

Western Civilization II

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JULIANNA WILSON



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PART I

FACULTY RESOURCES

I. Assessments

[Download the Word Document Assessment file here.](#)

PART II

WEEK I: WELCOME

2. Introduction



Week I

Introduction

Welcome to online HIS 102 – Introduction to Western Civilization II! The objective of this course is to cover history from the Wars of Religion through the current day. Along the way we'll go through the reformation; the counter-reformation; global exchange, conflict and empire and both the scientific and industrial revolutions of the 1600-1700s; witch trials; evolution; new imperialism; WWI & II; the cold war; and the impacts of living in a global society.

Your instructor will do everything that they can to ensure that your time in this class will be a positive learning experience for all of us. If you ever have questions or need coaching, please feel free to email them. Together, we trust that we will have an exciting, stimulating and rewarding class adventure.

3. Information

Week 1

Read

1. Introductory information for the class. These will include:
 1. Read Me First
 2. Syllabus
 3. Schedule of Work
 4. Semester Paper Assignment
2. [Why History](#) – from the American Historical Association

4. Assignment

Week 1

Assignment

Thoroughly read the read me first section to become familiar with the course expectations.

Introduction Discussion

Points: 20

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

PART III

WEEK 2: RENAISSANCE AND REFORMATION

5. Introduction



Week 2: 450 – 1750 Renaissance and Reformation

Introduction

The 1600s and 1700s were a time of profound religious, intellectual, and political turmoil across the globe. In Europe, the Protestant Reformation, which challenged the religious and political power of the Catholic Church, led to the Thirty Years' War in the early

1600s. The Thirty Years' War devastated much of Central Europe and led to profound divisions between Catholic and Protestant political states. In Africa and Asia, Islam continued to spread southward and eastward through trade networks, population migrations, and the activities of missionaries.

In this unit, we will examine the interaction between religious and political beliefs in the 1600s and 1700s and look at how these ideas reshaped political, economic, and social life throughout the world by the beginning of the 1800s. We will also look at how political revolutions in the Americas had a global impact on political institutions and reshaped networks of trade and commerce throughout the world.[1]

6. Information

Week 2: 450 – 1750 Renaissance and Reformation

Read

1. [An Introduction to The Protestant Reformation](#)(available free on the Khan Academy website).
2. [Cranach, Law and Gospel \(Law and Grace\)](#)(available free on the Khan Academy website).
3. Primary Sources:
 - [Fordham University's Internet Modern History sourcebook](#)
 - [Luther's 95 Theses in English](#)
 - [Audio from the BBC's In Our Time on the Diet of Worms](#)

Watch The Following Assigned Lectures

- [Lecture 8 – Reformation and Division, 1530-1558](#)
Professor Wrightson examines the various stages of the reformation in England, beginning with the legislative, as opposed to doctrinal, reformation begun by Henry VIII in a quest to settle the Tudor succession. Wrightson shows how the jurisdictional transformation of the royal supremacy over the church resulted, gradually, in the introduction of true religious change. The role played by various personalities at

Henry's court, and the manner in which the King's own preferences shaped the doctrines of the Church of England, are considered. Doctrinal change, in line with continental Protestant developments, accelerated under Edward VI, but was reversed by Mary I. However, Wrightson suggests that, by this time, many aspects of Protestantism had been internalized by part of the English population, especially the young, and so the reformation could not wholly be undone by Mary's short reign. The lecture ends with the accession of Elizabeth I in 1558, an event which presaged further religious change.[1]

- [Lecture 18 – Street Wars of Religion: Puritans and Arminians](#)
Professor Wrightson reviews the conflicts which developed within the Church of England in the early seventeenth century and played a role in the growing tensions which led to the English civil wars. Wrightson begins by describing the “Jacobethan consensus” which largely prevailed throughout the reign of James I, characterized by broad-based conformity and adherence to Calvinist doctrine. However, this consensus was strained by the local activism of Puritans in many areas. The success of these Puritan efforts at local reformation was uneven across the country and largely depended on whether Puritan clerics were able to secure the support of secular magistrates in order to enforce godly discipline. He next considers the Arminian movement (anti-Calvinist in doctrine and with strong elements of ritualism and clericalism) which destroyed the Jacobethan consensus. He traces how the rise of Arminianism resulted in the polarization and politicization of religion with Charles I's appointment of Arminian clerics (notably William Laud) to positions of control of the church and their repression of Puritan opponents.[1]

Watch the Following Supplemental Videos

1. **Introduction to the Protestant Reformation: Setting the stage** ^[2] [Enter key starts video]

What was Western Europe like before the Protestant Reformation? Learn about the influence of the Catholic church and the issues that led a monk named Martin Luther to demand reform. Created by Beth Harris and Steven Zucker.



