of medicine. People who were ill flocked to healing temples built in Imhotep's name in Memphis and on the island of Philae. The sick often slept at the temples and prayed that Imhotep would reveal cures to them as they dreamed.

**Imhotep****Questions to Think About**

1. What was Imhotep's position and reputation in the court of King Djoser?
2. Why did people in Greco-Roman times flock to the temples of Imhotep?
3. **Draw Conclusions** What does the physical design and structure of the Step Pyramid and the complex surrounding it tell you about the Egyptian view of the afterlife? Explain your answer.

C.H. - 2

## ANCIENT MIDDLE EAST AND EGYPT

**Biography**

The twelfth century B.C., before the Hebrew kingdom was established, was a troubled time for the Hebrew tribes. The Old Testament or Torah describes how from time to time they forgot their God, worshiped pagan gods, or broke the commandments. Always, this brought them trouble: defeat or captivity. A strong leader—a judge—then arose to save them. The Bible's Book of Judges tells of these figures. Among them was one outstanding woman—Deborah. ♦ *As you read, think about the qualities it took to be a judge at this time. Then, on a separate sheet of paper, answer the questions that follow.*

**Deborah (about 1150 B.C.)**

The Bible does not explain how Deborah became a judge, but it is clear that she was admired and respected by the people—"a mother in Israel." Those seeking her advice flocked to her home in the hill country, where she sat under a palm tree to hear cases.

Among the ancient Hebrews, judges did more than interpret and administer the law. They were religious and political leaders and military commanders. Deborah was also a prophet, whose wisdom brought the people of Israel victory and peace.

During Deborah's rule, Jabin, king of the neighboring Canaanites, had been oppressing the Israelites for some twenty years. The Canaanite general, Sisera, had 900 ironclad war chariots, which gave him a great military advantage. Deborah followed God's advice to choose a commander for the combined armies of the Hebrew tribes.

Deborah's choice was Barak. Although a good soldier, Barak seems to have lacked courage. He turned to Deborah for encouragement: "If you will go with me, I will go; otherwise I will not."

"I will surely go," Deborah said to Barak, "but the honor of the victory will not be yours. The Lord will sell Sisera into the hands of a woman." Like many prophecies, this one held a surprise, for the woman was not Deborah.

The armies assembled, and Deborah urged Barak: "Up! This day the Lord is to give Sisera into your hands." She planned the battle strategy. With the help of God, who sent a thunderstorm and a flash flood, the Israelites won a stunning victory over Sisera and his army.

Only Sisera himself was left alive, and he fled on foot. He reached the camp of the Kenites, a group of ironworkers, who were his allies. There, a woman named Jael offered him a hiding place in her family tent. At first Jael seemed hospitable, offering him milk, but her loyalty was to the Hebrew God. Soon Sisera fell asleep. Taking the hammer and wood peg she used to put up the tent, Jael killed him.

Barak, the Hebrew commander, was chasing Sisera and soon reached the camp. Jael proudly invited him to see Sisera's body and her victory over the enemy. With this defeat of the Canaanites, Israel gained territory and Deborah ruled in peace for forty years.

The Book of Judges gives two accounts of Deborah. The second is a dramatic victory song that is one of the oldest pieces of Hebrew literature:

So perish all your enemies, Lord;  
But let those who love you be like  
the sun rising in strength.

**Questions to Think About**

1. What were a judge's responsibilities among the ancient Hebrews?
2. What role did Deborah play in the battle?
3. **Test Conclusions** What was Deborah's prophecy about Sisera's defeat? How did Jael make the prophecy come true? How did this differ from what seems at first to be the prophecy's meaning?

## ANCIENT INDIA AND CHINA

**Biography**

What Shakespeare is to later writers of English poetry and drama, Kalidasa is to the literature of classical India. He was not only the greatest writer in Sanskrit, but also one of the greatest in all world literature. Despite his importance, Kalidasa himself remains a mysterious figure. ♦ As you read, think about how a writer's work reflects his or her background. Then, on a separate sheet of paper, answer the questions that follow.

**Kalidasa (about A.D. 400)**

In spite of his importance as a writer, Kalidasa hid his personality very well and nearly all we know about his personal life is based on legends and educated guesswork.

Scholars disagree about when Kalidasa lived and wrote. Some believe it was as long ago as the first or second century B.C. Many, however, think his plays and poems reflect the life and style of the great Gupta empire, and that Kalidasa probably lived at the court of the emperor Chandragupta II, about the year A.D. 400.

Kalidasa "introduces" himself to readers in the prologues to his plays—the only way we know his name. Like the names of other writers in Sanskrit, it is a sort of pen name, meaning "servant of Time [Kali]."

There are seven known works by Kalidasa. As epic poems were a tradition in classical Indian literature, Kalidasa followed this tradition. His epic *Raghu's Dynasty* (*Raghuvamsha*) is about a warrior-king. Of his three plays, the most famous is *Shakuntala*. Two long lyric poems are *The Cloud Messenger* (*Meghaduta*) and *The Gathering of the Seasons* (*Ritusamhara*).

In *The Cloud Messenger*, a dark-blue rain cloud travels over the countryside to be a link

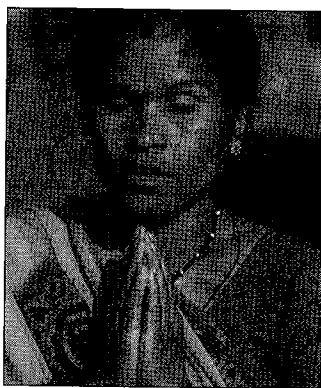
between lovers who are far apart. As the cloud travels, the poet imagines its journey, the storms it brings, and the scenes it sees. According to one tradition, Kalidasa wrote the poem while he was on a long diplomatic embassy for the emperor, and was missing his wife and his home. Here, the hero of *The Cloud Messenger* tells the cloud about its final destination, his home:

"By its edge is a miniature hill, wondrous, with sapphire-inlaid crest, exquisitely blue and ringed round by golden plantain-trees."

There may be some clues about Kalidasa's life in his writing. For instance, Kalidasa's work reflects the splendor of imperial court life. In several

places he writes proudly about the palaces and gardens of the ancient capital city of Ujjayini (modern-day Ujjain, in Madhya Pradesh). This city was most likely his home. His poems also clearly describe several regions of India, such as the landscape of the Vindhya Mountains.

Kalidasa's poetry was first translated from Sanskrit in the 1700s. Since then, his style and originality have inspired later writers in both India and Europe.



**A woman praying during a festival in Ujjain**

**Questions to Think About**

1. When and where do most scholars think that Kalidasa lived and worked?
2. What kind of literary work is *The Cloud Messenger*? What is it about?
3. **Analyze Information** What kinds of clues about Kalidasa's life have people found in his writing?

CH - 4

## ANCIENT GREECE

**Viewpoints**

In the Greek world, Athens and Sparta were rivals not only in politics, but also in their overall approach to life, to education, and even to making war. Leaders in each city defended their way of life. In the excerpts below, Pericles of Athens and King Archidamus of Sparta describe some of their reasons for thinking their way of life is best. Both speeches were recorded by the historian Thucydides. ♦ *As you read, think what these attitudes meant for ordinary people in each city-state. Then, on a separate piece of paper, answer the questions that follow.*

**The Values of Sparta and Athens****Pericles of Athens**

The freedom which we enjoy in our government extends also to our ordinary life. There, far from exercising a jealous surveillance over each other, we do not feel called upon to be angry with our neighbor for doing what he likes, . . . But all this ease in our private relations does not make us lawless as citizens. Against this, fear is our chief safeguard, teaching us to obey the magistrates and the laws, particularly such as regard the protection of the injured. . . .

Further, we provide plenty of means for the mind to refresh itself from business. We celebrate games and sacrifices all the year round, and the elegance of our private establishments forms a daily source of pleasure . . . while the magnitude of our city draws the produce of the world into our harbor, so that to the Athenian the fruits of other countries are as familiar a luxury as those of his own.

If we turn to our military policy, there also we differ from our antagonists. We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing.

**King Archidamus of Sparta**

We are both warlike and wise, and it is our sense of order that makes us so. We are warlike, because self-control contains honor as a chief constituent, and honor bravery. And we are wise, because we are educated with too little learning to despise the laws, and with too severe a self-control to disobey them, and are brought up not to be too knowing in useless matters. . . .

In practice we always base our preparations against an enemy on the assumption that his plans are goods; indeed, it is right to rest our hopes not on a belief in his blunders, but on the soundness of our provisions. Nor ought we to believe that there is much difference between man and man, but to think that the superiority lies with him who is reared in the severest school.

These practices, then, which our ancestors have delivered to us, and by whose maintenance we have always profited, must not be given up.

Source: Thucydides, in *The Greek Historians* (Penguin Books, 1959).

**Questions to Think About**

1. What qualities of Athenian life does Pericles mention? How do these contrast with those that Archidamus points out for Sparta?
2. According to Archidamus, what kind of person do Spartans consider superior?
3. **Recognize Ideologies** From his speech and what you have read about Sparta, what kind of learning do you think King Archidamus would consider "useless matters"? Would an Athenian agree?

CH-5

## ANCIENT ROME AND THE RISE OF CHRISTIANITY

**Biography**

Cleopatra, queen of Egypt in the first century B.C., is one of the most famous women in world history. Playwrights and novelists have told many stories about her, but she is more than a romantic figure. Cleopatra's ambitions involved three of the most powerful men in Rome, influencing the civil wars that followed the death of Julius Caesar. ♦ As you read, think about the actions people take to follow their ambitions. Then, on a separate sheet of paper, answer the questions that follow.

**Cleopatra VII**

Cleopatra was born in Alexandria in 69 B.C. and became ruler (with her brother Ptolemy XIII) when she was 17. She was ambitious, charming, and eager for power. She was the first of her Greek family to learn to speak Egyptian (and several other languages). For political reasons, she also declared herself the daughter of the sun god Re.

Cleopatra wanted to win back lands that Egypt had once held in Syria and Palestine. She also was at war with her brother. Since Rome was the strongest power in the Mediterranean, she needed its help. Rome in turn wanted influence in Egypt, which was rich and independent.

The Roman conqueror Julius Caesar came to Egypt in 48 B.C., and Cleopatra won his support in the civil war with her brother. When Caesar went back to Rome as its ruler, he invited Cleopatra there as a royal guest. After Caesar was murdered, she quickly returned to Egypt.

Civil wars broke out in Rome after Caesar's death. To stay in power, Cleopatra still needed Roman help. She became romantically involved with Mark Antony, a Roman general who had been Caesar's friend. Antony at first was an ally of Caesar's heir, Octavian, but the two men later became rivals. Totally

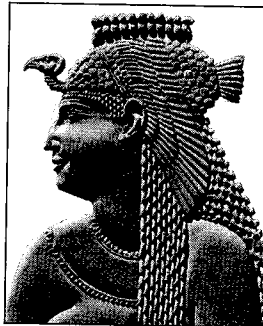
charmed by Cleopatra, Antony moved to Alexandria with her. They married (although he was still married to Octavian's sister in Rome) and had three children—twins Alexander and Selene, and a son, Ptolemy.

Egyptian gold paid for several of Antony's military campaigns. Although the campaigns failed, Antony and Cleopatra held a victory celebration in Alexandria, declaring themselves and their children rulers of both Egypt and Rome. Inevitably, in 32 B.C., Rome declared war on Antony and Cleopatra. Both sides sent fleets to a disastrous battle at Actium, which

Octavian and the Romans won.

Hearing a rumor that Cleopatra was dead, Antony stabbed himself. In fact, Octavian had captured the city of Alexandria and planned to take Cleopatra prisoner. To avoid that shame, Cleopatra took her own life—legend says with the bite of a poisonous snake. She and Antony were buried together.

Historians of the time—especially in Rome—were hostile to Cleopatra. But for many people, her courage and personality made her fascinating. The Greek writer Plutarch described her attraction and the "charm of her conversation" as "something bewitching."



**Cleopatra VII**

**Questions to Think About**

1. What were Cleopatra's goals for Egypt?
2. Why did Cleopatra seek help from Julius Caesar?
3. What happened to Antony and Cleopatra after their war with Rome?
4. **Distinguish False From Accurate Images**  
Many accounts concentrate only on the romance between Cleopatra and Antony. What actions can you point out that show Cleopatra was serious about being a good ruler in Egypt?



CH-6

## CIVILIZATIONS OF THE AMERICAS

**Biography**

Before the European conquest, the Aztecs ruled parts of Central America. One Aztec ruler was Nezahualcoyotl (nexa howl coyotl), whose name means "fasting coyote." He was a poet, philosopher, patron of the arts, warrior, and statesman. ♦ As you read, think about the personal qualities that helped Nezahualcoyotl become a great leader. Then, on a separate sheet of paper, answer the questions that follow.

**Nezahualcoyotl (1402–1472)**

*We are not here forever.*

*But pause only for a moment in time.*

These words, written by Nezahualcoyotl, the poet-king of Texcoco, describe man's mortality. This was something Nezahualcoyotl faced firsthand as a teen.

Born of nobility in 1402, Nezahualcoyotl had certain privileges in his youth, such as receiving an education at the principal *calmecas*, or priestly school, in his hometown. As the son of the king, Nezahualcoyotl also faced difficult times. When he was just 16, Nezahualcoyotl hid in a tree and watched enemies from the neighboring community of Azcapotzalco brutally kill his father. Nezahualcoyotl managed to escape. However, he was later caught and thrown into a dungeon.

Nezahualcoyotl was saved by an ally. Still he lived in danger from the enemies who had overthrown Texcoco and killed his father. In the years following this incident, Nezahualcoyotl worked with the leaders of other Aztec nations and formed the Triple Alliance. The Aztec rulers of the alliance fought together and destroyed their common enemy, the Azcapotzalco kingdom. The Triple Alliance also brought political unity to the Aztec empire.

In 1429, Nezahualcoyotl recaptured Texcoco and was finally enthroned as its ruler. He ruled for 40 years.

Nezahualcoyotl continued his wars and expanded the empire, but his achievements and wisdom as a statesman were so great that even former enemies admired him. He devoted himself to governing his people. One of his first steps as king was to develop a code of laws that set up a division of power and created several councils, such as for war, justice, finance, and music. The council of music was devoted to developing the arts, science, and history. Nezahualcoyotl also encouraged other poets, philosophers, and historians to gather at the palace to teach and exchange ideas. Along with designing a botanical garden and zoo at his palace, he was also a skilled engineer and designed a flood-control system for the island city of Tenochtitlán.

Nezahualcoyotl could be compassionate. Before his rule, someone caught stealing corn from another's field could be punished with death. Nezahualcoyotl allowed those who were hungry to eat corn that had been planted along the roads, without fear of penalty. He could also be harsh, however. In one instance, he arranged for one of his subjects to be killed so that he could marry the man's wife-to-be.

Nezahualcoyotl's poetry has been preserved, allowing his legacy to live on. He died at age 70, leaving behind several wives and children. One of his children succeeded him as king.

**Questions to Think About**

1. When and how did Nezahualcoyotl become ruler of Texcoco?
2. How did Nezahualcoyotl encourage and support the arts?
3. **Make Comparisons** Make a list of the qualities Nezahualcoyotl exhibited that made him an outstanding ruler. How are those qualities like the qualities a leader needs today?

## CIVILIZATIONS OF THE AMERICAS

## Biography

Many Native American groups in the Northeast spoke Iroquois languages, but as rivals, they frequently fought each other. Dekanawidah, the "Heavenly Messenger," is credited with being a great leader who founded the Iroquois League and helped promote peace among the Five Nations in what is now New York state. ♦ As you read, think about why the Iroquois League was important for the survival of these Native American groups. Then, on a separate sheet of paper, answer the questions that follow.

**Dekanawidah (about 1550–1600)**

According to legend, Dekanawidah was born a Huron around 1550 in Ontario, Canada. After Dekanawidah's birth, his mother had visions about his fate. One story says she had a vision that he would destroy the Hurons. So, she and Dekanawidah's grandmother tried to protect their people by drowning Dekanawidah in a river. Because he was unharmed after three attempts to drown him, his mother accepted his existence.

When Dekanawidah reached manhood, he traveled south to fulfill a mission from the Great Spirit—to bring peace to men. As the legend goes, he met up with Hiawatha, an Onondaga who was living with the Mohawks. Dekanawidah was able to convince Hiawatha to give up his violent ways and work toward achieving peace among Native American groups.

With Hiawatha as his spokesperson, Dekanawidah worked to create an alliance between the Oneidas, Cayugas, Onondagas, Senecas, and Mohawks. Dekanawidah called for these groups to stop their killing and work together so that they could protect themselves from invasion. All the tribes, except the Onondagas, joined the confeder-

acy. Finally, the Onondaga chief decided to join too, and the Iroquois League was formed. The five groups were known as the Five Nations.

The goals of the Iroquois League were to bring peace, build strength, and create goodwill among the Five Nations. This would help defend them from attack by enemies outside

the league or factions within the league. Fifty peace chiefs from the Five Nations, including Dekanawidah, met to discuss problems and establish laws and customs of the Iroquois League. Each tribe had one vote, and votes had to be unanimous, or approved by all. Dekanawidah developed a code, or constitution

that summarized the purpose of the Iroquois League and established the Great Peace.

The Iroquois League was more organized and effective than other Native American confederacies. Together, the nations had warfare successes and peace at home. After Dekanawidah's death, the Iroquois defeated the Huron nation, just as his mother had foreseen. The Iroquois League ended in the late 1700s. Its many years of influence were possible because of the leadership of Dekanawidah.



**Dekanawidah, center, at Five Nations meeting, about 1570**

**Questions to Think About**

1. Describe the events of Dekanawidah's childhood.
2. How did Dekanawidah form the Iroquois League?
3. **Make Comparisons** List the goals and purposes of the Iroquois League. How are the goals of a league of nations today, such as the United Nations, similar to those of the Iroquois League?

CA-7  
THE RISE OF EUROPE

## Viewpoints

Life in the Middle Ages differed for various classes of people. As in every period, a great gulf separated peasants—the majority of people in medieval society—from knights and nobles. These two excerpts offer a glimpse of life from two viewpoints: first, the luxury of a midwinter party held by rich young noblemen in Siena, Italy; second, peasant life as described in “Piers Plowman,” a famous poem written in Middle English. ♦ As you read, look for contrasting details in these two ways of life. Then, on a separate sheet of paper, answer the questions that follow.

