

Lesson 2***Student Handout 2.1*****Basic Definitions of Nineteenth-Century Ideologies**

Conservatism Advocated enduring political and social order; traditional values, usually including religious values; preservation of aristocratic and clerical privileges; often favored hereditary monarchy; disfavored popular protest, revolution, or radical democracy.

Feminism Aimed to achieve the social, legal, and personal equality of women and men; argued that men have historically dominated women as a class of society, historically oppressed them and treated them unfairly; sought greater educational, economic, and professional opportunities for women.

Imperialism Supported policies and actions of extending a country's authority and influence over other countries or peoples by conquest or by exerting economic, political, and sometimes cultural dominance over them; claimed that domination over others was justified owing to the imperial power's moral, intellectual, religious, or racial superiority.

Liberalism Advocated individual political and economic freedom, unrestricted market competition, free trade, constitutional government, civic participation, and confidence in human progress; sometimes called classical liberalism, distinguishing it from modern American political liberalism.

Nationalism Claimed the natural rights of a people or "nation" to constitute a sovereign state; the idea that a people who share language, cultural traditions, historical experience, and feeling of common identity make up a nation, which should be at the heart of that people's loyalty.

Socialism Sought to achieve collective social ownership of the means of producing and distributing goods and service, as well as social equality and justice; the collective might be a whole nation or other types of social communities; several varieties of socialism emerged in the nineteenth century and often included political theories; in Marxist ideology socialism would triumph over capitalism in a revolutionary struggle culminating in the establishment of worldwide communism, society free of class or private property.

Lesson 2

Student Handout 2.1—The Ottoman Empire

Excerpts from the Treaty of Berlin, 1878.

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

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

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

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

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

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

Article XXXV. In Serbia the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil or political rights, admission to public employments, functions, and honors, or the exercise of the various professions and industries, in any locality whatsoever. The freedom and outward

exercise of all forms of worship shall be assured to all persons belonging to Serbia, as well as to foreigners, and no hindrance shall be offered either to the hierarchical organization of the different communions, or to their relations with their spiritual chiefs.”

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

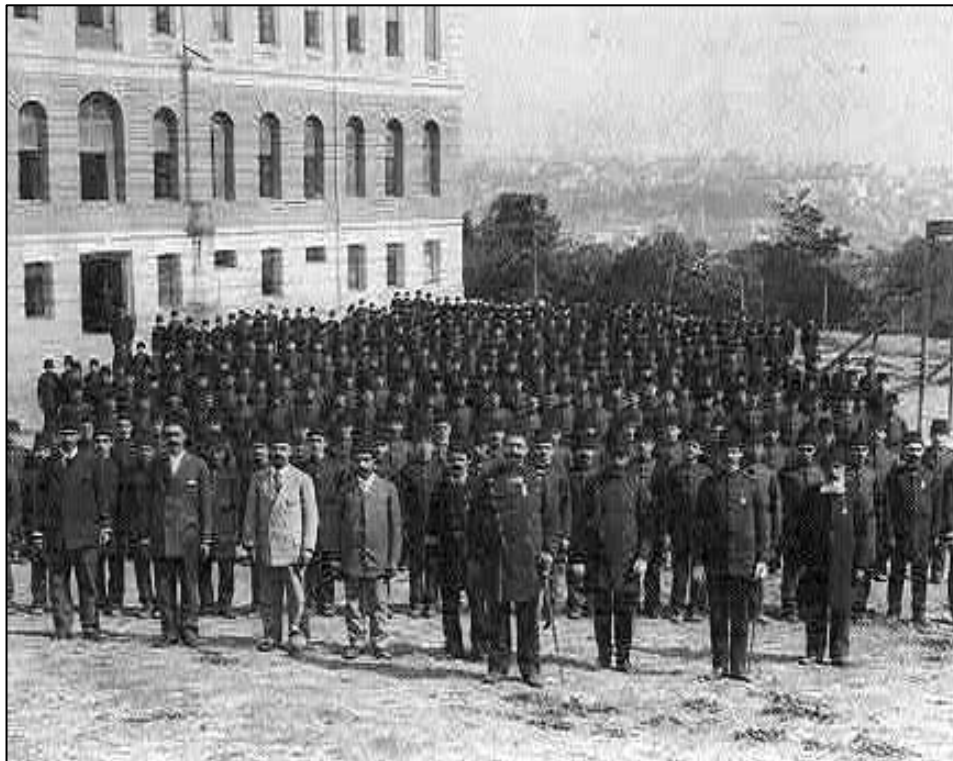
Excerpt from The Young Turks: Proclamation for the Ottoman Empire, 1908