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

[https://library.achievingthedream.org/
pimawesterncivilization2/?p=24](https://library.achievingthedream.org/pimawesterncivilization2/?p=24)

2. **Introduction to the Protestant Reformation: Martin Luther** ^[3] [Enter key starts video]

Learn about the life of Martin Luther and his dispute with the Catholic church. Created by Beth Harris and Steven Zucker.



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[https://library.achievingthedream.org/
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3. **Introduction to the Protestant Reformation: Varieties of Protestantism** ^[4] [Enter key starts video]

Learn about the varieties of Protestant religion that emerged

from the Reformation.Created by Beth Harris and Steven Zucker.



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7. Assignment

Week 2: 450 – 1750 Renaissance and Reformation

Assignment

Reading Quiz

Points: 20

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

PART IV

WEEK 3: THE COUNTER-REFORMATION

8. Introduction



Week 3: The Counter-Reformation

Introduction

The Protestant Reformation and the Catholic Church's declining religious and political power led to a period of great intellectual fervor across Europe in the 1600s and 1700s. Known as the Enlightenment, this period witnessed the development of intellectual movements promoting reason, democracy, political

freedom, and rational inquiry. Enlightenment thinkers questioned civil authorities and developed new ideas about the relationship between a nation's governments and its people. These ideas gave rise to a period of political revolutions intended to overthrow monarchical rule and to install democratically elected governments in the late 1700s. The French Revolution in 1789 followed the American Revolution in 1776 and encouraged other revolutions throughout the Americas and parts of Europe.

The Three Most Catholic Nations in Europe at The Time Were:

- the Holy Roman Empire,
- Spain, and
- France.

Important Leaders of The Counter-Reformation Included:

- Paul III, the pope that called together the Council of Trent
- Charles V Hapsburg, leader of Austria and the most vigorous defender of the Catholic Church at the time in Europe
- Philip II Hapsburg, leader of Spain and Catholic son of Charles V; he married Mary Tudor of England
- “Bloody” Mary Tudor, Catholic daughter of Henry VIII Tudor, she married Philip II
- Catherine de Medici of Florence, regent of France
- Ferdinand II

Prominent Protestant Opponents of The Counter-Reformation Included:

- Elizabeth Tudor, the leader of England and half-sister of Mary Tudor
- William of Orange, the leader of the Netherlands
- Protestant Princes in the Holy Roman Empire and France
- Gustavus Adolphus of Sweden

9. Information

Week 3: The Counter-Reformation

Read

[The Renaissance in Europe](#)

Primary Source Readings

Your assigned readings are the next section of this module, Primary Readings, and the detailed description of assignment requirements are in the Dropbox folder for this week's Primary Source Reading.

This semester, you will read two primary sources every other week. The topic of each reading set relates to the subjects that we will be studying in the history of Western Civilization. I have selected two readings for every topic that contrast and conflict one another.

Watch the Following Supplemental Videos

1. **Introduction to the Protestant Reformation: The Counter-Reformation** [Enter key starts video]

Learn about the Catholic response to the Protestant Reformation. Created by Beth Harris and Steven Zucker.



One or more interactive elements has been



excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=28>

2. **The Renaissance: Was it a Thing?** [Enter key starts video]

In which John Green teaches you about the European Renaissance. European learning changed the world in the 15th and 16th century, but was it a cultural revolution, or an evolution? We'd argue that any cultural shift that occurs over a couple of hundred years isn't too overwhelming to the people who live through it. In retrospect though, the cultural bloom in Europe during this time was pretty impressive. In addition to investigating what caused the Renaissance and who benefited from the changes that occurred, John will tell you just how the Ninja Turtles got mixed up in all this. Created by EcoGeek.



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=28>

10. Assignment

Week 3: The Counter-Reformation

Assignments

Reading Quiz

Points: 20

Primary Source Readings Synopsis

Points: 20

How to write a primary source synopsis:

Since you are going to write 7 of these this semester, I thought some guidelines might help. Remember that this assignment is short and to the point! In a single page, you are going to summarize and briefly compare two multi-page primary source readings. How should you begin?

- Begin by reading the complete assignment from start to finish- do not attempt to summarize as you go, you will miss the main point and write too much. Give yourself time to read, think over and digest the material.
- Briefly introduce each author at the beginning of the paragraph devoted to their work. Example – “Dante Alighieri was a Medieval Italian poet and politician who wrote in the vernacular. He is most famous for his conception of the afterlife in his ‘Divine Comedy’, a selection from which I will summarize now.”
- Every reading has a beginning, middle and end. Make sure your synopsis includes these parts.
- Let the author guide you. If most of the original document is

devoted to a single topic then it must be important. Your summary should reflect this emphasis.