## Two Views of Medieval Life

## From “January”

## by Folgore da San Geminiano

For January I give you vests of skins,  
And mighty fires in hall, and torches lit;  
Chambers and happy beds with all things fit;  
Smooth silken sheets, rough furry counter-  
panes [bedspreads];  
And sweetmeats baked; and one that deftly  
spins  
Warm arras [tapestry] and Douay cloth, and  
store of it;  
And on this merry manner still to twit  
The wind, when most his mastery the wind  
wins.  
Or, issuing forth at seasons in the day,  
Ye'll fling soft handfuls of the fair white snow  
Among the damsels standing round, in play;  
And when you all are tired and all aglow,  
Indoors again the court shall hold its sway,  
And the free Fellowship continue so.

## From “Piers Plowman”

## by William Langland

The most needy are our neighbours, if we  
notice right well,  
As prisoners in pits and poor folk in cottages,  
Charged with their children, and chief lord's  
rent,

What by spinning they save, they spend it in  
house-hire, [rent]  
Both in milk and in meal to make a mess [meal]  
of porridge,  
To cheer up their children who chafe for their  
food,  
And they themselves suffer surely much  
hunger  
And woe in the winter, with waking at nights  
And rising to rock an oft restless cradle. . . .  
So 'tis pity to proclaim or in poetry to show  
The woe of these women who work in such  
cottages;  
And of many other men who much woe suffer,  
Crippled with hunger and with thirst, they  
keep up appearances,  
And are abashed for to beg, . . .  
This I know full well, for the world has taught  
me,  
How churls [peasants] are afflicted who have  
many children,  
And have no coin but their craft to clothe and  
to keep them,  
And full many to feed and few pence to do it.  
With bread and penny-ale that is less than a  
pittance,  
Cold flesh and cold fish, instead of roast  
venison.

Sources: (1) *Poems and Translations, 1850–1871*, by Dante Gabriel Rossetti (Oxford University Press, 1913); (2) *The Medieval Reader*, ed. Norman F. Cantor (HarperCollins, 1994).

## Questions to Think About

1. In what ways do the aristocrats in the poem keep warm in winter?
2. How do the English peasants earn a little money? How must they spend it?
3. What other hardships do the English peasants face?
4. **Make Comparisons** Add the information from these poems to what you already know about medieval life. Describe a typical day for the people in each of these poems.

CH-8

## THE HIGH AND LATE MIDDLE AGES

**Biography**

Richard I of England, also called Richard the Lion-Heart for his courage in battle, spent only six months of his ten-year reign in England. He was a popular king, a poet, and the subject of romantic legends. ♦ *As you read, note the achievements of Richard I. Then, on a separate sheet of paper, answer the questions that follow.*

**Richard I (1157–1199)**

Richard I was the son of King Henry II of England and Eleanor of Aquitaine. At age 11, Richard was given the rich duchy, or state, of Aquitaine in southwestern France. The land was his mother's inheritance. Richard became a brilliant soldier and fought against his own father, the English king, to protect his French territory.

Upon Henry II's death in 1189, Richard became king of England. The next year, Richard, accompanied by King Philip II of France, set out to lead the Third Crusade to the Holy Land. He funded his journey by selling off his father's treasures and by selling positions in the English government.

During the Crusade, Richard had numerous military victories. On his way to the Holy Land, he conquered Cyprus. While he was in Cyprus, he married Berengaria of Navarre. He then journeyed on to meet up with the other crusaders at the city of Acre in June 1191.

Richard was a courageous leader, but he could also be ruthless, hot-tempered, and impulsive. During one siege against the Muslims at the city of Acre, Richard ordered nearly 3,000 Muslim hostages to be killed on the spot. He quarreled with other leaders, including the duke of Austria and Philip II. Conflict eventually led to a break between

Richard and Philip, and Philip returned to France.

Twice, Richard was able to position his army within miles of Jerusalem, poised to retake the city from Saladin—the main aim of the Crusade. Ultimately, however, he was unsuccessful. In 1192, Richard and Saladin reached an agreement that gave Christians access to, but not possession of, the holy city.

Richard began his return to England deeply disappointed.

On his journey home, he was captured by the duke of Austria and handed over to the Holy Roman emperor, Henry VI, who imprisoned Richard. Henry VI demanded a hefty ransom in exchange for the Crusader king's release. Richard was only set free in 1194 after England paid a large part of the ransom.

Within a month of his return to England, Richard left again, this time for good. He moved to France to oversee his lands there. Richard spent the last five years of his life fighting Philip II over French territories he claimed were his or his family's. In 1199, he died of an arrow wound he received while overseeing the siege of a castle of a rebellious noble.



**Richard I**

**Questions to Think About**

1. Why did Richard I leave England shortly after becoming king?
2. Why did he leave the Third Crusade deeply disappointed?
3. **Make Generalizations** Using information in this biography of Richard I, what generalizations can you make about Western European society in the late twelfth century?

CH-8

## THE HIGH AND LATE MIDDLE AGES

**Biography**

Joan of Arc led a troop of French soldiers during the Hundred Years' War. However, she was later captured and burned at the stake as a heretic. Years after Joan's death, she was cleared of guilt and made a saint. ♦ *As you read, think about why Joan of Arc went from being condemned to becoming a French national heroine. Then, on a separate sheet of paper, answer the questions that follow.*

**Joan of Arc (1412–1431)**

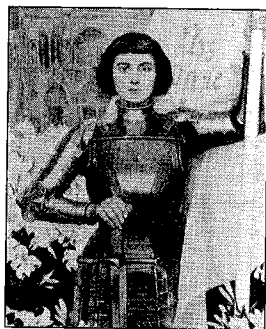
The voices of three saints spoke to the young Joan of Arc. By her account, the saints told her that she must go to see the king of France. In 1429, this deeply religious daughter of a poor French peasant left her village to seek Charles, the Dauphin—the son and heir of King Charles VI. Joan set out dressed in men's clothing and accompanied by six soldiers.

At the time, the English and the French were fighting over the crown of France. The English had an alliance with the duke of Burgundy. Joan's village of Domremy was on the frontier between Burgundy and France. Some of the villagers had left Domremy because of threats from the Burgundians.

Joan convinced a captain in the Dauphin's army of her piety, and he sent her to the Dauphin. During her audience, Joan told the Dauphin that she wished to mount a campaign against the English. After passing several tests to prove her sincerity, Joan received permission to fight. She was only 17 years old.

In April 1429, the Dauphin sent Joan to the city of Orleans as a military captain. Although Orleans was almost entirely surrounded by the English, Joan and her troops were victorious. Joan then fought her way to the town of Reims,

where in July, the Dauphin was crowned King Charles VII.



Joan of Arc

Joan continued leading French soldiers in battle until she was captured by the Burgundians and sold as a prisoner to the English in May 1430. Charles VII did nothing to help her.

Joan was tried as a heretic before a Church court. There were many charges against her, but the most serious one involved her belief that she received direct commands from God through voices or visions. The

Church viewed this claim, as well as her clothing and behavior, as a threat. Her trial was long and drawn out. All the while, Joan continued to assert that she had been directed by the voices of saints. During questioning, she repeated that she was answerable only to God and the saints for her words and actions. In May 1431, Joan was turned over to secular officials and burned at the stake.

Twenty-four years after her death, Joan's sentence was annulled by order of the pope. In 1920, Pope Benedict XV canonized her, making her a saint. In the same year, the French parliament established an annual festival in her name, to be held on the second Sunday in May. Joan of Arc continues to be honored as a French national heroine.

**Questions to Think About**

1. Why did Joan of Arc wish to have an audience with the Dauphin?
2. Approximately how old was Joan of Arc when she was executed?
3. **Draw Inferences** Why do you think Joan's claim to communicate directly with God was such a threat to Church leaders?
4. **Draw Conclusions** Why do you think Joan of Arc later became both a saint and a national heroine?

CH-9

## THE BYZANTINE EMPIRE, RUSSIA, AND EASTERN EUROPE

**Biography**

Ivan III of Moscow was declared his country's co-ruler when he was a young boy. His reign began as a way for his father, then the crown prince, to try to ensure his family's claim to the throne. During his more than 40 years as the grand prince of Moscow, Ivan successfully led his country and helped complete the unification of Russian lands. ♦ As you read, note events in Ivan's life that happened for political reasons. Then, on a separate sheet of paper, answer the questions that follow.

**Ivan III (1440–1505)**

Ivan III, known as Ivan the Great, was born into a family of rulers at a time when Russia was besieged by struggles for power and territory. Civil war raged between those who supported his father, Crown Prince Vasily II of Moscow, and those who supported Ivan's uncles. When Ivan was just six, his father was arrested and blinded by a cousin. Ivan was hidden in a monastery before later being handed over to his father's captors.

His father was eventually released, and to further establish the family's claim to the throne, Ivan, then ten years old, was made a co-ruler. Though he did not participate in the governance of Moscow at that young age, he did receive experience in the arts of war and politics.

After his father's death in 1462, Ivan became the grand prince of Moscow. Ivan centralized government by stripping some princes of land and authority. He also started the *pomestie* system, which granted estates to servants of the grand prince on a lifetime basis, on the condition of their loyal service.

Under Ivan's rule, Moscow gained independence from the Mongol Tatar empire of

the Golden Horde. Additionally, Russia's empire was expanded by the annexation of major East Slavic principalities. One principality that Ivan acquired was Tver, which had been Moscow's major rival since 1300. Ivan's marriage to Maria, Princess of Tver, helped to make the acquisition possible.

In 1467, Maria died, leaving Ivan with one son, the heir to the throne. To help secure his family's dynasty, Ivan married again, this time to a niece of the last Byzantine emperor.

After the death of Ivan's son from his first marriage, a battle broke out over who would be Ivan's heir. The contenders were Ivan's son Vasily from his second

marriage and his grandson Dmitry, who was his eldest son's son. Ivan initially chose Dmitry, but Vasily rebelled and defected to the Lithuanians, bitter enemies of Russia. Ivan then changed course. In 1502, he named Vasily his co-ruler and sent Dmitry to prison.

Ivan's last years were not eventful, and he died in 1505. Despite his many achievements, it is said that his people did not mourn his passing.



Ivan III, 1575 woodcut

**Questions to Think About**

1. What is the *pomestie* system?
2. How were Ivan III's marriages politically motivated?
3. **Predict Consequences** What might have happened in Russia had Ivan not changed course and named Vasily as his successor?
4. **Draw Conclusions** Why do you think Ivan chose the niece of the Byzantine emperor as his wife?

CH-10

## MUSLIM CIVILIZATIONS

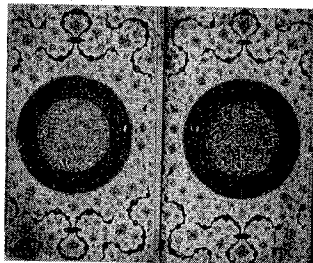
## Link to Literature

The Quran, the holy scriptures of Islam, contains 114 *suras*, or chapters. Muslims believe that the Quran is the actual word of God, or *Allah*, as revealed to the prophet Muhammad. This excerpt, from the second *sura*, tells believers what they should do to be righteous and faithful Muslims. ♦ As you read, think about what different religions require of their believers. Then, on a separate sheet of paper, answer the questions that follow.

## From the Quran

Righteousness does not consist in whether you face towards the East or the West. The righteous man is he who believes in God and the Last Day, in the angels and the Book and the prophets; who, though he loves it dearly, gives away his wealth to kinsfolk, to orphans, to the destitute, to the traveller in need and to beggars, and for the redemption of captives; who attends to his prayers and renders the alms levy; who is true to his promises and steadfast in trial and adversity and in times of war. Such are the true believers; such are the God-fearing. . . .

Believers, fasting is decreed for you as it was decreed for those before you; perchance you will guard yourselves against evil. Fast a certain number of days, but if any one among you is ill or on a journey, let him fast a similar number of days later; and for those that cannot endure it there is a ransom: the feeding of a poor man. He that does good of his own accord shall be well rewarded; but to fast is better for you, if you but knew it.



Quran, by Muhammad Husayn

In the month of Ramadan the [Qu]ran was revealed, a book of guidance for mankind with proofs of guidance distinguishing right from wrong. Therefore whoever of you is present in that month let him fast. But he who is ill or on a journey shall fast a similar number of days later on.

God desires your well-being, not your discomfort. He desires you to fast the whole month so that you may magnify God and render thanks to Him for giving you His guidance.

When My servants question you about Me, tell them that I am near. I answer the prayer of the suppliant when he calls to Me; therefore let them answer My call and put their trust in Me, that they may be rightly guided.

. . . Eat and drink until you can tell a white thread from a black one in the light of the coming dawn. Then resume the fast till nightfall. . . .

Source: *The Koran*, trans. by N.J. Dawood (London: Penguin Books, 1995).

## Questions to Think About

1. What must a Muslim do who cannot fast during Ramadan?
2. At what point in the day do Muslims have to stop eating and begin their fast?
3. **Make Inferences** The word *Islam* means "to submit to God." What evidence can you find in this *sura* that submitting to the will of God is important to Muslims?
4. **Make Comparisons** What does a Muslim have to do to be righteous? How does this requirement compare with the requirements of other religions?

CH - 10

## MUSLIM CIVILIZATIONS

## Link to Literature

"Aladdin and the Magic Lamp" is one of many stories in an enduring collection of folk tales known as *The Thousand and One Nights* or *The Arabian Nights*. With roots in the cultures of India, Persia, and the Arab world, the stories appeared in Arabic around the year 805. Over time, new stories were added to the collection and existing stories were embellished. The captivating tales of romance, adventure, and heroism have been translated into many other languages. In the Aladdin story, Aladdin is a careless boy, too lazy to learn a trade, who is tricked by a magician claiming to be his uncle. The excerpt begins outside a cave that contains a treasure, which the magician promises Aladdin may keep. ♦ As you read, think about reasons why some stories remain popular for centuries. Then, on a separate sheet of paper, answer the questions that follow.

From *The Thousand and One Nights*

"We will go no farther," said his uncle. "I will show you something wonderful; only do you gather up sticks while I kindle a fire."

When it was lit the magician threw on it a powder . . . , at the same time saying some magical words. The earth trembled a little in front of them, disclosing a square flat stone with a brass ring in the middle to raise it by. Aladdin tried to run away, but the magician caught him. . . .

"Fear nothing, but obey me. Beneath this stone lies a treasure which is to be yours, and no one else may touch it, so you must do exactly as I tell you."

At the word treasure Aladdin forgot his fears, and grasped the ring as he was told. . . . The stone came up quite easily, and some steps appeared.

"Go down," said the magician; "at the foot of those steps you will find an open door leading into three large halls. . . . Walk on till you come to . . . a terrace where stands a lighted lamp. Pour out the oil it contains, and bring it me." . . .

Aladdin found everything as the magician had said, . . . and, having got the lamp, arrived at the mouth of the cave. The magician cried out in a great hurry:

"Make haste and give me the lamp."

This Aladdin refused to do until he was out of the cave. The magician flew into a terrible passion, and throwing some more powder on to the fire, he said something, and the stone rolled back into its place.

The man left the country, which plainly showed that he was no uncle of Aladdin's but a cunning magician, who had read in his magic books of a wonderful lamp,

which would make him the most powerful man in the world. Though he alone knew where to find it, he could only receive it from the hand of another. He had picked out the foolish Aladdin for this purpose, intending to get the lamp and kill him afterwards.



The magician commands Aladdin to give up the lamp.

Source: "Aladdin and the Magic Lamp," distributed by Michael S. Hart through Project Gutenberg.

## Questions to Think About

1. What happened after Aladdin built the fire?
2. Why did the magician make Aladdin fetch the lamp?
3. **Identify Central Issues** What is one main theme or central idea of the Aladdin story? Use one example from the excerpt to support your answer.
4. **Draw Conclusions** The stories in *The Arabian Nights* have been popular for centuries. Why do you think this might be so?



CJ-11  
KINGDOMS AND TRADING STATES OF AFRICA**Primary Source**

Trade helped to build wealthy states and cities on the coast of East Africa. Travelers and traders, mostly Muslims, wrote glowing descriptions of these lively trading centers. Late in the 1400s, traders from Portugal also made their way to East Africa and soon destroyed the Swahili centers. One Portuguese trader, Duarte Barbosa, however, wrote his impressions of the cities as he first saw them, about 1500. ♦ *As you read, try to imagine the surprise of European traders seeing East African culture for the first time. Then, on a separate sheet of paper, answer the questions that follow.*

**Swahili Cities of East Africa**

**KILWA** Going along the coast from this town of Mozambique, there is an island hard by the main-land which is called Kilwa, in which is a Moorish town with many fair houses of stones and mortar, with many windows after our fashion, very well arranged in streets, with many flat roofs. . . . Around it are streams and orchards and fruit-gardens with many channels of sweet water. It has a Moorish king over it. From this place they trade with Sofala, whence they bring back gold. . . .

Before the King our Lord [of Portugal] sent out his expedition to discover India, the Moors of Sofala, Cuama, Angoya, and Mozambique were all subject to the king of Kilwa, who was the most mighty king among them. And in this town was great plenty of gold, as no ships passed towards Sofala without first coming to this island. Of the Moors there are some fair and some black, they are finely clad in many rich garments of gold and silk and cotton, and the women as well; also with much gold and silver in chains and bracelets, which they wear on their legs and arms, and many jeweled earrings in their ears. These Moors speak Arabic and follow the creed of the Alcoran [Quran]. . . .

**SOFALA** . . . [T]hey came in small vessels named *zambucos* from the kingdoms of Kilwa, Mombasa, and Malindi, bringing many cotton cloths, some spotted and others white and blue, also some of silk, and many small beads, gray, red, and yellow, which things come to the said kingdoms from great kingdom of Cambay [India]. . . .

The Moors of Sofala kept these wares and sold them afterwards to the heathen of the Kingdom of Benametapa, who came thither laden with gold which they gave in exchange for the said cloths without weighing it. These Moors collect also great store of ivory which they find hard by Sofala, and this they also sell in the Kingdom of Cambay. . . .