- 1.** The basis for the Constitution will be respect for the predominance of the national will. One of the consequences of this principle will be to require without delay the responsibility of the minister before the Chamber, and, consequently, to consider the minister as having resigned, when he does not have a majority of the votes of the Chamber. ...
- 3.** It will be demanded that all Ottoman subjects having completed their twentieth year, regardless of whether they possess property or fortune, shall have the right to vote. Those who have lost their civil rights will naturally be deprived of this right.
- 4.** It will be demanded that the right freely to constitute political groups be inserted in a precise fashion in the constitutional charter, in order that article 1 of the Constitution of 1293 A.H. [Anno Hegira] be respected. ...
- 7.** The Turkish tongue will remain the official state language. Official correspondence and discussion will take place in Turkish. ...
- 9.** Every citizen will enjoy complete liberty and equality, regardless of nationality or religion, and be submitted to the same obligations. All Ottomans, being equal before the law as regards rights and duties relative to the State, are eligible for government posts, according to their individual capacity and their education. Non-Muslims will be equally liable to the military law.
- 10.** The free exercise of the religious privileges which have been accorded to different nationalities will remain intact.
- 11.** The reorganization and distribution of the State forces, on land as well as on sea, will be undertaken in accordance with the political and geographical situation of the country, taking into account the integrity of the other European powers. ...
- 14.** Provided that the property rights of landholders are not infringed upon (for such rights must be respected and must remain intact, according to law), it will be proposed that peasants be permitted to acquire land, and they will be accorded means to borrow money at a moderate rate. ...
- 16.** Education will be free. Every Ottoman citizen, within the limits of the prescriptions of the Constitution, may operate a private school in accordance with the special laws.
- 17.** All schools will operate under the surveillance of the state. In order to obtain for Ottoman citizens an education of a homogenous and uniform character, the official schools will be open, their instruction will be free, and all nationalities will be admitted. Instruction in Turkish will be obligatory in public schools. In official schools, public instruction will be free. Secondary and

higher education will be given in the public and official schools indicated above; it will use the Turkish tongue. Schools of commerce, agriculture, and industry will be opened with the goal of developing the resources of the country.

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

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



Ottoman Turkish Regulations for Public Education

The Balkan Peninsula, c. 1912



Lesson 2

Student Handout 2.2—India

Excerpt from Bal Gangadhar Tilak (1856-1920)

Address to the Indian National Congress in 1908

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

One thing is granted, namely, that this government does not suit us. As has been said by an eminent statesman—the government of one country by another can never be a successful, and therefore, a permanent government. There is no difference of opinion about this fundamental proposition between the old and new schools. One fact is that this alien government has ruined the country. In the beginning, all of us were taken by surprise. We were almost dazed. We thought that everything that the rulers did was for our good and that this English government has descended from the clouds to save us from the invasions of Tamerlane and Chingis Khan, and, as they say, not only from foreign invasions but from internecine warfare, or the internal or external invasions, as they call it. ...

We are not armed, and there is no necessity for arms either. We have a stronger weapon, a political weapon, in boycott. We have perceived one fact, that the whole of this administration, which is carried on by a handful of Englishmen, is carried on with our assistance. We are all in subordinate service. This whole government is carried on with our assistance and they try to keep us in ignorance of our power of cooperation between ourselves by which that, which is in our own hands at present, can be claimed by us and administered by us. The point is to have the entire control in our hands. I want to have the key of my house, and not merely one stranger turned out of it. Self-government is our goal; we want a control over our administrative machinery. We don’t want to become clerks and remain [clerks]. At present, we are clerks and willing instruments of our own oppression in the hands of an alien government, and that government is ruling over us not by its innate strength but by keeping us in ignorance and blindness to the perception of this fact.

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

Lesson 4

Student Handout 4.1—New Identity in Japan: Resistance and Change

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

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

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

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

Now faced with the collapse of its strict isolationist policy and humiliated by Perry's forces, Japan entered into more than a decade of political turmoil. Some Japanese, like those intellectuals who had already become fascinated with Western culture, were completely ready to open their doors to European and American influence. Others, like

the *daimyos*, wanted to conserve Japanese traditions and their way of life. The *samurai* were divided, with some seeing the opportunity for more political power if the shogunate ended. In 1867, using American Civil War surplus weapons, a group of *samurai* defeated shogunate forces, convincing many of the military superiority of Europe's modern weaponry.

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

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

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

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

Sources: David S. Noss and John Boyer Noss, *A History of the World's Religions* (New York: Macmillan, 1994); Peter N. Stearns, Michael Adas, and Stuart B. Schwartz, *World Civilizations: The Global Experience* (New York: Longman, 2001).

Lesson 4

Student Handout 4.2—New Identities in Egypt: British Imperialism and the Crisis in Islam

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

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

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

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

Maintaining a steady supply of cheap cotton was one reason why, by the 1850s, Egypt had become of particular importance to European powers. A second reason was the Suez Canal, which was built between 1859 and 1869. The canal, connecting the Mediterranean Sea to the Red Sea's Gulf of Suez, provided a shortcut between European powers and their colonial empires. While the canal helped Egypt achieve greater modernization, such as the development of a railway system, it also encouraged more aggressive European maneuvering in Egypt. Not only did European powers set their sights on Egypt as a

crucial strategic area, but the economic opportunities afforded by cotton production and modernization attempts resulted in an influx of foreigners, from about 3,000 in 1850 to about 90,000 in 1882.

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

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

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

Although Egypt was never officially colonized, the British ruled through puppet *khedives* and British advisors well into the twentieth century. Between 1882 and 1914, a number of modest modern developments occurred in Egypt, including the building of new dams and

barrages, roads, and railways. However, there was little progress in modern industry and the trade and craft guilds were destroyed through increased government controls and an influx of European imports and businessmen. Agriculture, particularly cotton, remained the mainstay of the economy. Yet, as the population of Egypt doubled during this time, the country became a net importer of food by the early twentieth century.

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

Sources: David S. Noss and John Boyer Noss, *A History of the World's Religions* (New York: Macmillan, 1994); Peter N. Stearns, Michael Adas, and Stuart B. Schwartz, *World Civilizations: The Global Experience* (New York: Longman, 2001); Peter N. Stearns and William L. Langer, *The Encyclopedia of World History: Ancient, Medieval, and Modern, Chronologically Arranged* (Boston: Houghton Mifflin, 2001).

Egypt