- It is acceptable to analyze. *“The author used strongly descriptive terms to reveal the miseries of the Industrial Revolution and advocate for a Communist economic system.”*
 - It is not acceptable to editorialize. *“The author is super biased against capitalists and thinks Communism is actually workable, even though history has proven otherwise.”*
 - Don’t worry about the details. Since this summary is concise, eliminate the less important topics.
 - Include a few sentences at the conclusion of your assignment comparing the stance of each writer.
 - Edit. After you have finished your synopsis, set it aside for a few hours or a complete day. Return and reread. Have you left your reader with a complete understanding of the theme and major points of the writer? Have you summarized the position of the piece fairly? Have you left out any significant ideas?
-

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

II. Institutions of The Christian Religion

Week 3

Institutions of the Christian Religion

In the prefatory address to his major work, John Calvin [1509-1564] entreats the King of France, Francis I, to ignore the reputation Calvin has gained among mainstream Catholic priests. Take note of how he backs up his argument.

Prefatory Address

To his most Christian Majesty, the most mighty and illustrious Monarch, Francis, King of the French, his Sovereign; John Calvin prays Peace and Salvation in Christ.

Sire, – When I first engaged in this work, nothing was farther from my thoughts than to write what should afterwards be presented to your Majesty. My intention was only to furnish a kind of rudiments, by which those who feel some interest in religion might be trained to true godliness. And I toiled at the task chiefly for the sake of my countrymen the French, multitudes of whom I perceived to be hungering and thirsting after Christ, while very few seemed to have been duly imbued with even a slender knowledge of him. That this was the object which I had in view is apparent from the work itself, which is written in a simple and elementary form adapted for instruction.

But when I perceived that the fury of certain bad men had risen to such a height in your realm, that there was no place in it for sound doctrine, I thought it might be of service if I were in the

same work both to give instruction to my countrymen, and also lay before your Majesty a Confession, from which you may learn what the doctrine is that so inflames the rage of those madmen who are this day, with fire and sword, troubling your kingdom. For I fear not to declare, that what I have here given may be regarded as a summary of the very doctrine which, they vociferate, ought to be punished with confiscation, exile, imprisonment, and flames, as well as exterminated by land and sea.

I am aware, indeed, how, in order to render our cause as hateful to your Majesty as possible, they have filled your ears and mind with atrocious insinuations; but you will be pleased, of your clemency, to reflect, that neither in word nor deed could there be any innocence, were it sufficient merely to accuse. When any one, with the view of exciting prejudice, observes that this doctrine, of which I am endeavouring to give your Majesty an account, has been condemned by the suffrages of all the estates, and was long ago stabbed again and again by partial sentences of courts of law, he undoubtedly says nothing more than that it has sometimes been violently oppressed by the power and faction of adversaries, and sometimes fraudulently and insidiously overwhelmed by lies, cavils, and calumny. While a cause is unheard, it is violence to pass sanguinary sentences against it; it is fraud to charge it, contrary to its deserts, with sedition and mischief...

Our adversaries, indeed, clamorously maintain that our appeal to the word of God is a mere pretext, – that we are, in fact, its worst corrupters. How far this is not only malicious calumny, but also shameless effrontery, you will be able to decide, of your own knowledge, by reading our Confession. Here, however, it may be necessary to make some observations which may dispose, or at least assist, you to read and study it with attention. When Paul declared that all prophecy ought to be according to the analogy of faiths (Rom. 12: 6,) he laid down the surest rule for determining the meaning of Scripture. Let our doctrine be tested by this rule and our victory is secure. For what accords better and more aptly with faith than to acknowledge ourselves divested of all virtue that we may