These Moors are black, and some of them tawny; some of them speak Arabic, but the more part use the language of the country. They clothe themselves from the waist down with cotton and silk cloths, and other cloths they wear over their shoulders like capes, and turbans on their heads. Some of them wear small caps dyed in grain in chequers [checks] and other woolen clothes in many tints.

Source: *The African Past*, by Basil Davidson (Little, Brown and Co., 1964).

**Questions to Think About**

1. What are some of the goods that the people of these cities traded? What religions do they follow? What languages do they speak?
2. **Draw Conclusions** What would you conclude was Barbosa's reaction to what he saw in the East African cities? What things did he notice?
3. **Activity** Using your textbook or an atlas, draw a simple map of the coast of East Africa. Locate and label the trading centers mentioned in the passages. Then, research one of the trade centers to find out what it is like today. On a 3 x 5 card, list what present-day country it is in, its population, and the language(s) spoken there. Attach the card to your map.

CH-12

## THE SPREAD OF CIVILIZATION IN EAST AND SOUTHEAST ASIA

## Traveler's Tales

In 1271, Marco Polo set off on a journey to China. While there, he served the emperor Kublai Khan and went on several missions for him. Later, as a prisoner of war in Europe, Polo dictated the story of his travels to a fellow prisoner. The story was published as *The Travels of Marco Polo*. The following excerpt describes his travels to western China. ♦ As you read the selection, imagine what it would be like to describe a world that no one else you know has ever seen. Then, on a separate sheet of paper, answer the questions that follow.

From *The Travels of Marco Polo*

For three months every year Kublai Khan lives in the capital of Cathay, at Khan-balik, where he has a great palace. It is surrounded by a square wall, each side of which is a mile long. The wall is very thick and ten paces high, painted white . . . The walls inside are covered with silver and gold and there are paintings of horsemen, dragons, and every kind of bird and animal. The vaulted ceiling is also entirely covered with paintings and gold ornamentation. The main reception room can seat more than 6,000 people. There is an overwhelming number of rooms; no architect in the world could have designed the palace better. The roof is beautifully painted in many colours—vermillion [bright red], green, blue, yellow and so forth—so that it shines like a jewel and can be seen from afar. This roof is solidly built to withstand the passage of time. . . . Between the inner and outer walls are parks planted with beautiful trees, where white harts [type of deer], musk deer, squirrels and many other animals live. . . .

Upon leaving the capital and traveling ten miles, you come to a river named Pulisangan, which discharges itself into the ocean, and is

navigated by many vessels entering from thence, with considerable quantities of merchandise. Over this river there is a very handsome bridge of stone, perhaps unequalled by another in the world. Its length is three hundred paces, and its width eight paces; so that ten men can, without inconvenience, ride abreast. . . .



Marco Polo,  
1503 woodcut

After having passed this bridge, proceeding thirty miles in a westerly direction, through a country abounding with fine buildings, amongst vineyards and much cultivated and fertile grounds, you arrive at a handsome and considerable city named Gouza. . . . The inhabitants in general live by commerce and the manual arts. They have manufactures of gold tissue and the finest kind of gauze. . . .

From the city of Gouza it is a journey of ten days through Cathay to the kingdom of Ta-in-fu. . . . A considerable trade is carried on here, and a variety of articles are manufactured, particularly arms and other military stores. . . .

Source: *The Travels of Marco Polo, the Venetian*, trans. and ed. William Marsden (Doubleday and Co., 1948).

## Questions to Think About

1. What did Marco Polo do for Kublai Khan?
2. What cities does Marco Polo describe in this excerpt? What did he see in those cities?
3. **Draw Conclusions** How do you think Marco Polo's book influenced European thinking about China?
4. **Activity** Scholars debate whether Marco Polo actually visited the places he described. Research and read about some of the other travels of Marco Polo. Write a short persuasive essay explaining why you think Marco Polo did or did not see the places he described in your reading.

CH-12

## THE SPREAD OF CIVILIZATION IN EAST AND SOUTHEAST ASIA

**Biography**

Although the Mongol leader Genghis Khan was unable to conquer all of China, his grandson Kublai Khan was successful. As first emperor of the Yuan, or Mongol, dynasty, Kublai Khan created a prosperous and unified empire, in which Mongols enjoyed certain privileges. However, to help him rule his great empire, he adopted some Chinese methods of government and encouraged Chinese traditions. ♦ *As you read, think about how Kublai Khan's policies may have been viewed by the Chinese. Then, on a separate sheet of paper, answer the questions that follow.*

**Kublai Khan (1215–1294)**

Before he became emperor, Kublai Khan aided his brother, Mongol emperor Mongke, in the conquest of southern China. Kublai Khan was given full military and civil responsibility for the affairs of the region. He actively sought the opinions and advice of the Chinese. Learned advisers taught Kublai Khan Confucian principles of government and methods for administrative and economic reform.

After Mongke's death in 1259, Kublai Khan succeeded him as emperor. In 1279, he completed the Mongol conquest of Song China. All of China fell under his rule.

Unifying China was his greatest achievement. Kublai Khan embraced Chinese culture, traditions, and politics and chose a Chinese name—Yuan—for his dynasty. He reorganized the government to gain greater political control and restored traditional Chinese features of government, such as Confucian rites and the calendar. Kublai Khan also encouraged the advancement of literature and the arts.

A Buddhist, Kublai Khan supported religious tolerance in China. Under his rule, cler-

ics and their communities were exempt from taxation. Buddhist temples were given donations of land and peasants to work the land.

Under Kublai Khan, the people were divided into four social classes. At the top were the Mongols, who were exempt from taxation and were served by Chinese peasants. Next were the central Asians, who also held a privileged status and paid no taxes. The third and fourth classes were the largest groups. They were made up of the northern Chinese and southern Chinese who had been part of the Song dynasty.

These two lower classes paid taxes and served the privileged, upper classes.

During his reign, Kublai Khan's economic policies and trade expansion helped mainly the privileged classes. The lower classes became progressively poorer. His adoption of some of China's political traditions drove some Mongols away from leadership positions. Years after Kublai Khan's death, the Yuan dynasty fell in 1368. Mongols never again played a significant role in China.



**Kublai Khan**

**Questions to Think About**

1. What were the four social classes Kublai Khan created during the Yuan dynasty? What rights did each have?
2. What did Kublai Khan learn from the Chinese advisers he consulted?
3. **Draw Inferences** How do you think the northern and southern Chinese viewed Kublai Khan and the Mongols during his reign? Explain your answer.

CH-12

## THE SPREAD OF CIVILIZATION IN EAST AND SOUTHEAST ASIA

**Viewpoints**

Like the knights of medieval Europe and some heroes of the American West, the samurai of medieval Japan represented an ideal of loyalty and courage that became legendary. The first excerpt below is from a set of instructions given by a real samurai to his teenage son in 1247. The second is from the *Tale of the Heike*, a collection of stories about the wars in the late 1100s between the Heike and the Minamoto families. Here the samurai Kumagai has captured Atsumori, a young Taira warrior. ♦ As you read, look for the ways in which the stories reflect samurai ideals. Then, on a separate sheet of paper, answer the questions that follow.

**The Samurai in Fact and Fiction****Hojo Shigetoki, a samurai, to his son**

Remember that the key to discipline is fair treatment in rewards and in punishments. . . .

. . . Preserve your dignity. You must treat all servants with proper consideration and generosity, not only your own people but also those of your parents and other superiors. . . .

Remember, however, that there are times when a commander must exercise his power of deciding questions of life or death. In those circumstances since human life is at stake you must give most careful thought to your action. Never kill or wound a man in anger, however great the provocation. Better get somebody else to administer the proper punishment.

not turn defeat into victory. When my son Kojiro was but slightly wounded at Ichi no tani this morning, did it not pain me? How this young man's father would grieve to hear that he had been killed! I will spare him."

Just then, looking behind him, he saw Doi

and Kajiwaru coming up with fifty horsemen. "Alas! look there," he exclaimed, the tears running down his face, "though I would spare your life, the whole countryside swarms with our men, and you cannot escape them. If you must die, let it be by my hand, and I will see that prayers are said for your rebirth in Paradise."

"Indeed it must be so," said the young warrior. "Cut off my head at once."

Kumagai was so overcome by compassion that he could scarcely wield his blade . . . weeping bitterly he cut off the boy's head. "Alas!" he

cried, "what life is so hard as that of a soldier! Only because I was born of a warrior family must I suffer this affliction! How lamentable it is to do such cruel deeds."



**Minamoto Yoritomo, founder of the Japanese Shogunate**

**From the Tale of the Heike:****The Death of Atsumori**

"Then you have made a good capture," said the youth. "Take my head and show it to some of my side, and they will tell you who I am."

"Though he is one of their leaders," mused Kumagai, "if I slay him it will not turn victory into defeat, and if I spare him, it will

Sources: (1) *A History of Japan to 1334*, by George Sansom (Stanford University Press, 1958); (2) *Anthology of Japanese Literature*, ed. Donald Keene (Grove Press, Inc., 1955).

**Questions to Think About**

1. Besides behavior in battle, what kinds of advice does the samurai give to his son?
2. What are Kumagai's reasons for wanting to spare the young warrior's life?
3. **Determine Relevance** Hojo Shigetoki gives instructions to his son about how a samurai should act. In what ways does Kumagai in the second story carry out the ideals of the samurai's advice?

CH-13

## THE RENAISSANCE AND REFORMATION

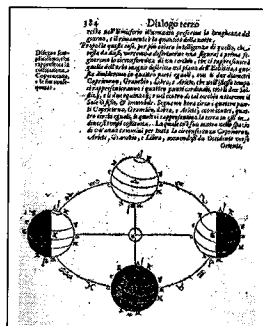
## Viewpoints

Modern science got its start in the Scientific Revolution of the 1500s and 1600s. One idea that caused great controversy was Copernicus's model of a sun-centered universe. Here two scientists, Galileo Galilei and Johannes Kepler, correspond about the dangers of discussing this theory in public. ♦ As you read, think about the importance of public opinion. Then, on a separate sheet of paper, answer the questions that follow.

## Does the Earth Move?

## Galileo to Kepler, Aug. 4, 1597

So far I have read only the introduction of your work, but I have to some extent gathered your plan from it, and I congratulate myself on the exceptional good fortune of having such a man as a comrade in the pursuit of truth. . . . So I add only, and I promise, that I shall read your book at leisure; for I am certain that I shall find the noblest things in it. And this I shall do the more gladly, because I accepted the view of Copernicus many years ago, and from this standpoint I have discovered from their origins many natural phenomena, which doubtless cannot be explained on the basis of the more commonly accepted hypothesis [that the earth was the center of the universe]. I have written many direct and indirect arguments for the Copernican view, but until now I have not dared to publish them, alarmed by the fate of Copernicus himself, our master. He has won for himself undying fame in the eyes of a few, but he has been mocked and hooted at by an infinite multitude. . . . I would dare to come forward publicly with my ideas if there were more people of your way of thinking.



Earth orbit after Copernicus,  
by Galileo, 1632

## Kepler to Galileo, Oct. 13, 1597

You advise us, by your personal example, and in discreetly veiled fashion, to retreat before the general ignorance and not to expose ourselves or heedlessly to oppose the violent attacks of the mob of scholars. . . . But after a tremendous task has been begun in our time, first by Copernicus and then by many very learned mathematicians, and when the assertion that the earth moves can no longer be considered something new, would it not be much better to pull the wagon to its goal by our joint efforts . . . and gradually . . . shout down the common herd, which really does not weigh the arguments very carefully?

. . . Be of good cheer, Galileo, and come out publicly. If I judge correctly, there are only a few of the distinguished mathematicians of Europe who would part company with us, so great is the power of truth. If Italy seems less a favorable place for your publication, and if you look for difficulties there, perhaps Germany will allow us this freedom. . . . Let me know privately at least, if you do not want to do so publicly, what you have discovered in support of Copernicus.

Source: "Comrades in Pursuit of Truth," from *The Portable Renaissance Reader*, eds. James B. Ross and Mary Martin McLaughlin, (Viking Penguin, Inc.: 1981).

## Questions to Think About

1. Why is Galileo reluctant to publish his ideas about Copernicus's theory?
2. What does Kepler suggest as an alternative to publishing in Italy?
3. **Make Comparisons** Do you think that scientists today are as worried about the reactions from the public as Galileo and Kepler were? Support your opinion with examples.

CH-13

## THE RENAISSANCE AND REFORMATION

**Primary Source**

Historians date the beginning of the Protestant Reformation to the moment when Martin Luther wrote a public letter to Archbishop Albrecht of Mainz. The letter, which became known as Luther's 95 Theses, included a list of arguments against the Church's practice of selling indulgences. While the Church had made indulgences available for centuries, the practice had increased as papal finances worsened. Luther posted the 95 Theses on the door of a church in Wittenberg, Germany, in 1517. ♦ As you read, think about how people of Luther's time may have reacted to his ideas. Then, on a separate sheet of paper, answer the questions that follow.

**From the 95 Theses of Martin Luther, 1517**

21. Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved; . . .
23. If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.
24. It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty. . .
32. They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon. . .
36. Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon. . .
37. Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon. . .
42. Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons; . . .
46. Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.
47. Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment. . .
49. Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God. . .
52. The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it. . .
86. . . "Why does not the pope, whose wealth is today greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

Source: *Works of Martin Luther*, trans. and eds. Adolph Spaeth, L. D. Reed, Henry Eyster Jacobs, et al. (Philadelphia: A. J. Holman Company, 1915).

**Questions to Think About**

1. What is Luther's attitude toward taking care of the poor?
2. **Recognize Sufficient Evidence** What evidence can you find that Germans of the time were angry because Church leaders forced them to buy indulgences?
3. **Activity** Write a first-person journal entry about Luther's theses, as though you were a German Christian in 1517. Include your view of his arguments and your impressions about the effects Luther's actions will have on the Church.

CH-14

## THE BEGINNINGS OF OUR GLOBAL AGE: EUROPE, AFRICA, AND ASIA

**Biography**

Although Ferdinand Magellan was born in Portugal, on his most famous voyage he sailed for the king of Spain. On this journey, Magellan led the first expedition to successfully circumnavigate, or sail completely around, the world. ♦ *As you read, think about why people decided to become explorers. Then, on a separate sheet of paper, answer the questions that follow.*

**Ferdinand Magellan (1480–1521)**

Ferdinand Magellan went to sea for the first time in 1505. He sailed with an illustrious commander named Francisco de Almeida. Their mission was to defeat Muslim sea power in the Indian Ocean and seize control of the trade. For the next several years, Magellan fought in naval battles off the coasts of East Africa and India. In 1511, Magellan took part in the great victory of the Portuguese at Malacca, which gave them control of the Spice Islands in present-day Indonesia.

Magellan returned to Portugal the next year. He wanted to prove that the Spice Islands could be reached by sailing west from Europe. He asked the king for a fleet to take on this journey. By 1516, however, Magellan had fallen out of favor with the Portuguese king. The king denied his request.

Magellan renounced his Portuguese citizenship and turned to Spain. His timing was excellent. According to the Line of Demarcation of 1494, Spain had the right to trade in and explore areas west of the line. Portugal had rights to everything east of the line. By sailing west all the way to the Spice Islands, Magellan could prove that this valuable trading area was on the Spanish, not the

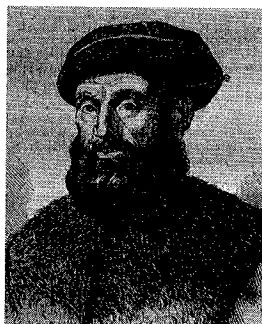
Portuguese, side of the Line of Demarcation. He presented his plan to King Charles I of Spain, who granted his request for ships and men.

Magellan's plan was to sail across the Atlantic, then down the coast of South America. Like many others, he believed there was a strait, or water passageway, around South America that led to the "Sea of the South," which today we call the Pacific Ocean.

The expedition left Spain on September 20, 1519. After months of difficult sailing, in late 1520 Magellan finally reached the passageway, named the Straits of Magellan in his honor.

After emerging in the Pacific, Magellan's ships sailed north, then east. His crew became very unhappy, however, when the food and water supplies on board ran out. They finally landed at the island of Guam, where they found fresh supplies.

This was the expedition's last stroke of good luck. Within two months, Magellan was killed in a fight with natives in the Philippines. Even though Magellan died before finishing the voyage, he is credited with being the leader of the first European expedition to sail around the world.

**Ferdinand Magellan****Questions to Think About**

1. What happened by 1516 that changed Magellan's life?
2. What was Magellan's goal on his last expedition?
3. **Draw Inferences** What do you think is significant about Magellan's expedition? In what ways did his voyage change the world?

CH-14

## THE BEGINNINGS OF OUR GLOBAL AGE: EUROPE, AFRICA, AND ASIA

**Viewpoints**

European traders met with different receptions in different parts of Asia. Japan, under the rule of the Tokugawa shogunate, welcomed Europeans at first, then chose isolation. In the excerpts below, two experts on Japanese history describe the shoguns' decision to close Japan to Western influence. ♦ *As you read, compare the different explanations for the shogun's decision. Then, on a separate sheet of paper, answer the questions that follow.*

**Japan's Shoguns Reject the West****John Whitney Hall**

The final element in the Tokugawa intellectual environment was, then, the factor of isolation. . . . Tokugawa Ieyasu showed himself anxious to develop foreign trade and for some time remained friendly to the Christian missionaries. But his efforts to obtain full control of the destinies of the country and to assure complete loyalty to his regime led step by step in the direction of closure. . . .

There can be no denying that the adoption of the seclusion policy was a major turning point for Japan. The contrast between a Europe about to embark upon an era of important economic and scientific development and a Japan voluntarily closing its doors to the outside world, is quite dramatic. Moreover, fear of Christianity in Japan was such that within a few decades the authorities imposed a severe censorship on the importation of books from the West. . . . We do know, however, that closure insured peace, and that in peace Tokugawa Japan had the opportunity to develop its political institutions and its economic and cultural resources.

Source: *Japan: From Prehistory to Modern Times*, by John Whitney Hall (Ann Arbor: Center for Japanese Studies, The University of Michigan, 1991)

**Donald Keene**

[F]or almost a hundred years from the time of the first Portuguese visitors, the Japanese engaged in trade and other relations with Europeans, including Portuguese, Spaniards, Dutch and English. Converts to Christianity were made even among important members of the military aristocracy, and some Japanese dignitaries went on embassies to Europe and America, chiefly in connection with religious matters. But increasingly repressive measures against Christianity were adopted by the government, beginning in the late sixteenth century, in an effort to wipe out what was considered to be a threat to the security of the country. The government feared that Christian converts might divide political loyalties, and might even facilitate the invasion of the country by a European power. The example of the Philippines, conquered by the Spaniards in the sixteenth century after intense missionary activity, served as a warning to the Japanese, and by 1639 both the Spaniards and Portuguese had been forbidden to visit the country.

Source: *Anthology of Japanese Literature*, ed. Donald Keene (Grove Press, Inc., 1955).

**Questions to Think About**

1. According to both writers, what were the main fears prompting the shogun to close Japan to the West?
2. What example does Keene suggest for the shogun's fear of an invasion?
3. **Recognize Cause and Effect** How did Spain's activities in the Philippines serve as a warning to the Japanese? What effect did these activities have on Japanese policy?



CH-15

## THE BEGINNINGS OF OUR GLOBAL AGE: EUROPE AND THE AMERICAS

**Viewpoints**

Conquest by the Spanish brought hardships and slavery for the original inhabitants of the Americas. Most Spanish colonial officials, such as Juan de Solorzano y Pereyra, backed official policy. However, one missionary, Bartolomé de Las Casas, became the Native Americans' strongest defender, both in Spain and in the colonies. ♦ *As you read, consider the different attitudes these excerpts reveal. Then, on a separate sheet of paper, answer the questions that follow.*

**Two Views of the Treatment of Indians****Juan de Solorzano y Pereyra**

I do not wish to excuse completely the wars that must have been fought against the Indian without reason in the early days of the conquest, nor the many injuries that have been and are still being done to them.

However, I still make bold to insist that these actions cannot wipe out all the good that has been accomplished in the conversion and instruction of these nonbelievers by church people. Even less can these actions wipe out the great piety and zeal of our kings in this cause. With great care and without taking into account costs or difficulties of any kind, our kings have tried to provide for the conversion of the Indians in a kind and Christian manner.

In addition, in many places the Indians gave cause for their mistreatment or for war to be made against them. Either they practiced their savage customs or they attempted to commit treason against our people. Furthermore it is not the Spaniards who have killed them, but their own vices and drunkenness or the earthquakes and repeated epidemics of smallpox and other disease, which God, in His mysterious wisdom, has seen fit to send to reduce their numbers.

**Bartolomé de las Casas**

Among those gentle sheep [the Indians], the Spaniards entered like starving wolves, tigers, and lions. For the last forty years the Spanish have done nothing but slay, torment, and destroy the Indians with strange and new kinds of cruelty never before seen, nor heard of. To such extremes has this gone that, whereas once there were more than three million Indians in Hispaniola, there are today fewer than two hundred of the native population left.

The island of Cuba is now almost entirely deserted. The islands of Puerto Rico and Jamaica are both empty. The Lucaya Isles [Bahamas] contained more than 500,000 Indians, but today not a single one remains. All were killed in transporting them to Hispaniola to work, because the native population there was disappearing.

The Christians have killed so many Indians solely because they have made gold their final aim, seeking to load themselves with riches in the shortest time.

Sources: (1) "A Seventeenth-Century Defense of Spanish Treatment of the Indians," in *History of Latin American Civilization*, by Juan de Solorzano y Pereyra, ed. Lewis Hanke (Little, Brown, 1973); (2) *Bartolomé de las Casas*, by Francis A. MacNutt (1909).

**Questions to Think About**

1. For Juan de Solorzano, what "good" outweighs the harsh treatment of the Indians? What other justifications does he find for their treatment?
2. According to Las Casas, what has happened to the native populations of the Caribbean islands?
3. **Recognize Bias** How does Las Casas reveal his bias against the Spanish treatment of the native peoples? What words or phrases does he use to describe them?
4. **Recognize Ideologies** What beliefs do you think may have motivated Las Casas to take the stand that he does?

CH - 16

## THE AGE OF ABSOLUTISM

## Primary Source

The elaborate court of Louis XIV seemed very foreign to Liselotte (Elisabeth Charlotte) von der Pfalz (1652–1722), a 19-year-old German princess who married the king's brother in 1671. Homesick for her own country, Liselotte wrote frequent letters home. This one is to her brother's wife. ♦ As you read, think about how the nobility lived during this period. Then, on a separate sheet of paper, answer the questions that follow.

## A Busy Day at the Sun King's Court

Versailles, 6 December 1682

My dearest sister . . . Today I gave an audience to an envoy of Parma, thereafter I had to write a long letter to the Queen of Spain, and at eight I must go to see a new play with Madame la Dauphine [the Crown Princess]. So I have only this hour to write, for tomorrow, right after the King's mass, I must go hunting with His Majesty and after the hunt it will be a bit late to write, for it is again *jour d'appartement*.

And so that Your Grace can understand what this is, . . . Mondays, Wednesdays, and Fridays are *jours d'appartement*. Then all the men of the court assemble in the King's antechamber and all the women meet at six in the Queen's room. Thereupon everyone goes to . . . a large room where there is music for those who want to dance. From there one goes to a room where the King's throne stands. There one finds various kinds of music, concerts, and singing. From there one goes into the bed-chamber, where three tables for playing at cards are set up, one for the King, one for the Queen, and one for Monsieur [Liselotte's husband]. From there one goes to a room that could be called a hall,



Elisabeth Charlotte

where more than twenty tables, covered with green velvet cloth with a gold fringe, have been put up for all kinds of games. From there one goes to a large antechamber containing the King's billiard table, and then to another room with four large tables for the collation, all kinds of things like fruit cakes and preserves. This looks just like the children's table on Christmas eve. . . .

After one is done with the collation [meal], which is taken standing up, one goes back to the room with the many tables; now everyone sits down to a different game, and it is unbelievable how many varieties of games are being played: lansquenet, tritrac, picquet, l'hombre, chess. . . . When the King and Queen come into the room, no one gets up from the game. Those who do not play, like myself and a great many others, just stroll from room to room . . . this lasts from six until ten, when one goes to supper. But if I should now tell Your Grace how magnificently these rooms are furnished and what great quantity of silver dishes are in them, I should never finish.

Source: *Woman's Life in the Court of the Sun King*, trans. Elborg Forster (The Johns Hopkins University Press, 1997).

## Questions to Think About

1. What were some of Liselotte's activities during a normal day at court?
2. How did the courtiers entertain themselves at the special *jour d'appartement*?
3. This letter was written when Liselotte had been at court for ten years. What do you think her attitudes toward the court are?
4. **Activity** Suppose that you, like Liselotte, have been sent to live at the court of a foreign country. Think how you would feel in this situation and write a letter "home" about it.

CH-16

## THE AGE OF ABSOLUTISM

## Primary Source

Oliver Cromwell dominated English political life for almost 20 years. He served as a military leader for the parliamentary forces in the 1640s. He took a leading role in the capture and execution of King Charles I. When Parliament was unable to rule the country effectively, he seized power in 1653, becoming, in effect, a military dictator. In this letter, he writes to a fellow soldier to calm his doubts about the righteousness of the parliamentary cause. Charles I was executed two months later. ♦ *As you read, think about how religion shaped Cromwell's understanding of his duty as a soldier. Then, on a separate sheet of paper, answer the questions that follow.*

### Oliver Cromwell to Colonel Robert Hammond, November 25, 1648

Thou desirest to hear of my experiences. . . .

. . . [w]e have not been without our share of beholding some remarkable providences, and appearances of the Lord. His presence hath been amongst us, and by the light of His countenance we have prevailed. . . .

Authorities and powers are the ordinance of God. This or that species is of human institution and limited, some with larger, others with stricter bands, each one according to its constitution. I do not therefore think the authorities may do anything [they want], and yet such obedience [be] due, but all agree there are cases in which it is lawful to resist. . . . [T]he query is, Whether ours be such a case? This ingenuously is the true question.

To this I shall say nothing, though I could say very much; but only desire thee to see what thou findest in thy own heart as to two or three plain considerations. First, whether *Salus Populi* [the safety of the people] be a sound position. Secondly, whether in the way

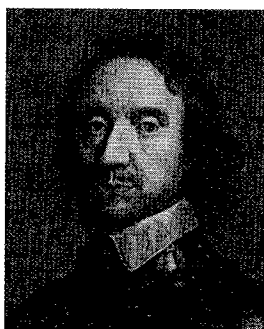
in hand, really and before the Lord, before whom conscience must stand, this be provided for, or the whole fruit of war like to be frustrated, and all most like to turn to what it was, and worse? . . .

Thirdly, whether this Army be not a lawful power, called by God to oppose and fight against the King upon some stated grounds. . . .

What think you of Providence disposing the hearts of so many of God's people this way, especially in this poor Army, wherein the great God has vouchsafed to appear. I know not one officer

among us but is on the increasing hand. And let me say that it is here in the North, after much patience, we trust the same Lord who hath framed our minds in our actings, is with us in this also. . . .

And to conclude. We in this Northern Army were in a waiting posture, desiring to see what the Lord would lead us to.



Oliver Cromwell in 1640

Source: *The Writings and Speeches of Oliver Cromwell*, vol. 1, ed. Wilbur Cortez Abbot (Cambridge, MA: Harvard, 1937).

### Questions to Think About

1. What question about the army does Cromwell ask Colonel Hammond to answer for himself?
2. **Summarize** Summarize Cromwell's letter, in your own words. What are his three main points and his conclusion?
3. **Activity** Write an essay on the role of religion in soldiers' lives. Then break into groups to discuss each member's point of view.

CH-17

## THE ENLIGHTENMENT AND THE AMERICAN REVOLUTION

**Biography**

The Enlightenment began in France with the brilliant circle of thinkers and reformers known as *philosophes*. Probably the most renowned throughout all Europe was the writer Voltaire, whose works people still enjoy today. ♦ As you read, think about the courage it took at that time to criticize powerful institutions such as the Church and the government. Then, on a separate sheet of paper, answer the questions that follow.

**Voltaire (1694–1778)**

It is hard to imagine one single person today influencing people's thinking as deeply as did the French writer known as Voltaire. In his own time he was considered a great poet and playwright, while today people enjoy the wit and biting humor of his tales and essays. He ridiculed all kinds of rules, ideas, and behavior that he thought were intolerant, unfair, cruel, or simply stupid. People still enjoy the witty satire of his story *Candide*, in which the always optimistic hero, despite the horrors and injustices he sees, still goes on saying that, "All is for the best in this best of all possible worlds." *Candide* is so entertaining that American composer Leonard Bernstein made it the basis for a Broadway musical first presented in 1956.

Born in Paris, Voltaire's real name was François-Marie Arouet. He attended a Jesuit college and grew up among others who were "freethinkers." His first run-in with authority came when he was 23 and imprisoned in the Bastille for some verses he had written. Later he spent several years in England, where people had more liberty to write and say what they thought about controversial subjects like religion. He greatly

admired Britain's constitutional monarchy, although he thought an enlightened authoritarian ruler was better for France.

Voltaire criticized many things about French society and government, including the unjust legal system, press censorship, and the power and intolerance of the Catholic Church. These ideas made him unwelcome in

Paris for many years. He spent some time at the court of Frederick the Great of Prussia, an "enlightened" monarch who admired Voltaire's ideas. He spent most of the rest of his life at his chateau in Ferney, on the French border near Lake Geneva in Switzerland. Visitors, many uninvited, often traveled there just to meet the great man.

Voltaire was also a historian, setting a new style by including cultural and social ideas as well as political events in his histories. As a *philosophe*, he expressed his ideas in serious essays and philosophical poems and in tales and books such as *Zadig*, *Candide*, and the *Philosophical Dictionary*. His wit and ideas also appear in the thousands of letters he wrote to writers, friends, and monarchs all over Europe.

**Voltaire****Questions to Think About**

1. What were some of the things about French society that Voltaire criticized?
2. Which of Voltaire's works is best known today and the basis of a musical?
3. **Make Comparisons** Voltaire admired Britain's governmental system. How did this influence his ideas about the government of France?

CH-17

## THE ENLIGHTENMENT AND THE AMERICAN REVOLUTION

## Viewpoints

Education was important to Enlightenment thinkers, although few included women in their plans. *Philosophe* Jean-Jacques Rousseau had definite ideas about the harm caused by certain kinds of education. Later, Mary Wollstonecraft described equal education for women as one of the important rights they were denied. ♦ *As you read, think about your own ideas on education. Then, on a separate sheet of paper, answer the questions that follow.*

## Enlightenment Views on Education

## Jean-Jacques Rousseau (1750)

From our very first years a senseless education adorns our mind and corrupts our judgment. Everywhere I see huge establishments in which young people are brought up at great expense to learn everything except their duties. Your children will not know their own language, but they will speak others which are nowhere in use; they will be able to compose Verses which they will hardly be able to understand; without being able to disentangle error from truth . . . but they will not know the meaning of the words magnanimity [generosity], equity, temperance, humanity, courage. . . .

I would as soon, said a Wise man, that my pupil had spent his time on the tennis court, at least his body would have been fitter for it. I know that children have to be kept busy, and that idleness is the danger most to be feared for them. What then should they learn? That is certainly a fine question! Let them learn what they ought to do when they are men, and not what they ought to forget.

Source: *Discourse on the Sciences and Arts*, ed. Roger G. Masters and Christopher Kelly, vol. 2, *The Collected Writings of Rousseau*, ©1992 by the Trustees of Dartmouth College.

## Mary Wollstonecraft (1792)

In every age there has been a stream of popular opinion that has carried all before it, and given a family character, as it were, to the century. It may then fairly be inferred, that, till society be differently constituted, much cannot be expected from education. . . .

Consequently, the most perfect education, in my opinion is, such an exercise of the understanding as is best calculated to strengthen the body and form the heart; or, in other words, to enable the individual to attain such habits of virtue as will render it independent. In fact, it is a farce to call any being virtuous whose virtues do not result from the exercise of its own reason. This was Rousseau's opinion respecting men: I extend it to women. . . . I must declare, what I firmly believe, that all the writers who have written on the subject of female education and manners, from Rousseau to Dr. Gregory, have contributed to render women more artificial, weaker characters, than they would otherwise have been; and, consequently, more useless members of society.

Source: *A Vindication of the Rights of Woman*, 1788, Mary Wollstonecraft (Coradella Collegiate Bookshelf Editions, World eBook Library).

## Questions to Think About

1. What is Rousseau's basic criticism of the schools of his time?
2. **Determine Relevance** What kind of education would Rousseau have designed? Could he and Wollstonecraft have agreed on some points?
3. **Make Comparisons** Mary Wollstonecraft says that every era or century has a certain "family character" formed by public opinion. How would you describe the family character of the time you live in?

CH-18

## THE FRENCH REVOLUTION AND NAPOLEON

### Viewpoints

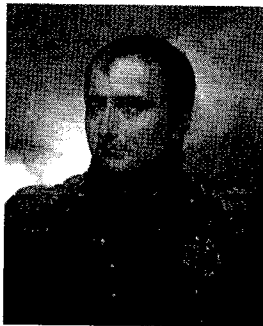
Napoleon was a hero to many people in France, but others saw him as a tyrant. One writer who bitterly opposed him—and was exiled from France—was Madame Germaine de Staël (1766–1817). Napoleon’s soldiers, on the other hand, admired him, as the speech made by one of his officers on Napoleon’s return to Paris in 1815 shows. ♦ *As you read, think about what may have motivated each writer. Then, on a separate sheet of paper, answer the questions that follow.*

### Two Views of Napoleon

#### Madame de Staël

What particularly characterizes Bonaparte’s government is his profound contempt for all the intellectual riches of human nature: virtue, dignity, religion, enthusiasm; in his eyes they are “the eternal enemies of the continent,” to use his favorite expression. He would like to persuade men by force and by cunning, and he considers all else to be stupidity or folly. . . .

I do not believe that when Bonaparte became head of the government he had yet formulated the plan for a universal monarchy, but I do believe what he himself said to one of my friends, a few days after the 18 Brumaire [the date Napoleon overthrew the Directory]. “It is necessary,” he said, “to do something new every three months, in order to captivate the imagination of the French nation, with whom anyone who stands still is lost.” His system was to encroach [intrude] daily upon France’s liberty and Europe’s independence. . . . By alternating between cunning and force he has subjugated [conquered] Europe.



Napoleon

#### Marshal Michel Ney

Officers, sub-officers, soldiers! The cause of the Bourbons is lost forever. The legitimate dynasty France has adopted is about to remount the throne. To the [E]mperor Napoleon, our sovereign, belongs alone the right to rule over our beautiful country.

Whether the Bourbon nobility choose to return to exile or consent to live among us, what does it matter to us? The times are gone when the people were governed by suppressing their rights. Liberty triumphs in the end, and Napoleon, our august emperor, comes to confirm it. Soldiers, I have often led you to victory. Now I would escort you to join this immortal legion which the Emperor Napoleon conducts to Paris, and which in a few days will reach the capital.

Source: (1) *Ten Years of Exile*, by Madame de Staël, trans. Doris Beik (NY: Saturday Review Press, 1972); (2) *The French Revolution and Napoleon: An Eyewitness History*, by Joe H. Kirchberger (NY: Facts On File, 1985).

### Questions to Think About

1. What does Madame de Staël say about Napoleon’s only methods of persuasion?
2. What does Marshal Ney say about Napoleon’s right to rule as opposed to that of the Bourbon kings?
3. **Make Comparisons** Both these writers speak about Napoleon and people’s liberty. How do their views compare?

CA-18

## THE FRENCH REVOLUTION AND NAPOLEON

## Link to Literature

One of the most dramatic accounts of the French Revolution was written by British novelist Charles Dickens (1812–1870), who had not even been born at the time. This excerpt from his novel *A Tale of Two Cities* describes a real event—the storming of the Bastille on July 14, 1789. In the novel, leaders of the mob include the fictional wineshop owner Defarge and his wife. ♦ As you read, think about what it might have been like to be surrounded by a wild mob. Then, on a separate sheet of paper, answer the questions that follow.