be clothed by God, devoid of all goodness that we may be filled by Him, the slaves of sin that he may give us freedom, blind that he may enlighten, lame that he may cure, and feeble that he may sustain us; to strip ourselves of all ground of glorying that he alone may shine forth glorious, and we be glorified in Him? When these things, and others to the same effect, are said by us, they interpose, and querulously complain, that in this way we overturn some blind light of nature, fancied preparatives, free will, and works meritorious of eternal salvation, with their own supererogations also; because they cannot bear that the entire praise and glory of all goodness, virtue, justice, and wisdom, should remain with God. But we read not of any having been blamed for drinking too much of the fountain of living water; on the contrary, those are severely reprimanded who “have hewed them out cisterns, broken cisterns, that can hold no water,” (Jer. 2: 13.) Again, what more agreeable to faith than to feel assured that God is a propitious Father when Christ is acknowledged as a brother and propitiator? than confidently to expect all prosperity and gladness from Him, whose ineffable love towards us was such that He “spared not his own Son, but delivered him up for us all”? (Rom. 8: 32,) than to rest in the sure hope of salvation and eternal life whenever Christ, in whom such treasures are hid, is conceived to have been given by the Father? Here they attack us, and loudly maintain, that this sure confidence is not free from arrogance and presumption. But as nothing is to be presumed of ourselves, so all things are to be presumed of God; nor are we stript of vain-glory for any other reason than that we may learn to glory in the Lord. Why go farther? Take but a cursory view, most valiant King, of all the parts of our cause, and count us of all wicked men the most iniquitous, if you do not discover plainly, that “therefore we both labour and suffer reproach because we trust in the living God,” (1 Tim. 4: 10;) because we believe it to be “life eternal” to know “the only true God, and Jesus Christ,” whom he has sent, (John 17: 3.) For this hope some of us are in bonds, some beaten with rods, some made a gazing-stock, some proscribed, some most cruelly tortured, some obliged to flee; we are all pressed with straits loaded with dire

execrations, lacerated by slanders, and treated with the greatest indignity.

Look now to our adversaries, (I mean the priesthood, at whose beck and pleasure others ply their enmity against us,) and consider with me for a little by what zeal they are actuated. The true religion which is delivered in the Scriptures, and which all ought to hold, they readily permit both themselves and others to be ignorant of, to neglect and despise; and they deem it of little moment what each man believes concerning God and Christ, or disbelieves, provided he submits to the judgment of the Church with what they calls implicit faith; nor are they greatly concerned though they should see the glory of God dishonored by open blasphemies, provided not a finger is raised against the primacy of the Apostolic See and the authority of holy mother Church. Why, then, do they war for the mass, purgatory, pilgrimage, and similar follies, with such fierceness and acerbity, that though they cannot prove one of them from the word of God, they deny godliness can be safe without faith in these things – faith drawn out, if I may so express it, to its utmost stretch? Why? just because their belly is their God, and their kitchen their religion; and they believe, that if these were away they would not only not be Christians, but not even men...

1. First, in calling it new, they are exceedingly injurious to God, whose sacred word deserved not to be charged with novelty. To them, indeed, I very little doubt it is new, as Christ is new, and the Gospel new; but those who are acquainted with the old saying of Paul, that Christ Jesus “died for our sins, and rose again for our justification,” (Rom. 4:25,) will not detect any novelty in us. That it long lay buried and unknown is the guilty consequence of man’s impiety; but now when, by the kindness of God, it is restored to us, it ought to resume its antiquity just as the returning citizen resumes his rights.
2. It is owing to the same ignorance that they hold it to be doubtful and uncertain; for this is the very thing of which the Lord complains by his prophets “The ox knoweth his owner,

and the ass his master's crib; but Israel does not know, my people does not consider," (Isaiah 1: 3.) But however they may sport with its uncertainty, had they to seal their own doctrine with their blood, and at the expense of life, it would be seen what value they put upon it. Very different is our confidence – a confidence which is not appalled by the terrors of death, and therefore not even by the judgment-seat of God.

3. In demanding miracles from us, they act dishonestly; for we have not coined some new gospel, but retain the very one the truth of which is confirmed by all the miracles which Christ and the apostles ever wrought. But they have a peculiarity which we have not – they can confirm their faith by constant miracles down to the present day! Nay rather, they allege miracles which might produce wavering in minds otherwise well disposed; they are so frivolous and ridiculous, so vain and false...
4. It is a calumny to represent us as opposed to the Fathers, (I mean the ancient writers of a purer age,) as if the Fathers were supporters of their impiety. Were the contest to be decided by such authority (to speak in the most moderate terms,) the better part of the victory would be ours. While there is much that is admirable and wise in the writings of those Fathers, and while in some things it has fared with them as with ordinary men; these pious sons, forsooth, with the peculiar acuteness of intellect, and judgment, and soul, which belongs to them, adore only their slips and errors, while those things which are well said they either overlook, or disguise, or corrupt, so that it may be truly said their only care has been to gather dross among gold...

12. The Augsburg Confession

Week 3

The Augsburg Confession

The Confession of Faith which was submitted to His Imperial Majesty Charles V at the Diet of Augsburg in the year 1530.

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.

Chief Articles of Faith

Article I: Of God.

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence

and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father, the Son, and the Holy Ghost. And the term “person” they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

Article II: Of Original Sin.

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost. They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

Article IV: Of Justification.

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Romans 3 and 4.

Article VI: Of New Obedience.