From *A Tale of Two Cities* by Charles Dickens

A tremendous roar arose from the throat of Saint Antoine [a Paris neighborhood], and a forest of naked arms struggled in the air like shrivelled branches of trees in a winter wind: all the fingers convulsively clutching at every weapon or semblance of a weapon that was thrown up from the depths below, no matter how far off. . . .

As a whirlpool of boiling waters has a centre point, so all this raging circled round Defarge's wine-shop, and every human drop in the caldron had a tendency to be sucked towards the vortex where Defarge himself, already begrimed with gunpowder and sweat, issued orders, issued arms, thrust this man back, dragged this man forward, . . . laboured and strove in the thickest of the uproar. . . .

. . . [C]ried Defarge, "... Where is my wife?"

"Eh, well! Here you see me!" said madame, composed as ever, but not knitting today. Madame's resolute right hand was occupied with an axe, in place of the usual softer implements, and in her girdle were a pistol and a cruel knife. . . .

"Where do you go, my wife?"

"I go," said madame, "with you at present. You shall see me at the head of the women, by-and-by."

"Come, then!" cried Defarge. . . . "Patriots and friends, we are ready! The Bastille!"

With a roar that sounded as if all the breath in France had been shaped into the detested word, the living sea rose, wave on wave, depth on depth, and overflowed the city to the point. Alarm-bells ringing, drums beating, the sea raging and thundering on its new beach, the attack begun. . . .

Deep ditch, single drawbridge, massive stone walls, eight great towers, cannon, muskets, fire and smoke. One drawbridge down! "Work, comrades all, work! Work, Jacques One, Jacques Two, Jacques One Thousand, Jacques Two Thousand, Jacques Five-and-Twenty Thousand; in the name of all the Angels or the Devils—which you prefer—work!" Thus Defarge of the wineshop, still at his gun, which had long grown hot.

"To me, women!" cried madame his wife. "What! We can kill as well as the men when the place is taken!" And to her, with a shrill thirsty cry, trooping women variously armed, but all armed alike in hunger and revenge.

Source: *A Tale of Two Cities*, by Charles Dickens (NY: Longmeadow Press, 1982).

## Questions to Think About

1. How do the people of Saint Antoine get ready to attack the Bastille? What is their mood?
2. What is Defarge's role in the attack?
3. **Draw Inferences** How do you know that the people of Saint Antoine hate the Bastille and everything it stands for?
4. **Draw Conclusions** What does the character of Madame Defarge say about the role of women in the French Revolution?

CH-18

## THE FRENCH REVOLUTION AND NAPOLEON

## Viewpoints

In the excerpts below, two newspapers report about the French Revolution and the character and behavior of the revolutionaries. The first selection is from the London newspaper *The Times*. It reports an event in which Paris radicals killed royalty and aristocrats, as well as suspected royalists. The second article is from a radical Paris newspaper, *Le Père Duchesne*. It paints quite a different portrait of the revolutionaries. ♦ As you read, think about why these reports may have expressed such different views on the French Revolution. Then, on a separate sheet of paper, answer the questions that follow.

## Two Views of the French Revolution

From *The Times*, September 10, 1792

As the affairs of France very naturally engross the whole of the public attention, we have made it our business to collect the occurrences that have happened with as much precision as circumstances would admit. In the history of mankind, we have no precedent of such wanton and disgraceful excesses. . . .

It is said, though this report seems dubious [doubtful], that every Lady and state prisoner was murdered, with only two exceptions. . . . The heads and bodies of the Princess and other Ladies . . . have been since particularly marked as trophies of *victory* and *justice!!!* Their trunkless heads and mangled bodies were carried about the streets on pikes in regular cavalcade. At the *Palais Royal*, the procession stopped, and these lifeless victims were made the mockery of the mob.

Are these "The Rights of Man"? Is this the LIBERTY of Human Nature? The most savage four footed tyrants that range the unexplored deserts of Africa, in point of tenderness, rise superior to these two legged Parisian animals. Common brututes do not prey upon each other.

Source: : *The Times*, September 10, 1792.

From *Le Père Duchesne*, 1794

What a . . . difference there is between the fate of this pathetic character [a rich person] and that of the honest *sans-culotte*, who lives from day to day by the sweat of his brow. . . . As soon as he wakes up, he's as happy as a lark, and at the end of the day, he takes up his tools and sings his revolutionary song, "La Carmagnole." In the evening, after he has worked hard all day, he goes to his section [a unit of local government]. When he appears there among his brothers, they don't look at him as if he were a monster, and he doesn't see everyone whispering to each other and pointing their fingers at him like a nobleman or a moderate would. . . .

In the evening, when he enters his hovel, . . . [h]e recounts the news that he heard at the section. He's as happy as a clam when telling about a victory over the Prussians, the Austrians, or the English. He tells how a traitorous general, a follower of Brissot, was guillotined. While telling his children about these scoundrels, he makes them promise to always be good citizens and to love the Republic above all else.

Source: *Père Duchesne*, no. 313 (Paris: Imprimerie Nationale, 1794) trans. from original documents in French found in *French Revolution Documents 1792-95*, vol. 2, by John Hardman (New York: Barnes & Noble Books, 1973).

## Questions to Think About

1. What negative comparison does *The Times* article make?
2. How does the writer of the *Le Père Duchesne* article characterize the *sans-culotte*?
3. **Recognize Bias** Why do you think these newspapers expressed such different views of the Revolution and the revolutionaries?



CH-19

## THE INDUSTRIAL REVOLUTION BEGINS

## Viewpoints

Children were an important part of the workforce during the Industrial Revolution. The jobs were often dangerous, and many labored long hours. Many started working as early as age six. In the excerpts below, two nineteenth-century members of the British Parliament offer their viewpoints on the child labor issue. ♦ *As you read, think about what it might have been like to work in a factory in the early 1800s. Then, on a separate sheet of paper, answer the questions that follow.*

## Two Views on Child Labor in Factories

### From *History of the Cotton Manufacture* by Edward Baines

[I]t is alleged that the children who labour in mills are the victims of frightful oppression and killing toil,—that they are often cruelly beaten by the spinners or overlookers [super-intendents or overseers],—that their feeble limbs become distorted by continual standing and stooping . . .

. . . It must be admitted that the hours of labour in cotton mills are long, being twelve hours a day on five days of the week, and nine hours on Saturday: but the labour is light, and requires very little muscular exertion. . . the children walk about, and have opportunity of frequently sitting if they are so disposed. . .

The only thing which makes factory labour trying even to delicate children is, that they are confined for long hours, and deprived of fresh air: this makes them pale, and reduces their vigour, but it rarely brings on disease.

Source: *History of the Cotton Manufacture in Great Britain*, by Edward Baines (1835).

### From a speech by the Earl of Shaftesbury

[It] is the old, the often-repeated, and as often-refuted, argument that the [factory] work is light. Light! Why, no doubt, much of it is light, if measured by the endurance of some three or four minutes. But what say you, my Lords, to a continuity of toil, in a standing posture, in a poisonous atmosphere, during 13 hours, with 15 minutes of rest? . . . I visited Bradford, in Yorkshire, in 1838, being desirous to see the condition of the children. . . I assert without exaggeration that no power of language could describe the varieties, and I may say, the cruelties, in all these degradations of the human form.

They stood or squatted before me in all the shapes of the letters of the alphabet. This was the effect of prolonged toil on the tender frames of children at early ages.

Source: *Hansard's Parliamentary Debates*, 3rd series, vol. 245 (April 4, 1879).



Child laborers,  
1800s

## Questions to Think About

1. Explain each man's viewpoint on the effects of child labor in factories.
2. What effects of child labor did the Earl of Shaftesbury see during his factory visit?
3. **Identify Point of View** Compare the points of view set out in the two excerpts. Which author do you think makes the best argument? Use supporting details or evidence from the excerpt to support your answer.

CH-19

## THE INDUSTRIAL REVOLUTION BEGINS

## Viewpoints

The use of machines in manufacturing became widespread during the Industrial Revolution. Below are two views regarding the impact industrialization had on society. The first excerpt is by Thomas Carlyle, an English author and social critic. The other excerpt is by Andrew Ure, a professor at the University of Glasgow and supporter of the factory system. ♦ As you read, think about the writers' reactions to the changes brought about by advances in technology. Then, on a separate piece of paper, answer the questions that follow.

## Responses to the Industrial Revolution

**From *Signs of the Times: The "Mechanical Age"* (1829)**  
by Thomas Carlyle

It is the Age of Machinery, in every outward and inward sense of the word. . . . Our old modes of exertion are all discredited, and thrown aside. On every hand, the living artisan is driven from his workshop, to make room for a speedier, inanimate one. The shuttle drops from the fingers of the weaver, and falls into iron fingers that ply it faster. . . . There is no end to machinery. . . . For all earthly, and for some unearthly purposes, we have machines and mechanic furtherances; for mincing our cabbages; for casting us into magnetic sleep. We remove mountains, and make seas our smooth highways; nothing can resist us. We war with rude [unrefined] Nature; and, by our resistless engines, come off always victorious, and loaded with spoils. . . .

Source: *Signs of the Times: The Mechanical Age*, by Thomas Carlyle (London: Chapman and Hall, 1829).

**From *The Philosophy of Manufactures* (1835)**  
by Andrew Ure

When the first water-frames for spinning cotton were erected at Cromford, . . . mankind were little aware of the mighty revolution which the new system of labour was destined by Providence to achieve, not only in the structure of British society, but in the fortunes of the world at large. . . .

The principle of the factory system then is, to substitute mechanical science for hand skill. . . . On the handicraft plan, labour more or less skilled was usually the most expensive element of production . . .

but on the automatic [mechanical] plan, skilled labour gets progressively superseded, and will, eventually, be replaced by mere overlookers of machines. . . .

It is, in fact, the constant aim and tendency of every improvement in machinery to supersede human labour altogether, or to diminish its cost, . . .

Source: *The Philosophy of Manufactures*, by Andrew Ure (London: Chas. Knight, 1835).



Young mill workers, 1846

## Questions to Think About

1. What examples does Carlyle give of workers being replaced by machines?
2. According to Ure, what is the advantage of using machines in manufacturing?
3. **Recognize Cause and Effect** Reread the first paragraph of the excerpt by Carlyle. List one cause and several effects of the Industrial Revolution that he describes.

CH-20

## REVOLUTIONS IN EUROPE AND LATIN AMERICA

## Primary Source

Father Miguel Hidalgo of Mexico called for freedom from Spanish rule in 1810. The following decree, also issued in 1810 from Guadalajara, Jalisco, was an attempt to gain additional support for an uprising from Native Americans, blacks, and mestizos. Famously known as "el Grito de Dolores," the decree called for an end to slavery and to the heavy taxes imposed on the poor in Mexico. Ultimately, Hidalgo's rebellion failed because creoles feared that more rights for Native Americans and an end to slavery would cost them power. In less than one year after the start of the uprising, Hidalgo was captured and executed, and his followers scattered. ♦ *As you read, think about what justification a reformer like Hidalgo could give for his demands. Then, on a separate sheet of paper, answer the questions that follow.*

## The Decree of Hidalgo

From the happy moment that the valiant American nation took up arms to shake off the heavy yoke that has oppressed it for three centuries, one of the principal objectives has been to extinguish such duties that cannot advance its fortune, especially those which in these critical circumstances do not well serve that end or provide for the real need of the kingdom in meeting the costs of the struggle, so therefore there is now put forward here the most urgent remedy in the following declarations:



Miguel Hidalgo

1. That all owners of slaves shall give them their freedom before the end of ten days, under penalty of death, which shall be applied to those who violate this article.
2. That from now on the collection of tributes according to [race] shall cease, as shall exactions that are demanded of the Indians.
3. That all legal business, documents, letters and actions can be on common paper, with the requirement of the seal totally abolished.

## Questions to Think About

1. Item 1 of the Decree of Hidalgo calls for an end to what injustice?
2. What is the seal mentioned in item 3 of the decree? What legal requirement does it remind you of from the history of pre-revolutionary America?
3. **Demonstrate Reasoned Judgment** Latin American liberation movements were often based on Enlightenment ideas about natural rights. Describe some of the natural rights Hidalgo could have listed in his decree as explanations for why he wished to abolish slavery, taxes based on race, and the requirement of the seal.
4. **Activity** Use the library or Internet to find out more about Father Hidalgo and the town of Dolores, Mexico, in the 1800s. Write a journal entry describing what it was like to be in Dolores and hear Hidalgo's speech.

CH-21

## LIFE IN THE INDUSTRIAL AGE

## Primary Source

The Industrial Revolution changed the way people throughout Europe lived, especially in cities. In 1845, André Cuchot, a writer for the Paris journal *Revue des Deux Mondes*, carefully studied the people of the city of Paris and described the many kinds of work they did. This excerpt describes the largest group, "mechanical professions"—about 43 percent of the city's working population. ♦ *As you read, notice the difference between the owners and managers and the ordinary workers in these professions. Then, on a separate sheet of paper, answer the questions that follow.*

## The People of Paris Earn a Living

Studies made by the city government for the establishment of an industrial advisory council provide a classification of Parisian manufacturers. It makes a list of 125 well-defined occupations, which can be divided into five groups. The first includes 24 industries concerned with the manufacture of yarns and textiles. In that class there are 2,480 "notables," or persons eligible to participate in the election of the council, meaning that they have been active for at least six years, and have never undergone bankruptcy. The second group, including at least 20 metal-working trades, has 5,671 notables, counting only independent producers. It would be astonishing to find 650 master clockmakers and watchmakers, 742 jewelers, 420 makers of musical instruments, 225 bronzeworkers, etc., if we did not know that Paris inspires and satisfies the luxury trade of a large part of Europe.

The third group, chemical products, includes 46 trades, but still amounts to only 2,321 elector-notables. In a fourth group entitled miscellaneous occupations, there are 35 trades with 4,491 notables. Among the most numerous are master shoemakers, cabinetmakers, heads of establishments concerned with

typography or lithography. . . . A final group . . . consist mainly of the building trades. . . .

Add to these heads of establishments . . . the 6,000 foremen and licensed artisans, and you come to a total of 26,000 proprietors or directors of shops. This industrial aristocracy, assuming four or five persons per household, amounts to only 120,000 souls. Now, since the industrial population taken as a whole must today exceed 380,000 souls, the difference between the two figures, about 260,000, represents the needy crowd of petty workmen and day laborers.

. . . A single figure including all family members comes closer to the truth for this class . . . because here women and children are often employed. The shoemakers' group seems the most numerous, about 24,000 heads. . . . When we search for a description of the circumstances of most women, we find at least 40,000 dressmakers and lingerie workers, counting the mistresses of shops; 17,000 laundresses and linen women, working mainly on their own; 6,000 who knit, 5,000 who embroider, 1,500 florists, etc.

Source: *Metternich's Europe*, ed. Mack Walker (Walker and Co., 1968).

## Questions to Think About

1. How does the writer explain the large number of people in Paris who work at making clocks, jewelry, and other luxuries?
2. What kind of work do most of the women workers do?
3. **Draw Conclusions** Of the 380,000 people involved in the "mechanical professions," how does the number of ordinary workers compare with owners and managers? From this, what can you conclude about manufacturing businesses in Paris at this time?
4. **Activity** Choose one of the "mechanical professions" mentioned in the excerpt and develop an advertising poster, writing as if you were the proprietor of that business. Include illustrations if you wish.

CH-21

**LIFE IN THE INDUSTRIAL AGE**

## Viewpoints

As great cities mushroomed in the Industrial Revolution, city life changed. Some people found great cities exciting; others found them appalling, even frightening. In these two letters to their families, composer Felix Mendelssohn and historian Thomas Carlyle give their views of London in the 1820s. ♦ *As you read, think about each writer's reaction. Then, on a separate sheet of paper, answer the questions that follow.*

### Looking at London in the 1820s

#### Thomas Carlyle

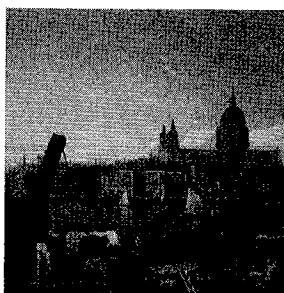
Of this enormous Babel of a place I can give you no account in writing: it is like the heart of all the universe; and the flood of human effort rolls out of it and into it with a violence that almost appalls one's very sense. Paris scarcely occupies a quarter of the ground, and does not seem to have the twentieth part of the business. O that our father [saw] Holborn in a fog! with the black vapour brooding over it, absolutely like fluid ink; and coaches and wains [wagons] and sheep and oxen and wild people rushing on with bellowings and shrieks and thundering din, as if the earth in general were gone distracted. . . .

There is an excitement in all this, which is pleasant as a transitory feeling, but much against my taste as a permanent one. I had much rather visit London from time to time, than live in it. There is in fact no right life in it that I can find: the people are situated here like plants in a hot-house, to which the quiet influences of sky and earth are never in their unadulterated [pure] state admitted.

Source: *Pandaemonium, 1660-1886*, ed. Mary-Lou Jennings and Charles Madge. Copyright © 1985 by Mary-Lou Jennings.

#### Felix Mendelssohn

I am in very good health: London life suits me excellently. I think the town and the streets are beautiful. Again I was struck with awe when I drove in an open cabriolet [carriage] yesterday to the City, along a different road, and everywhere found the same flow of life, everywhere green, yellow, red bills [posters] stuck on the houses from top to bottom, or gigantic letters painted on them, everywhere noise and smoke, everywhere the ends of the streets lost in fog. Every few moments I passed a church, or a market-place, or a green square, or a theatre, or caught a glimpse of the Thames [river], on which the steamers can now go right through the town under all the bridges, because a mechanism has been invented for lowering the large funnels like masts. To see, besides, the masts from the West India Docks looking across, and to see a harbour as large as Hamburg's treated like a pond, with sluices, and the ships arranged not singly but in rows, like regiments—all that makes one's heart rejoice over the great world.



**"The City from Bankside," 1820s**

### Questions to Think About

1. What aspects of the city of London make a strong impression on both writers?
2. What signs of business and commerce does Mendelssohn notice on the houses?
3. **Make Comparisons** In what ways do the two writers agree in their reactions to the city of London? How do their reactions differ?