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17:10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ

is saved, freely receiving remission of sins, without works, by faith alone.

Article IX: Of Baptism.

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace. They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

Article X: Of the Lord's Supper.

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

PART V

WEEK 4: GLOBAL
NETWORKS OF EXCHANGE
IN THE 1600S

13. Introduction



Week 4: Global Networks of Exchange in the 1600s

Introduction

By the early 17th century, European merchants had established maritime trade networks across the Atlantic Ocean and eastward to India and China. These networks allowed them to acquire furs, tea, sugar, spices, and other luxury commodities that were in great demand throughout Europe. In the Americas, European settlers began using large numbers of enslaved Africans to grow labor-intensive crops such as sugarcane and tobacco for export to Europe. Portuguese, and later Dutch, merchants acquired many of these slaves from trade posts on the West African coast. Once the slaves had been sold in the Americas, merchants used the proceeds

to acquire local commodities to sell in Europe. This circular trade pattern dominated the Atlantic economy until the 1800s. European nations closely guarded their trade networks against rival states. The Dutch East India Company, for example, possessed its own private army and navy, which it used to defend its trade links with India and Southeast Asia. Global trade altered production and consumption patterns throughout the world and led to the rapid growth and development of England and the Netherlands at the expense of older colonial powers such as Spain and Portugal. In this unit, we will examine the growth of global trade networks in the 1600s and evaluate the political, social, and cultural impact of these networks on the peoples of Africa, Europe, and the Americas.[1]

1. Columbus, de Gama, and Zheng He! 15th Century Mariners.



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

<https://library.achievingthedream.org/pima/westerncivilization2/?p=33>

In which John Green teaches you about the beginning of the so-called Age of Discovery. You've probably heard of Christopher Columbus, who "discovered" America in 1492, but what about Vasco da Gama? How about Zheng He? Columbus gets a bad rap from many modern historians, but it turns out he was pretty important as far as the history of the world goes. That said, he wasn't the only pioneer plying the seas in the 1400s. In Portugal, Vasco da Gama was busy integrating Europe into the Indian Ocean Trade by sailing around Africa. Chinese admiral Zheng He was also traveling far and

wide in the largest wooden ships ever built. Columbus, whether portrayed as hero or villain, is usually credited as the great sailor of the 15th century, but he definitely wasn't the only contender. What better way to settle this question than with a knock-down, drag-out, no holds barred, old-fashioned battle royal? We were going to make it a cage match, but welding is EXPENSIVE. Created by EcoGeek.

14. Information

Week 4: Global Networks of Exchange in the 1600s

Read

[Age of Discovery and Imperialism](#)

Watch the Following Supplemental Videos

1. **The Columbian Exchange** [Enter key starts video]

In which John Green teaches you about the changes wrought by contact between the Old World and the New. John does this by exploring the totally awesome history book “The Columbian Exchange” by Alfred Crosby, Jr. After Columbus “discovered” the Americas, European conquerors, traders, and settlers brought all manner of changes to the formerly isolated continents. Disease and invasive plant and animal species remade the New World, usually in negative ways. While native people, plants, and animals were being displaced in the Americas, the rest of the world was benefitting from American imports, especially foods like maize, tomatoes, potatoes, pineapple, blueberries, sweet potatoes, and manioc. Was the Columbian Exchange a net positive? It’s debatable. So debate. Created by EcoGeek.



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=34>

2. **The Atlantic Slave Trade** [Enter key starts video]

In which John Green teaches you about one of the least funny subjects in history: slavery. John investigates when and where slavery originated, how it changed over the centuries, and how Europeans and colonists in the Americas arrived at the idea that people could own other people based on skin color. Slavery has existed as long as humans have had civilization, but the Atlantic Slave Trade was the height, or depth, of dehumanizing, brutal, chattel slavery. American slavery ended less than 150 years ago. In some parts of the world, it is still going on. So how do we reconcile that with modern life? In a desperate attempt at comic relief, Boba Fett makes an appearance. Created by EcoGeek.



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=34>

3. **The Spanish Empire, Silver, & Runaway Inflation** [Enter key starts video]

In which John Green explores how Spain went from being a

middling European power to one of the most powerful empires on Earth, thanks to their plunder of the New World in the 16th and 17th centuries. Learn how Spain managed to destroy the two biggest pre-Columbian civilizations, mine a mountain made of silver, mishandle their economy, and lose it all by the mid-1700s. Come along for the roller coaster ride with Charles I (he was also Charles V), Philip II, Atahualpa, Moctezuma, Hernán Cortés, and Francisco Pizarro as Spain rises and falls, and takes two empires and China down with them. Created by EcoGeek



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pimawesterncivilization2/?p=34](https://library.achievingthedream.org/pimawesterncivilization2/?p=34)

4. **The amazing Life and Strange Death of Captain Cook** [Enter key starts video]

In which John Green teaches you about the life and death of one of history's great explorers, Captain James Cook of the British Navy. He charted large swaths of the Pacific ocean, laid claim to Australia and New Zealand, and died a bizarre death in the Sandwich Islands, which are now called the Hawaiian Islands. Exactly how and why Captain Cook was killed in Hawaii is a long-running historical debate. John presents two interpretations of the event, and talks about what the differing interpretations say about history. It turns out how the story is told depends on who is doing the storytelling, and people from different backgrounds can interpret events in very different ways. Also, there is a celebration and a moustache involved in this episode, so you definitely don't want to miss it. Created by

EcoGeek.



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15. Assignment

Week 4: Global Networks of Exchange in the 1600s

Assignments

Reading Quiz

Points: 20

Group Project Assignments

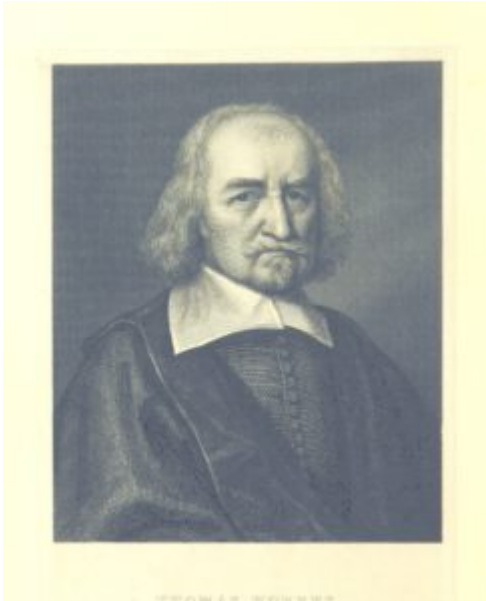
D2L will randomly assign membership

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

PART VI

WEEK 5: CONFLICT AND
EMPIRE IN THE 1600S AND
1700S

16. Introduction



Week 5: Conflict and Empire in the 1600s and 1700s

Introduction

Nations throughout the world experienced profound military and political transformations over the course of the 17th century. Gunpowder technology gradually made its way from Asia through the Middle East to Europe between the 1300s and the

1600s. By the beginning of the 17th century, Europeans were beginning to perfect cannon technology and experiment with handheld firearms. These new military technologies altered warfare across Europe and the Middle East, and they contributed to the development of powerful, centralized states. Nations such as France, Russia, and Japan also witnessed the emergence of absolutist forms of government. Powerful kings and emperors declared themselves to be agents of God and used the military and political power at their disposal to demand total obedience from the lesser nobility and the peasantry of their kingdoms.

In this unit, we will examine the development of absolutism in Europe and Asia and compare it with other forms of government. We will also look at the growing conflicts between European states over colonial possessions and resources throughout the world and explore how these conflicts altered the balance of European power in the 1600s and 1700s.

17. Information

Week 5: Conflict and Empire in the 1600s and 1700s

Read

[The Rise of Nationalism & The Nation-state](#)

Primary Source Readings

Your assigned readings are the next section of this module, Primary Readings, and the detailed description of assignment requirements are in the Dropbox folder for this week's Primary Source Reading.

This semester, you will read two primary sources every other week. The topic of each reading set relates to the subjects that we will be studying in the history of Western Civilization. I have selected two readings for every topic that contrast and conflict one another.

Watch the Following Supplemental Videos

1. **Russia, The Kievan Rus, and The Mongols:** [Enter key starts video]

In which John Green teaches you how Russia evolved from a loose amalgamation of medieval principalities known as the Kievan Rus into the thriving democracy we know today. As you can imagine, there were a few bumps along the road. It turns out, our old friends the Mongols had quite a lot to do with

unifying Russia. In yet another example of how surprisingly organized nomadic raiders can be, the Mongols brought the Kievan Rus together under a single leadership, and concentrated power in Moscow. This set the stage for the various Ivans (the Great and the Terrible) to throw off the yoke and form a pan-Russian nation ruled by an autocratic leader. More than 500 years later, we still have autocratic leadership in Russia. All this, plus a rundown of some of our favorite atrocities of Ivan the Terrible, and a visit from Putin! Created by EcoGeek.