CH-22

## NATIONALISM TRIUMPHS IN EUROPE

## Primary Source

After their nation lost the Crimean War, many Russians began to call for political and social reforms. In March 1861, Alexander II of Russia responded by issuing a royal decree freeing the peasants, or serfs. Before this law was passed, serfs were essentially the property of the landowner and could not leave without permission.

◆ *As you read, think about the ways in which this law changed the lives of Russian serfs. Then, on a separate sheet of paper, answer the questions that follow.*

**From Declaration of Alexander II Emancipating the Serfs**

As we consider the various classes of which the State is composed, we are convinced that the laws of our empire which have wisely provided for the upper and middle classes, and have fixed with precision their rights and obligations, have not reached the same degree of success in relation to the peasants bound to the soil, who, either through ancient laws or custom, have been hereditarily subjected to the authority of the landlords. . . .

We became convinced, therefore, that the work of fundamentally ameliorating [improving] the condition of the peasant was for us a sacred heritage from our ancestors, a mission which in the course of events Divine Providence had called us to fulfill. . . .

The peasants now bound to the soil shall, within the term fixed by the law, be vested with the full rights of freemen. The landed proprietors [landowners], while they shall retain all the rights of ownership over all the lands now belonging to them, shall transfer to the peasants, in return for a rent fixed by law, the full enjoyment of their cottages, farm buildings, and gardens. Furthermore, in order to assure to the peasants their subsistence and enable them to meet their obligations toward the State, the landlords shall turn over to the peasants a quantity of arable and other land

provided for in the regulations above mentioned. In return for these allotments, the peasant families shall be required to pay rent to the landlords, as fixed by the provisions of the law." . . .

When the first rumors of this great reform contemplated by the government spread among the country people who were scarcely prepared for it, it gave rise in some instances to misunderstandings among individuals more intent upon liberty than mindful of the duties which liberty imposes. . . .

And now we confidently hope that the freed serfs, in the presence of the new future which is opened before them, will appreciate and recognize the considerable sacrifices which the nobility has made on their behalf. They will understand that the blessing of an existence based upon full ownership of their property, as well as the greater liberty in the administration of their possessions entails upon them, with new duties towards society and themselves, the obligation of justifying the new laws by a loyal and judicious [wise] use of the rights which are now accorded them.

Source: James Harvey Robinson and Charles Beard, eds., *Readings in Modern European History*, vol. 2 (Boston: Ginn and Company, 1908).

**Questions to Think About**

1. What does the tsar's declaration give as the reason for freeing the serfs?
2. **Draw Inferences** Reread the last two paragraphs of the excerpt. What do you think the tsar is most concerned about?
3. **Activity** Write a two-paragraph dialogue between a newly freed serf and his wealthy landlord.

CH-23

## GROWTH OF WESTERN DEMOCRACIES

**Biography**

Victoria reigned as queen of the United Kingdom of Great Britain and Ireland from 1837 to 1901, longer than any other British ruler. The period of her reign became known as the Victorian age and was a time of great social and political growth and change. During that time, Great Britain became the most powerful nation on the globe. ♦ *As you read, think about the great changes that took place in society during Queen Victoria's reign. Then, on a separate sheet of paper, answer the questions that follow.*

**Queen Victoria (1819–1901)**

Queen Victoria was born Alexandrina Victoria on May 24, 1819. Her uncle, William IV, was the king of Great Britain. Because Victoria's uncle had no children, she was his heir. When William IV died in 1837, Victoria became queen. She was only 18 years old.

Two years after Victoria ascended the throne, she met her cousin, Prince Albert of Saxony. She found him to be "extremely handsome" and, with the consent of her advisers, she proposed marriage. Victoria and Albert were married in 1840 and, later that year, she gave birth to the first of nine children. During her many pregnancies, she allowed Albert to take on many of the responsibilities of the monarchy.

Queen Victoria ruled an extensive and growing empire. Along with Great Britain and Ireland, the British empire included Canada, Australia, New Zealand, India, and colonies in the Middle East and Africa. Believing it was her right to rule, Victoria worked hard to hold on to her power. Much of her time, though, was spent dealing with the ceremonial affairs of her country. Political decisions were left to her prime ministers. As a result, the role of the monarch lost some of its political power.

Victoria brought to her rule the ideals of respect for laws, modesty, manners, and hon-

esty. Her patriotism, morality, and dedication to family life made her an important symbol and model for the time—a period marked by a deeply conservative morality. Although many changes took place during her rule, Victoria's reign was not characterized by acceptance of technological and mechanical innovations.



**Queen Victoria,**  
about 1845

When Albert died in 1861, Victoria went into mourning and removed herself from public life for more than 10 years. Her absence from the public damaged her popularity for a while. During the final two decades of her reign, however, Victoria returned to the public arena. Her Golden Jubilee, the fiftieth anniversary of her reign, was a cause for celebration throughout the United Kingdom in 1887. At the end of her life, Victoria spent a great

amount of time visiting troops and military hospitals and attending medal ceremonies.

Victoria's legacy was as an icon of middle-class values, stability, and continuity during a period of rapid change. She made the monarchy a model of respectability and guaranteed its ongoing role as a British institution. Several of her children and grandchildren married heirs to the thrones of European countries, continuing her line of royal descendants to the present day.

**Questions to Think About**

1. How did Victoria become queen?
2. What effect did Queen Victoria's concentration on ceremonial functions have on the monarchy?
3. **Draw Conclusions.** Why do you think Queen Victoria developed into such an icon of stability during this period? How could that have helped society?

## THE NEW IMPERIALISM

## Viewpoints

Colonizers and the people they colonized often had different opinions about the new imperialism. In the first excerpt, missionary-explorer Dr. David Livingstone (1813–1873) writes in his diary about his feelings about working in Africa. In the second excerpt Basil Davidson, a modern expert on Africa, reports on some of the reactions of African leaders of the same period.

◆ As you read, think of some other possible points of view on both sides. Then, on a separate sheet of paper, answer the questions that follow.

## Two Views of Imperialism in Africa

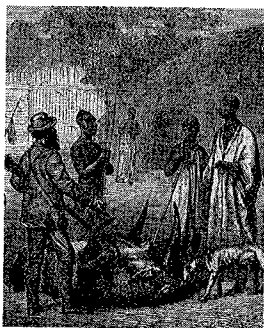
## David Livingstone (March 1866)

Now that I am on the point of starting another trip into Africa I feel quite exhilarated: when one travels with the specific object in view of ameliorating [improving] the condition of the natives every act becomes ennobled.

Whether exchanging the customary civilities, or arriving at a village, accepting a night's lodging, purchasing food for the party, asking for information, or answering polite African enquiries as to our objects in travelling, we begin to spread a knowledge of that people by whose agency their land will yet become enlightened and freed from the slave trade.

The mere animal pleasure travelling in a wild unexplored country is very great. . . . The effect of travel on a man whose heart is in the right place is that the mind is made more self-reliant: it becomes more confident of its own resources.

Source: *Last Journals of David Livingstone in Central Africa from 1865 to His Death*, ed. Horace Waller (1874), in *The Challenge of Africa* (vol. 12, Encyclopedia of Discovery and Exploration; Aldus, 1971).



English hunter-explorer in Africa, 1800s

## Basil Davidson (1978)

There were those who welcomed the coming of European rule: usually, this was after the invasions were over. Few who were present at the time seem to have enjoyed it. "I hear

your countryman done spoil West Indies," said a Niger Delta ruler to some British visitors in 1841, long before the invasions had begun: "I think he want come spoil we country too." With few exceptions the existing state of Africa found it well to defend themselves. They did this by diplomacy wherever they could, by warfare whenever they must: there were many wars of resistance to invasion.

The Ethiopian emperor Tewodros II spoke for a whole generation of African rulers as early as the 1860s, not long before his suicide after defeat in 1868 by an invading British force. "I know their game," he affirmed. "First the traders and the missionaries: then the ambassadors: then the cannon. It's better to go straight to the cannon."

Source: *Let Freedom Come*, by Basil Davidson. Copyright 1978 by Basil Davidson.

## Questions to Think About

1. Why does Livingstone feel uplifted by the thought of his coming trip to Africa?
2. How did Tewodros II describe the Europeans who came to Africa? How did he respond?
3. **Analyze Viewpoints** Write a summary that compares and contrasts the viewpoints of Livingstone and Tewodros II on the goals of Europeans in Africa.



CH-24

## THE NEW IMPERIALISM

## Viewpoints

In 1859 Frenchman Ferdinand de Lesseps convinced the viceroy of Egypt, Muhammad Said Pasha, to build a canal across the Isthmus of Suez. Although Lesseps promised the viceroy that the canal would benefit Egypt, it was actually the European powers that reaped major benefits.

◆ As you read, consider the gulf between Lesseps's promises in the first selection and the financial reality in the second. Then, on a separate sheet of paper, answer the questions that follow.

**Two Views on the Suez Canal****Ferdinand de Lesseps, 1859**

... [T]he cost of the Suez, taking the highest estimate, is not out of proportion to the usefulness and the profits of this great work, which would abridge, by more than half, the distance between the principal countries of Europe, America and the Indies. ...

Mohammed Said [Pasha] has not been slow to see that there was no work which, as regards the grandeur and utility of results, could compare with this.

What a glorious record for his reign! What an inexhaustible source of wealth for Egypt it will be! The names of Egyptian sovereigns who erected the Pyramids, those monuments of human pride, remain unknown. The name of the prince who opens the great maritime canal will be blessed from century to century, down to the most distant posterity.

The pilgrimage of Mecca secured for all time, and made easy the future of the Mohammedans. An immense impulse given to steam navigation and long voyages; the countries along the Red Sea and the Persian Gulf, the eastern coast of Africa, India, the kingdom of Siam, Cochin China, Japan, the vast Chinese Empire, the Philippine Islands, Australia, and that vast archipelago towards which tended the emigration of ancient Europe and America;—such are the sudden and immediate results of piercing the Isthmus of Suez. ...

**From *Culture and Imperialism*  
by Edward W. Said, 1993**

[Egypt's viceroys] involved Egypt ever more deeply in what has been called the 'world economy', but more accurately was the loose agglomeration [jumbled mass] of European financiers, merchant bankers, loan corporations, and commercial adventures. ...

... Egypt was opened to schemes of every sort, some crazy, some beneficial (like the constructions of railway and roads), all costly, especially the canal. Development was financed by issuing treasury bonds, printing money, increasing the budgetary deficit; the growth of the public debt added a good deal to Egypt's foreign debt, the cost of servicing it, and the further penetration of the country by foreign investors and their local agents. ... Public opinion seems to have opposed Ismail [the viceroy, Muhammad Said Pasha's son] as much because he was perceived to be handing Egypt over to foreigners as because those foreigners for their part appeared to take Egypt's quiescence [quiet acceptance] and weakness for granted. It was noted angrily, says the Egyptian historian Sabry, that in Napoleon III's speech at the canal's opening, he mentioned France and *its* canal but never Egypt. ...

Source: (1) *Modern Plutarch*, by John Cournoos (Indianapolis: Bobbs-Merrill, 1928); (2) *Culture and Imperialism*, by Edward W. Said (Chatto and Windus, 1993).

**Questions to Think About**

1. What were some promises Lesseps made about the benefits of the canal?
2. According to Edward Said, who really controlled the canal?
3. **Predict Consequences** Many Egyptians were angry about the way foreigners were taking advantage of the building of the canal. What do you think happened to the relationship between Egypt and the European powers?

## NEW GLOBAL PATTERNS

## Traveler's Tales

In 1860, Fukuzawa Yukichi (1835–1901) joined the first Japanese diplomatic mission to the United States. In this selection from his autobiography, Fukuzawa recounts some experiences during his visit. ♦ *As you read, note Fukuzawa's reactions to American behavior and customs, and Americans' reactions to the Japanese visitors. Then, on a separate sheet of paper, answer the questions that follow.*

## The First Japanese Visit to America

All of us wore the usual pair of swords at our sides and the [rope] sandals. So attired, we were taken to the modern hotel. There we noticed, covering the interior, the valuable carpets which in Japan only the more wealthy could buy. . . . Here the carpet was laid over an entire room—something quite astounding—upon this costly fabric walked our hosts wearing the shoes with which they had come in from the streets!

One evening our hosts said that some ladies and gentlemen were having a dancing party and that they would be glad to have us attend it. We went. To our dismay we could not make out what they were doing. The ladies and gentlemen seemed to be hopping about the room together. As funny as it was, we knew it would be rude to laugh, and we controlled our expressions with difficulty as the dancing went on. These were but a few of the instances of our bewilderment at the strange customs of American society.

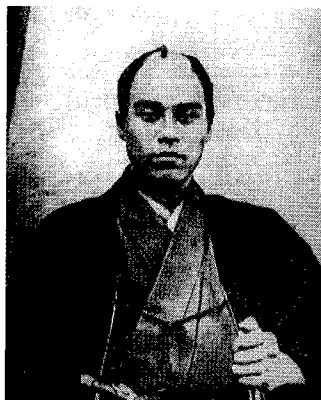
When we were taking our leave, our host and hostess kindly offered us horses to ride home on. This pleased us. . . . We touched

whip to the horses and rode back to our quarters at a trot. The Americans watched us and ex-claimed at the Japanese ability in riding. So neither of us really knew much about the other after all. . . .

Things social, political, and economic proved most inexplicable. One day, on a sudden thought, I asked a gentleman where the descendants of George Washington might be. He replied, "I think there is a woman who is directly descended from Washington. I don't know where she is now, but I think I have heard she is married." His answer was so very casual that it shocked me.

Of course, I knew that America was a republic with a new president every four years, but I could not help feeling that the family of Washington would be revered above all other fami-

lies. My reasoning was based on the reverence in Japan for the founders of the great line of rulers. . . .



Fukuzawa, 1862

Source: Excerpt from the *Autobiography of Fukuzawa Yukichi*, by Fukuzawa Yukichi, translated by Eiichi Kiyooka. Translation copyright © 1966 by Columbia University Press.

## Questions to Think About

1. Which American customs bewilder the Japanese?
2. What does Fukuzawa conclude about the Americans and the Japanese?
3. **Identify Point of View** Why is Fukuzawa surprised that the gentleman did not know much about George Washington's descendants?
4. **Activity** Based on American reactions described in this excerpt, write a journal entry that an American might have written after seeing or meeting the Japanese diplomats.

CH-26

## WORLD WAR I AND THE RUSSIAN REVOLUTION

## Primary Source

In terms of human lives, World War I was extremely brutal and costly. One young German soldier killed in 1914 was the son of the artist Kaethe Kollwitz, who is famous for her strong woodblock prints and sculptures showing human suffering. In her diary of the war years, Kollwitz reflected on her son's death and the wastefulness of war. ♦ As you read the excerpts, think about how personal experience influences an artist. Then, on a separate sheet of paper, answer the questions that follow.

## Kaethe Kollwitz's War Diary

[August 27, 1916]

Read an essay on liberalism. . . . It showed me all the contradictory elements within myself. My untenably<sup>1</sup> contradictory position on the war. How did I come to it? Because Peter [her son] sacrificed his life. What I saw so clearly then and what I wanted to preserve in my work now seems to be once more so dubious. I think I can keep Peter only if I do not let anyone take away from me what he taught me then. Now the war has been going on for two years and five million young men are dead, and more than that number again are miserable, their lives wrecked. Is there anything at all that can justify that? . . .

[October 11, 1916]

Everything remains as obscure as ever for me. Why is that? It's not only our youth who go willingly and joyfully into the war; it's the same in all nations. People who would be friends under other conditions now hurl themselves at one another as enemies. Are the young really without judgement? Do they always rush into it as soon as they are called? Without looking closer? Do they rush into war because they want to, because it is in their blood so that they accept without exami-

nation whatever reasons for fighting are given to them? Do the young want war? Would they be old before their time if they no longer wanted it?

This frightful insanity—the youth of Europe hurling themselves at one another. When I think I am convinced of the insanity of the war, I ask myself again by what law man ought to live. Certainly not in order to attain the greatest possible happiness. It will always be true that life must be subordinated to the service of an idea. But in this case, where has that principle led us? Peter [her son], Erich, Richard, all have subordinated their lives to the idea of patriotism. The English, Russian, and French young men have done the same. The consequence has been this terrible killing, and the impoverishment of Europe. Then shall we say that the youth in all these countries have been cheated? . . . Where are the guilty? Are there any? Or is everyone cheated? Has it been a case of mass madness? . . . I shall never fully understand it all. . . . Is it a breach of faith with you, Peter, if I can now see only madness in the war?

Source: *The Diary and Letters of Kaethe Kollwitz*, ed. Hans Kollwitz, trans. Richard and Clara Winston (Northwestern University Press, 1988).

<sup>1</sup>Cannot be defended

## Questions to Think About

1. What idea does Kollwitz say motivated her son and other young Germans to rush to war?
2. How do the actions of Kollwitz's son compare to those of young men in other countries?
3. **Recognize Ideologies** What conflicting feelings does Kollwitz have about war and about patriotism?
4. **Activity** Write a journal entry describing your feelings about war and patriotism. Compare your feelings with Kollwitz's.

CA - 27

## NATIONALISM AND REVOLUTION AROUND THE WORLD

## Viewpoints

Not surprisingly, the British and the people of India often had sharply split opinions on the justice and effectiveness of British rule. These two excerpts are striking examples. Sir Alexander Robert Loftus Tottenham (1873–1946), a British administrator in the Indian Government, lived in India for almost 50 years. Bal Gangadhar Tilak (1856–1920) was a leader of the radical wing of the Indian National Congress, a group dedicated to gaining independence. ♦ *As you read, think about why these two men might have had such different views about British control of India. Then, on a separate sheet of paper, answer the questions that follow.*

## The Impact of British Rule on India

**Speech to the Indian  
National Congress, 1907  
by Bal Gangadhar Tilak**

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. . . 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. . . . 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. . . . Every Englishman knows that they are a mere handful in this country and it is the business of every one of them to befool you in believing that you are weak and they are strong.

**Various Remarks, c. 1918 by  
Sir Alexander Loftus Tottenham**

Now the idea . . . that every race is fit for “self-government,” [is silly]—really very few are. . . .