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

[https://library.achievingthedream.org/
pimawesterncivilization2/?p=38](https://library.achievingthedream.org/pimawesterncivilization2/?p=38)

2. **The Seven Years War:** [Enter key starts video]

In which John teaches you about the Seven Years War, which may have lasted nine years. Or as many as 23. It was a very confusing war. The Seven Years War was a global war, fought on five continents, which is kind of a lot. John focuses on the war as it happened in the Americas, Asia, and Africa. the “great” European powers were the primary combatants, but they fought just about everywhere. Of course, this being a history course, the outcomes of this war still resonate in our lives today. The Seven Years war determined the direction of the British Empire, and led pretty directly to the subject of Episode 28, the American Revolution. Created by EcoGeek.



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pima/westerncivilization2/?p=38>

18. Assignment

Week 5: Conflict and Empire in the 1600s and 1700s

Assignments

Reading Quiz

Points: 20

Primary Source Readings Synopsis

Points: 20

How to write a primary source synopsis

Since you are going to write 7 of these this semester, I thought some guidelines might help. Remember that this assignment is short and to the point! In a single page, you are going to summarize and briefly compare two multi-page primary source readings. How should you begin?

- Begin by reading the complete assignment from start to finish- do not attempt to summarize as you go, you will miss the main point and write too much. Give yourself time to read, think over and digest the material.
- Briefly introduce each author at the beginning of the paragraph devoted to their work. Example – “Dante Alighieri was a Medieval Italian poet and politician who wrote in the vernacular. He is most famous for his conception of the afterlife in his ‘Divine Comedy’, a selection from which I will summarize now.”
- Every reading has a beginning, middle and end. Make sure your synopsis includes these parts.

- Let the author guide you. If most of the original document is devoted to a single topic then it must be important. Your summary should reflect this emphasis.
- It is acceptable to analyze. *“The author used strongly descriptive terms to reveal the miseries of the Industrial Revolution and advocate for a Communist economic system.”*
- It is not acceptable to editorialize. *“The author is super biased against capitalists and thinks Communism is actually workable, even though history has proven otherwise.”*
- Don’t worry about the details. Since this summary is concise, eliminate the less important topics.
- Include a few sentences at the conclusion of your assignment comparing the stance of each writer.
- Edit. After you have finished your synopsis, set it aside for a few hours or a complete day. Return and reread. Have you left your reader with a complete understanding of the theme and major points of the writer? Have you summarized the position of the piece fairly? Have you left out any significant ideas?

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

19. Malleus Maleficarum

Week 5

Malleus Maleficarum – Part 1, Question VI

This is the best known of the witch-hunt manuals. Written in Latin, the Malleus was first submitted to the University of Cologne on May 9th, 1487. The title is translated as “The Hammer of Witches”. Written by James Sprenger and Henry Kramer (of which little is known), the Malleus remained in use for three hundred years. It had tremendous influence in the witch trials in England and on the continent.

Concerning Witches who copulate with Devils. Why is it that Women are chiefly addicted to Evil superstitions?

There is also, concerning witches who copulate with devils, much difficulty in considering the methods by which such abominations are consummated. On the part of the devil: first, of what element the body is made that he assumes; secondly, whether the act is always accompanied by the injection of semen received from another; thirdly, as to time and place, whether he commits this act more frequently at one time than at another; fourthly, whether the act is invisible to any who may be standing by. And on the part of the women, it has to be inquired whether only they who were themselves conceived in this filthy manner are often visited by devils; or secondly, whether it is those who were offered to devils by midwives at the time of their birth; and thirdly, whether the actual venereal delectation of such is of a weaker sort. But we cannot here reply to all these questions, both because we are only engaged in a general study, and because in the second part of this work they are all singly explained by their operations, as will appear

in the fourth chapter, where mention is made of each separate method. Therefore, let us now chiefly consider women; and first, why this kind of perfidy is found more in so fragile a sex than in men. And our inquiry will first be general, as to the general conditions of women; secondly, particular, as to which sort of women are found to be given to superstition and witchcraft; and thirdly, specifically with regard to midwives, who surpass all others in wickedness.

Why Superstition is chiefly found in Women.

As for the first question, why a greater number of witches is found in the fragile feminine sex than among men; it is indeed a fact that it were idle to contradict, since it is accredited by actual experience, apart from the verbal testimony of credibly witnesses. And without in any way detracting from a sex in which God has always taken great glory that His might should be spread abroad, let us say that various men have assigned various reasons for this fact, which nevertheless agree in principle. Wherefore it is good, for the admonition of women, to speak of this matter; and it has often been proved by experience that they are eager to hear of it, so long as it is set forth with discretion.

For some learned men propound this reason; that there are three things in nature, the Tongue, an Ecclesiastic, and a Woman, which know no moderation in goodness or vice; and when they exceed the bounds of their condition they reach the greatest heights and the lowest depths of goodness and vice. When they are governed by a good spirit, they are most excellent in virtue; but when they are governed by an evil spirit, they indulge the worst possible vices.