To talk as if the people of India were down-trodden slaves is ridiculous and meaningless. And what does our “yoke” amount to? Little more than keeping the peace internally and protecting them externally. . . .

For us who profess to be fighting for democracy (which itself is rot) to contemplate handing over the people of India in the name of democracy to be governed by an oligarchy [government by a small group] of people . . . who are more oppressive and more selfish than anything you can conceive . . . is really funny if it weren't tragic.

Source: (1) “Address to the Indian National Congress, 1907,” reprinted in William T. de Bary et al., *Sources of Indian Tradition* (New York: Columbia University Press, 1958); (2) *The Men Who Ruled India*: volume 2, *The Guardians*, by Philip Mason (New York: St. Martin's Press, 1954).

## Questions to Think About

1. According to Tilak, what makes the British rule over India possible?
2. According to Tottenham, what is the British role in India? How does it compare with Tilak's view?
3. **Make Comparisons** How do you think Bal Gangadhar Tilak might have responded to Tottenham's remarks? Explain your answer.

CH - 28

## THE RISE OF TOTALITARIANISM

## Viewpoints

A powerful propaganda machine helped Adolf Hitler take over Germany. In the first excerpt, Joseph Goebbels, director of the Nazi propaganda machine, keeps track of the election campaign. In the second, American news correspondent William Shirer reacts to what he has seen in Germany ♦ As you read, think about the use of propaganda in modern politics. Then, on a separate sheet of paper, answer the questions that follow.

## Hitler's Propaganda Machine

From *My Part in Germany's Fight*  
by Joseph Goebbels

[Feb. 29] Our propaganda is working at high pressure. The clerical work is finished. Now the technical side of the fight begins. What enormous preparations are necessary to organize such a vast distribution!

Reported to the Leader [Hitler] at noon. I gave him details as to the measures we are taking. The election campaign is chiefly to be fought by means of placards and addresses [speeches]. . . . Fifty thousand gramophone records have been made, which are so small they can be slipped into an ordinary envelope. The supporters of the Government will be astonished when they place these miniature records on the gramophone!

In Berlin everything is going well. A film [of me] is being made. . . . It is to be shown in all public gardens and squares in the larger cities. . . .

[March 18] A critical innovation: the Leader will conduct this next campaign by plane. By this means he will be able to speak three or four times a day at various places . . . and address about one and a half millions of people in spite of the time being so short.



1930s Nazi poster

From *Berlin Diary*  
by William L. Shirer

I'm beginning to comprehend, I think, some of the reasons for Hitler's astounding success. . . . he is restoring pageantry and color and mysticism to the drab lives of twentieth-

century Germans. This morning's opening meeting . . . was more than a gorgeous show. . . . The hall was a sea of brightly colored flags. Even Hitler's arrival was made dramatic. The band stopped playing. . . . Hitler appeared in the back of the auditorium, and followed by his aides, . . . he strode slowly down the long center aisle while 30,000 hands were raised in salute.

It is a ritual, the old-timers say, which is always followed. Then an immense symphony orchestra played Beethoven's *Egmont Overture*. Great klieg lights played on the stage. . . .

In such an atmosphere no wonder, then, that every word dropped by Hitler seemed like an inspired Word from on high. Man's—or at least the German's—critical faculty is swept away at such moments, and every lie pronounced is accepted as high truth itself.

Sources: (1) *My Part in Germany's Fight*, by Joseph Goebbels, trans. Kurt Fielder (Howard Fertig, 1979); (2) *Berlin Diary*, by William L. Shirer. Copyright the William L. Shirer Literary Trust.

## Questions to Think About

1. How did the Nazis use what was then new technology?
2. What is Shirer's explanation for the effectiveness of Hitler's giant rallies?
3. **Demonstrate Reasoned Judgment** Why do you think Nazi propaganda techniques worked so well?

CH-29

## WORLD WAR II AND ITS AFTERMATH

## Viewpoints

In September 1938, Neville Chamberlain, Britain's prime minister, met with the leaders of Germany, Italy, and France. He wanted to find a peaceful compromise with Hitler. The resulting document, the Munich Agreement, gave Hitler everything he asked for. While Chamberlain felt he had achieved "peace for our time," some people, like future prime minister Winston Churchill, were unhappy with the agreement. ♦ As you read the speeches, keep in mind each man's response to the thought of war with Germany. Then, on a separate sheet of paper, answer the questions that follow.

## Can Hitler Be Trusted?

## From a Speech

by Neville Chamberlain

The real triumph [of the Munich Conference] is that it has shown that [the] four great Powers can . . . agree on a way of carrying out a difficult and delicate operation by discussion instead of by force of arms, and thereby they have averted a catastrophe which would have ended civilisation. . . .

After everything that has been said about the German Chancellor [Hitler] today and in the past, I do feel that the House [of Commons] ought to recognise the difficulty for a man in that position to take back such emphatic declarations as he had already made amidst the enthusiastic cheers of his supporters, and to recognise that in consenting . . . to discuss with the representatives of other Powers those things which he had declared he had already decided . . . was a real and a substantial contribution on his part.

In my view the strongest force of all . . . was that unmistakable sense . . . among the peoples of the world that war must somehow be averted . . . and I believe that that, and not threats, made possible the concessions. . . .

## From a Speech

by Winston Churchill

I will begin by saying what everybody would like to ignore or forget but which must nevertheless be stated, namely, that we have sustained a total and unmitigated defeat. . . .

We are in the presence of a disaster . . . which has befallen Great Britain and France.

Do not let us blind ourselves to that. It must now be accepted that all the countries of Central and Eastern Europe will make the best terms they can with the triumphant Nazi Power. . . .

I do not grudge our loyal, brave people . . . the . . . outburst of joy and relief when they learned that the hard ordeal would no longer be required of them at the moment; but they should know the truth. . . . [T]hey should know that we have sustained a defeat without a war,

the consequences of which will travel far with us along our road. . . .

And do not suppose that this is the end. This is only the beginning of the reckoning. . . .



Churchill (l.) and Chamberlain, about 1939

Sources: (1) *Parliamentary Debates, Commons*, vol. 339 (October 3, 1938); (2) Churchill's *Wartime Speeches*, The Churchill Society, London.

## Questions to Think About

1. What do you think the other leaders hoped to accomplish by giving in to Hitler?
2. Why does Winston Churchill consider this decision a disaster?
3. **Analyze Information** Which man do you feel made the stronger argument? Explain.

CA - 29

## WORLD WAR II AND ITS AFTERMATH

## Link to Literature

Elie Wiesel and his family were Jews living in Hungary when the Germans invaded in 1944. The Wiesels were sent to the concentration camp at Auschwitz when Wiesel was 15. After the war, Wiesel waited ten years before writing about his experiences in *Night*. In the excerpt, Wiesel recalls his first night in the camp. ♦ As you read, notice how people reacted to the horrors of the concentration camp. Then, on a separate sheet of paper, answer the questions that follow.

From *Night* by Elie Wiesel

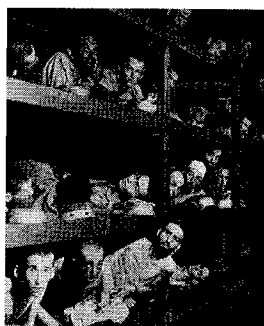
The barrack we had been assigned to was very long. On the roof, a few bluish skylights. I thought: This is what the antechamber of hell must look like. So many crazed men, so much shouting, so much brutality.

Dozens of inmates were there to receive us, sticks in hand, striking anywhere, anyone, without reason. The orders came:

"Strip! Hurry up! *Raus!* Hold on only to your belt and your shoes . . ."

Our clothes were to be thrown on the floor at the back of the barrack. There was a pile there already. New suits, old ones, torn overcoats, rags. For us it meant true equality; nakedness. We trembled in the cold.

A few SS officers wandered through the room, looking for strong men. If vigor was that appreciated, perhaps one should try to appear sturdy? My father thought the opposite. Better not to draw attention. (We later found out that he had been right. Those who were selected that day were incorporated into the Sonder-Kommando, the Kommando working in the crematoria. Bela Katz, the son of an important merchant in my town, had arrived in Birkenau with the first transport, one week ahead of us. When he found out that we were there, he succeeded in slipping us a note. He told us that having been chosen because of his strength, he had been forced to place his father's own body into the furnace.)



Wiesel in Auschwitz  
(second row up, far right)

The blows continued to rain on us:

"To the barber!"

Belt and shoes in hand. I let myself be dragged along to the barbers. Their clippers tore out our hair, shaved every hair on our bodies. My head was buzzing; the same thought surfacing over and over: not to be separated from my father.

Freed from the barbers' clutches, we began to wander about the crowd, finding friends, acquaintances. Every encounter filled us with joy—yes, joy: Thank God! You are still alive!

Some were crying. They used whatever strength they had left to cry. Why had they let themselves be brought here? Why didn't they die in their beds? Their words were interspersed with sobs.

Suddenly someone threw his arms around me in a hug: Yehiel, the Sigheter rebbe's brother. He was weeping bitterly. I thought he was crying with joy at still being alive.

"Don't cry, Yehiel." I said. "Don't waste your tears . . ."

"Not cry? We're on the threshold of death. Soon, we shall be inside . . . Do you understand? Inside. How could I not cry?"

I watched darkness fade through the bluish skylights in the roof. I no longer was afraid. I was overcome by fatigue.

## Questions to Think About

1. What are the first things that happened to the men in camp?
2. **Identify Central Issues** What evidence can you find that Wiesel and the others still retained their humanity in the face of brutal treatment?
3. **Determine Relevance** Why is it important for people today to read books like *Night*?

CH - 30

## THE COLD WAR

## Viewpoints

Throughout the Cold War, communist and capitalist systems competed for influence around the globe. In the passages below, two economists explain some benefits or positive aspects of each system. The first excerpt is by an eminent Soviet economist. It appeared in a pamphlet published for an American audience. The second excerpt is from an influential book written by a U.S. economics professor. ♦ *As you read, think about how economic decisions are made in each system. Then, on a separate sheet of paper, answer the questions that follow.*

**Comparing Competing Economic Systems****From *Industrial Management in the USSR*****by A. Arakelian (1950)**

The Council of Ministers of the USSR exercises leadership in planning, establishes national economic connections and proportions, and assures coordination and harmony in the development of all branches and spheres of Soviet economy. . . .

On the basis of directives from the Party and the government, the Soviet State Planning Commission drafts uniform national economic plans for the branches of economy and regions, and presents plans to the Council of Ministers for confirmation. These plans provide for the following: guaranteeing and further strengthening of the freedom and independence of socialist economy from capitalist economy . . . prohibition of the rise of capitalist elements, assurance of coordination and correct relationships in the development of different branches of economy and economic regions, prohibition of disproportions in the national economy, and so forth. After review and confirmation by the government, the plans . . . have the validity of law, and are obligatory for fulfillment.

**From *Omnipotent Government* by Ludwig von Mises (1944)**

Within the market society the working of the price mechanism makes the consumers supreme. They determine through the prices they pay and through the amount of their purchases both the quantity and quality of production. They determine directly the prices of consumers' goods, and thereby indirectly the price of all material factors of production and the wages of all hands employed. . . . In that endless rotating mechanism [*i.e.*, a market society] the entrepreneurs and capitalists are the servants of the consumers. The consumers are the masters, to whose whims the entrepreneurs and capitalists, must adjust their investments and methods of production. The market chooses the entrepreneurs and the capitalists, and removes them as soon as they prove failures. The market is a democracy in which every penny gives a right to vote and where voting is repeated every day.

Sources: (1) *Industrial Management in the USSR*, by A. Arakelian, translated by Ellsworth L. Raymond (Washington, D.C.: Public Affairs Press, 1950); (2) *Omnipotent Government*, by Ludwig von Mises. Reprint edition (Libertarian Press, Incorporated; August 1, 1985).

**Questions to Think About**

1. According to Arakelian, who decides what will be produced in the Soviet Union?
2. According to von Mises, who decides what will be produced in the United States?
3. **Make Comparisons** What would Arakelian argue is a weakness of the capitalist economy? What would von Mises argue is a weakness in the socialist economy? What do you think is one strength of each system?



CH-30

## THE COLD WAR

## Viewpoints

After the fall of the Berlin Wall in late 1989, East and West Germans had different ideas about the benefits and drawbacks of a reunified Germany. A group of East German reformers expressed their opinions in an appeal in 1989. West German Chancellor Helmut Kohl presented a case in favor of reunification in 1990.

◆ As you read, think about why different opinions regarding reunification emerged. Then, on a separate sheet of paper, answer the questions that follow.

## Two Views on the Reunification of Germany

### "For Our Country"

Our country is experiencing a severe crisis. We can no longer live as we have up to now, nor do we wish to. The leadership of a party took over the government and representation of the people; Stalinist structures permeated all spheres of life. By means of nonviolent mass demonstrations, the people have now set in motion a process of renewal that is progressing at breathtaking speed. But we must act quickly. . . .

*Either:* We can insist on the sovereignty of the GDR [East Germany] and try, with all our strength and in cooperation with all interested states and groups, to develop a society demonstrating solidarity and guaranteeing peace and social justice, individual liberty, freedom of movement for all, and environmental protection.

*Or:* We will have to suffer the start of a "sell out" of our material and moral values, due to the harsh economic realities and unreasonable conditions that influential economic and political circles in West Germany attach to their offers of aid to the GDR leading sooner or later to a West German takeover of East Germany.

Let us take the first road. . . .

### A West German Perspective by Chancellor Helmut Kohl

Never before since our nation was divided have we been so close to our goal—the political unity of all Germans in freedom. . . .

This magnificent event confirms what was said by Germans in the East and West: "We are one people." . . . The people of East Germany have clearly shown through their demonstrations that they no longer want socialism, that they want freedom and unity, and that they also have concrete ideas about the future economic and social order.

In short, the people in East Germany know that a social market economy can bring them—as in West Germany—freedom, affluence, social security, and a peaceful and secure future. . . .

I am convinced that together we can successfully direct further economic and social development in both parts of Germany, and that we will indeed do this. Citizens of East Germany can count on our support and, above all, on mine.

I am aware of the problems this great challenge brings. But we have the strength and desire to meet this challenge together.

Source: *Uniting Germany: Documents and Debates, 1944–1993*, eds. Konrad H. Jarausch and Volker Gransnow (Providence/Oxford: Berghahn Books, 1994).

## Questions to Think About

1. What do the authors of "For Our Country" want to happen to East Germany?
2. **Draw Inferences** What might be some of the challenges that Chancellor Kohl says reunification will bring?
3. **Make Comparisons** Under which system—the one described by Kohl or by the authors of "For Our Country"—would you prefer to live? Why?

CH - 31

## NEW NATIONS EMERGE

## Viewpoints

As Indian independence from Britain approached after World War II, pressing issues arose. How would independent India handle the Muslim minority within the Hindu majority? Muslim leader Muhammad Ali Jinnah wanted Muslims to establish a separate nation, Pakistan. Most Hindus, including political leader Jawaharlal Nehru, opposed dividing India. ♦ *As you read, think about the reasons why these men held different views. Then, on a separate sheet of paper, answer the questions that follow.*

## The Creation of the Nation of Pakistan

## Speech by Muhammad Ali Jinnah

It is extremely difficult to appreciate why our Hindu friends failed to understand the real nature of Islam and Hinduism. They are not religions in the strict sense of the word, but are, in fact, different and distinct social orders and it is a dream that the Hindus and Muslims can ever evolve a common nationality and this . . . is the cause of most of our troubles and will lead India to destruction if we fail to revise our notions in time. Hindus and Muslims belong to two different religious philosophies, social customs, literatures. . . . They . . . belong to two different civilizations which are based mainly on conflicting ideas and conceptions. . . . It is quite clear that Hindus and [Muslims] derive their inspiration from different sources of history. . . . To yoke together two such nations under a single state . . . must lead to growing discontent and final destruction of any fabric that may be built up for the government of such a state. . . . [Muslims] are a nation according to any definition of a nation and they must have their homeland, their territory and their state.



Nehru and Jinnah,  
1946

## Speech by Jawaharlal Nehru

I am quite sure that the largest amount of autonomy [self-government] will be given to every distinctive group. . . . [T]here is no reason whatsoever why they should not enjoy complete autonomy in the matter of cultural development. The Congress thinks of the future of India in terms of a federation—a democratically elected federation consisting of autonomous provinces. . . .

If a particular part ultimately and deliberately . . . wants to cut itself away from India and if the secession is practical, it will be allowed to do so. . . . But at the same time, I believe that it is frightfully dangerous to cut up India. In the present world conditions small nations have no place. . . . India wants to be independent and not to depend on any other nation. . . .

Pakistan inevitably means cutting up of Bengal and the Punjab into two parts. Obviously, Sikhs and Hindus, at least, do not want Pakistan. The Muslims, if they want it, can only have it in those areas where they are in absolute majority. Both Bengal and the Punjab are compact and culturally united provinces. It will be a tragedy if these two provinces are cut into two parts. . . .

Sources: (1) *Iqbal, Jinnah, and Pakistan: The Vision and the Reality*, ed. C.M. Naim (Syracuse University, 1979); (2) *Selected Works of Jawaharlal Nehru*, v. 14 (Orient Longman, Limited, 1981).

## Questions to Think About

1. What are Muhammad Ali Jinnah's main arguments for proposing the creation of the separate nation of Pakistan?
2. What are Jawaharlal Nehru's arguments for not creating a separate Muslim Pakistan?
3. **Demonstrate Reasoned Judgment** Overall, whose arguments do you find most compelling? Why?

CH-31

## NEW NATIONS EMERGE

**Biography**

Many nations of the Middle East were occupied by foreign powers for centuries. By the mid-1900s, people were demanding independence. Egypt, under British rule since 1882, declared its independence in 1922. British troops, however, remained in Egypt. Future president Gamal Abdel Nasser, a military leader at the time, emerged to lead Egypt to true independence. ♦ *As you read, consider the circumstances that made Egypt ready for Nasser's leadership. Then on a separate sheet of paper, answer the questions that follow.*

**Gamal Abdel Nasser (1918–1970)**

Gamal Abdel Nasser was born to a lower-middle class family in Alexandria, Egypt. As a child, Nasser was beaten and then arrested by British soldiers when he took part in a protest against foreign rule. Later, in high school, he was expelled for leading student demonstrations against the British.

Nasser entered the national military academy in 1937. While in the army, he developed close ties to Anwar Sadat and others who became part of the Free Officers Society. This secret revolutionary group was determined to oust the British and overthrow Egypt's royal family. In 1952, the Free Officers staged the revolt that toppled Egypt's King Farouk. Nasser became prime minister in 1954. He was elected president two years later. He negotiated a treaty with the British under which British troops left Egypt after more than 70 years of occupation. The British, however, still occupied the Suez Canal zone.

Nasser foreign policy objectives were moderate to begin with, then became more aggressive to satisfy domestic critics. He negotiated a peaceful end to the British occupation of the Suez Canal zone. In 1955, he signed an arms agreement with the Soviet Union. In 1956, when the United States and Britain withdrew their financial support from the Aswan High

Dam project, Nasser nationalized the Suez Canal. This action led to a war with Israel, Britain, and France. Egypt was defeated on the battlefield, but managed to retain control of the canal. In the end, Nasser was viewed as a hero in the Arab world for standing up to Western powers.



Nasser, about 1964

Nasser attempted to radically change Egyptian society by accelerating the pace of land reform and industrialization. He also granted women the right to vote. He viewed himself as the natural leader of Arab countries and was vocal in his opposition to the existence of Israel. In 1967, increasing tensions between Arabs and Israelis led Nasser to close the Gulf of Aqaba to Israeli shipping. As a result, Israel

launched an assault on Egypt that became known as the Six-Day War. The Israeli army occupied the Sinai all the way to the Suez Canal, and Egypt lost the war.

The loss to Israel was a humiliating defeat. Nasser offered his resignation, but the Egyptian government refused to accept it. Although he was in power for three more years, Nasser's influence was weakened. On September 28, 1970, he died of a heart attack. Nasser's leadership helped renew Arab national pride and remains his legacy to the Arab people.

**Questions to Think About**

1. What were the aims of the Free Officers Society that Nasser formed?
2. What were some of Nasser's accomplishments?
3. **Draw Conclusions** Why do you think Nasser is so important to the Egyptian people and is remembered as a hero?

CA-31

## NEW NATIONS EMERGE

**Primary Source**

On July 23, 1952, Gamal Abdel Nasser and other members of the Egyptian military staged a coup and overthrew the king of Egypt. Within a year, Nasser assumed the role as Egypt's sole leader. Later, in his autobiography, which is the source of this excerpt, Nasser reflected on the fateful night of the revolt. ♦ *As you read the excerpt, think about the confusion and doubts that Nasser experienced. Then, on a separate sheet of paper, answer the questions that follow.*

**From *Egypt's Liberation: The Philosophy of the Revolution* by Gamal Abdel Nasser**

For a long time I have been asking myself: Was it necessary for us, the Army, to do what we did on July 23, 1952?

I have already observed that the revolution marked the realization of a great hope felt by the people of Egypt. . . . But if that is so, and if what happened on July 23rd was neither a military mutiny nor a popular uprising, why then was it entrusted to the Army, and not to other forces, to bring it about? . . .

There were various justifications before July 23rd which made it clear to us why it was necessary for us to do what we did. . . . [W]e felt to the depth of our beings this was our soldiers' duty. . . .

I can testify that there were certain critical occasions since July 23rd when I accused myself, my comrades and the rest of the Army, of stupidity and madness for doing what we had done on that day.

Before July 23rd, I had imagined that the whole nation was ready and prepared, waiting for nothing but a vanguard to lead the charge against the battlements, whereupon it would fall in behind in serried [crowded] ranks, ready for the sacred advance towards

the great objective. And I had imagined that our role was to be this commando vanguard. I thought that this role would never take more than a few hours. Then immediately would come the sacred advance behind us of the serried ranks and the thunder of marching feet as the ordered advance proceeded towards the great objective. I heard all this in my imagination, but by sheer faith it seemed real. . . .

Then suddenly came reality after July 23rd. The vanguard performed its task and charged the battlements of tyranny. It threw out [King] Farouk and then paused, waiting for the serried ranks to come up in their sacred advance. . . .

For a long time it waited. Crowds did eventually come, and they came in endless droves—but how different is the reality from the dream! The masses that came were dis-united, divided groups of stragglers. . . . At this moment I felt, with sorrow and bitterness, that the task of the vanguard, far from being completed, had only begun. . . .



**Tanks in Cairo,  
July 26, 1952**

Source: *Egypt's Liberation: The Philosophy of the Revolution*, by Gamal Abdel Nasser (Washington, D.C.: Public Affairs Press, 1955).

**Questions to Think About**

1. How did Nasser imagine the country would respond to the overthrow of the king? What happened instead?
2. **Analyze Credibility** How credible is Nasser's claim that he was prepared to hand over power to others after the coup?
3. **Activity** Adapt this autobiographical excerpt into several journal entries. Create entries for just before July 23, for July 23, and just after July 23.

CH-32

## REGIONAL CONFLICTS

**Viewpoints**

After World War II, Britain proposed partitioning Palestine into Jewish and Arab states. The goal was to establish a national homeland for the Jewish people. In 1947, the newly formed United Nations drafted a plan to carry out the proposal. Golda Meir, a Jewish leader, supported the partition. Jamal Bey Hussein, who represented the Palestinian position at the UN, rejected the plan. ♦ *As you read the selections, consider the arguments of each side. Then, on a separate sheet of paper, answer the questions that follow.*

**The Creation of the State of Israel****Golda Meir**

The pioneers chose to come to Palestine . . . because they believed then, as they believe now, as millions of Jews believe, that the only solution for the senselessness of Jewish life and Jewish death lay in the creation of an independent Jewish life in the Jewish homeland. . . .

From the outset they sought to achieve these goals in complete friendship and cooperation with the Arab population and with Arab laborers. . . .

We Jews only want that which is given naturally to all peoples of the world to be masters of our own fate—only of our fate, not of the destiny of others; to live as of right and not on sufferance. . . .

We wish to build such a society not only within the Jewish community, but especially together with those living with us in this country and with all our neighbors. We claim to be no better but surely no worse than other peoples. We hope that with the efforts we have already made in Palestine and will continue to make we, too, will contribute to the welfare of the world and to the creation of that better social order which we all undoubtedly seek.

Sources: (1) *A Concise History of the Arab-Israeli Conflict*, by Ian J. Bickerton and Carla L. Klausner (Prentice Hall, 2002); (2) "United Nations Press Release" (September 29, 1947).

**Jamal Bey Hussein**

The Palestine Arab case is simple and self-evident. The Arabs of Palestine are there where Providence and history have placed them. As all other nations, they are entitled to live in freedom and peace and to develop their country in accordance with their traditions and in harmony with universal conceptions of justice and equity. . . .

[T]he Arabs have nothing in common with anti-Semitism. In Palestine, the Arabs had no record of a single clash with the small Jewish community, before the British occupation. . . .

The Zionist\* case is based on the association of the Jews with Palestine 2,000 years ago. . . .

The Zionists . . . say that they have a special religious connection with Palestine, but so do the Moslems and Christians. Religious rights can give no secular claim to any nation in any country. . . .

The Arabs of Palestine are . . . determined to oppose, with all the means at their disposal, any scheme that provides for the dissection, segregation or partition of their country. . . .

\* a Jewish movement for the establishment of a Jewish state in Palestine

**Questions to Think About**

1. What are Golda Meir's arguments in favor of the creation of a Jewish state in Palestine?
2. What are the arguments Jamal Bey Hussein advances in opposition to partition?
3. **Identify Central Issues** What was the main conflict over the partitioning of Palestine?

## REGIONAL CONFLICTS

**Viewpoints**

In 1948, the white South African government formalized the system of apartheid. The first excerpt below is from an official document of the South African government. The second excerpt is from a newsletter written by Stephen Biko, a political activist and founder of the Black South African Students' Organization (SASO). ♦ *As you read the excerpts, pay attention to the language used by the proponents and opponents of apartheid. Then, on a separate sheet of paper, answer the questions that follow.*

**Abolishing Apartheid****From "Progress Through Separate Development"**

It is of paramount importance to know that the real issues in South Africa are the existence of different nations and different nationalisms, confused coincidentally with race and color. The objectives of the policy are not old-styled segregation or white supremacy but separate freedoms and territorial separation. It is not based on notions of racial inferiority and superiority; it merely accepts and respects the fact that peoples and nations are different. . . .

. . . [T]here are in South Africa not one, but a number of Bantu nations each occupying its own territory and distinguished one from the other by language differences and general cultural characteristics. . . .

There had also grown up in the white homeland of South Africa a white South African nation. . . . They are no longer settlers, they are a nation with a language, with a South African culture. . . . [T]hey have a distinct identity of their own as a nation. . . . [E]ach Bantu nation similarly has its own distinct identity and way of life . . . which they too wish to preserve. . . .

South Africans find it difficult to understand why either the black man or the white man in South Africa should be urged to reject his own identity in favor of another. . . .

Source: "Progress Through Separate Development," by the Information Service of South Africa (1973).

**From "We Blacks"**  
**by Stephen Biko**

I have lived all my conscious life in the framework of institutionalised separate development [apartheid]. My friendships, my love, my education, my thinking and every other facet of my life have been carved and shaped within the context of separate development. In stages during my life I have managed to outgrow some of the things the system taught me. . . .

Apartheid—both petty and grand—is obviously evil. Nothing can justify the arrogant assumption that a clique of foreigners has the right to decide on the lives of a majority. Hence even carried out faithfully and fairly the policy of apartheid would merit condemnation and vigorous opposition from the indigenous peoples as well as those who see the problem in its correct perspective. The fact that apartheid has been tied up with white supremacy, capitalist exploitation, and deliberate oppression makes the problem much more complex. Material want is bad enough, but coupled with spiritual poverty it kills. . . .

It is probably necessary at this stage to warn all and sundry about the limits of endurance of the human mind. This is particularly necessary in the case of the African people. Ground for a revolution is always fertile in the presence of absolute destitution. . . .

Source: *I Write What I Like*, by Steve Biko (Bowerdean Publishing, 1978, 1996).

**Questions to Think About**

1. What does the South African government claim is the central reason for apartheid?
2. What is the experience of apartheid according to Stephen Biko?
3. **Compare Points of View** Compare the points of view presented in the two excerpts. Which one do you think is more persuasive? Why?

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## THE DEVELOPING WORLD

## Viewpoints

Economic development and wildlife conservation seem to be on a collision course in many parts of Africa. In these two excerpts, Raymond Bonner, a journalist who has lived in Kenya, and Jonathan Adams and Thomas McShane, two environmental experts from the World Wildlife Fund, look at these conflicts. ♦ *As you read, think about the points each piece makes. Then, on a separate sheet of paper, answer the questions that follow.*

## Saving Africa's Environment?

by Raymond Bonner

I have felt the thrill of going for a morning walk and coming upon a long line of elephants ambling across the grasslands. . . . It is painful, the thought of killing one of these creatures just to make a profit from its ivory. But the poverty of Africans is just as painful, so I could accept an ivory ban if the world community compensated African countries for what they lost in ivory revenues, and if the developed world came up with money for conservation. . . .

Elephants and rhino, lions and leopards, are not like whales living in international waters. For the most part, these land animals live within the borders of a specific country. . . . Do we have more right to tell the Zimbabweans what to do with their elephants than we do to tell Saudi Arabia what to do with its oil? . . .

If the wildlife of Africa is a priceless world heritage, if it belongs to all of us, . . . then the world has an obligation to pay for its preservation.

Source: *At the Hand of Man: Peril and Hope for Africa's Wildlife*, by Raymond Bonner (Knopf, 1993)

by Jonathan S. Adams  
and Thomas O. McShane

Conservation has long operated on the comfortable belief that Africa is a paradise to be defended, even against the people who have lived there for thousands of years. The continuing reluctance to accept the link between vigorous indigenous culture and the survival of wildlife has led to conservation programs doomed to eventual failure. . . .

The most tenacious of all the old-fashioned ideas among conservationists holds that development is the enemy because of the technology it produces. . . . That approach had some success before human population growth and human needs began to press in on even the remotest areas. Success lies instead in understanding that conservation and development, long at loggerheads, are two parts of a single process. Conservation cannot ignore the needs of human beings, while development that runs roughshod over the environment is doomed.

Source: *The Myth of Wild Africa*. Copyright © 1992 by Jonathan S. Adams and Thomas O. McShane.



Gorilla in the wild

## Questions to Think About

1. For Bonner, what consideration balances out against the beauty of Africa's wildlife?
2. What "old-fashioned" idea do the two writers from the World Wildlife Fund criticize? What approach would they substitute?
3. **Make Comparisons** If these writers were to have a discussion, what points would they agree on?

CH-33

## THE DEVELOPING WORLD

**Biography**

Rapid population growth in some nations has contributed to desperate poverty, especially in large cities. Some solutions to this problem are economic; others are humanitarian. One person who dedicated her life to helping the poor was the Roman Catholic nun Mother Teresa, whose work in India made her respected throughout the world. ♦ *As you read, think about people you know who try to help others. Then, on a separate sheet of paper, answer the questions that follow.*

**Mother Teresa (1910–1997)**

"Life is not worth living unless it is lived for others." That phrase sums up the way that Mother Teresa lived her long, selfless life. After her lifetime of work with the poor in the crowded city of Kolkata (Calcutta), India, many people consider her a modern saint. In fact, Pope John Paul II beatified Mother Teresa, the first step towards sainthood, in 2003 just six years after her death.

Agnes Bojaxhiu—who took the name Teresa on becoming a nun—was born in Skopje, Macedonia, although her family was Albanian. At 18, she entered the convent at Loreto Abbey in Ireland, joining an order of missionary nuns. People remember her as shy and hard working.

She was soon sent to the Loreto convent in Darjiling, India, in the foothills of the Himalayas. Sister Teresa taught and worked in the hospital there, then went to Kolkata to teach in a convent school. In 1946, traveling by train to a retreat, she felt a call to leave the convent school and live and work among "the poorest of the poor." It took several years to get the approval of Roman Catholic Church officials to form a new order of nuns, the Missionaries of Charity. In the meantime, she studied medicine intensely.



**Mother Teresa,**  
about 1979

By 1950, twelve other women had joined the new order headed by Mother Teresa. They began to feed and find shelter for the thousands of children who lived on the streets of Kolkata. Like Mohandas Gandhi, the Indian leader, the nuns also worked with those considered "untouchables," the lowest group in Indian society.

She and her nuns lived a spare, simple life devoted to hard work. They wore the same blue-bordered white sari worn by poor women in India. Over the years, Mother Teresa began schools and taught children how to stay healthy. She began a hospice, or shelter, for the dying brought in from the streets. Later she founded a home for abandoned children and then one for people suffering from the disease leprosy. The sisters cared for people of different religions and cultures. Soon volunteers from many countries came to help. Some Missionaries of Charity opened houses in Europe and the United States under her direction.

One of the most respected people in the world, Mother Teresa received many honors, including the 1979 Nobel Peace Prize. She was greatly mourned when she died at age 87 in 1997.

**Questions to Think About**

1. What was Mother Teresa's background before she began to work with the poor?
2. What are some of the services that Mother Teresa and her nuns have provided to the people of Kolkata?
3. **Determine Relevance** Imagine that you had the opportunity to ask Mother Teresa about her work and why she chose this way of serving humanity. List three questions you would ask her.



## THE DEVELOPING WORLD

**Viewpoints**

Democracy is the goal in most Latin American countries. However, making real democracy work has been a problem due to centuries of colonial rule, dictatorships, and inequality. Here, two Latin American writers—Octavio Paz of Mexico and Mario Vargas Llosa of Peru—offer their views on democracy in the region. ♦ *As you read, think about the problems from the past each writer cites. Then, on a separate sheet of paper, answer the questions that follow.*

**Democracy in Latin America****Octavio Paz**

Latin American democracy was a late arrival on the scene, and it has been disfigured and betrayed time and time again. It has been weak, hesitant, rebellious, its own worst enemy. . . . corrupted by money, riddled with favoritism and nepotism. And yet almost everything good that has been achieved in Latin America in the last century and a half has been accomplished under democratic rule, or, as in Mexico, a rule heading toward democracy.

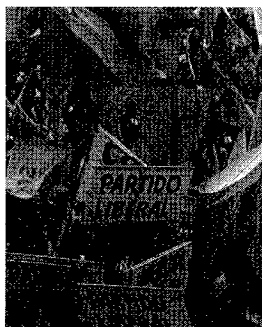
A great deal still remains to be done. Our countries need changes and reforms. . . . In countries where attempts have been made to change the economic and social structures while at the same time dismantling democratic institutions, injustice, oppression, and inequality have become stronger forces than ever. . . . Without democracy, changes are counterproductive; or, rather, they are not changes at all. . . .

To defend democracy is to defend the possibility of change; in turn, changes alone can strengthen democracy and enable it to be embodied in social life.

**Mario Vargas Llosa**

Latin America today justifies our cautious optimism. Never before in the history of our nations—that is, since we became independent from Spain and Portugal—has our part of the world had as many governments created by (more or less) free elections. . . .

For the first time, democracy—or, in some cases, incipient democratic forms of government—is being established with clear popular support. Today the anti-democratic alternatives of Marxist revolution or military dictatorship are the monopoly of economic or intellectual elites. The bulk of the populace has expressed overwhelming support for moderate regimes: center-left, center, or center-right—whichever seems to offer the best chance of achieving democracy. . . . Such huge numbers of people have been spurred to turn to democracy by the terrible violence of which they have been the victims.



**Post-election rally,  
Brazil, 1984**

Sources: (1) From an essay in *One Earth, Four or Five Worlds*, by Octavio Paz; (2) from a speech by Mario Vargas Llosa in March 1990 (both in *The Democracy Reader*, ed. Diane Ratvich and Abigail Thernstrom (HarperCollins, 1992).

**Questions to Think About**

1. What does Paz say has been the value of democratic governments in Latin America's history?
2. According to Vargas Llosa, what is the most hopeful sign about current movements toward democracy?
3. **Recognizing Ideologies** Overall, do you think that these writers are hopeful or pessimistic about Latin America's future? Why?