Now the wickedness of women is spoken of in Ecclesiasticus xxv: There is no head above the head of a serpent: and there is no wrath above the wrath of a woman. I had rather dwell with a lion and a dragon than to keep house with a wicked woman. And among much which in that place precedes and follows about a wicked woman, he concludes: All wickedness is but little to the wickedness of a woman. Wherefore S. John Chrysostom says on the text, It is not good to marry (S. Matthew xix): What else is woman but a foe

to friendship, an inescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic danger, a delectable detriment, an evil of nature, painted with fair colors! Therefore if it be a sin to divorce her when she ought to be kept, it is indeed a necessary torture; for either we commit adultery by divorcing her, or we must endure daily strife. Cicero in his second book of *The Rhetorics* says: The many lusts of men lead them into one sin, but the lust of women leads them into all sins; for the root of all women's vices is avarice. And Seneca says in his *Tragedies*: A woman either loves or hates; there is no third grade. And the tears of woman are a deception, for they may spring from true grief, or they may be a snare. When a woman thinks alone, she thinks evil.

Other again have propounded other reasons why there are more superstitious women found than men. And the first is, that they are more credulous; and since the chief aim of the devil is to corrupt faith, therefore he rather attacks them. See *Ecclesiasticus* xix: He that is quick to believe is light-minded, and shall be diminished. The second reason is, that women are naturally more impressionable, and more ready to receive the influence of a disembodied spirit; and that when they use this quality well they are very good, but when they use it ill they are very evil.

The third reason is that they have slippery tongues, and are unable to conceal from the fellow-women those things which by evil arts they know; and, since they are weak, they find an easy and secret manner of vindicating themselves by witchcraft. See *Ecclesiasticus* as quoted above: I had rather dwell with a lion and a dragon than to keep house with a wicked woman. All wickedness is but little to the wickedness of a woman. And to this may be added that, as they are very impressionable, they act accordingly.

There are also others who bring forward yet other reasons, of which preachers should be very careful how they make use. For it is true that in the Old Testament the Scriptures have much that is evil to say about women, and this because of the first temptress, Eve, and her imitators; yet afterwards in the New Testament we find a change of name, as from Eva to Ave (as S. Jerome says), and the

whole sin of Eve taken away by the benediction of Mary. Therefore preachers should always say as much praise of them as possible.

But because in these times this perfidy is more often found in women than in men, as we learn by actual experience, if anyone is curious as to the reason, we may add to what has already been said the following: that since they are feebler both in mind and body, it is not surprising that they should come more under the spell of witchcraft.

For as regards intellect, or the understanding of spiritual things, they seem to be of a different nature from men; a fact which is vouched for by the logic of the authorities, backed by various examples from the Scriptures. Terence says: Women are intellectually like children. And Lactantius (*Institutiones*, III): No woman understood philosophy except Themistocles. And Proverbs xi, as it were describing a woman, says: As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

But the natural reason is that she is more carnal than a man, as is clear from her many carnal abominations. And it should be noted that there was a defect in the formation of the first woman, since she was formed from a bent rib, that is, a rib of the breast, which is bent as it were in a contrary direction to a man. And since through this defect she is an imperfect animal, she always deceives. For Cato says: When a woman weeps she weaves snares. And again: When a woman weeps, she labors to deceive a man. And this is shown by Samson's wife, who coaxed him to tell her the riddle he had propounded to the Philistines, and told them the answer, and so deceived him. And it is clear in the case of the first woman that she had little faith; for when the serpent asked why they did not eat of every tree in Paradise, she answered: Of every tree, etc. – lest perchance we die. Thereby she showed that she doubted, and had little in the word of God.

20. The Witch Persecution at Trier

Week 5

The Witch Persecution at Trier

The height of the European witch trials was between 1560 and 1630, with the large hunts first beginning in 1609. During this period, the largest witch trials were held in Europe, notably the Trier witch trials (1581–1593), the Fulda witch trials (1603–1606), the Basque witch trials (1609–1611), the Würzburg witch trials (1626–1631), and the Bamberg witch trials (1626–1631). Those of Trier in Germany were perhaps the most expansive witch trials in European history. The persecutions started in the diocese of Trier in 1581 and reached the city itself in 1587, where they were to lead to the deaths of about 368 people, and as such it was perhaps the biggest mass execution in Europe during peacetime.

It was during this persecution at Trier that Cornelius Loos, a scholar of Dutch birth who held a professorship in the university of that city, dared to protest against both the persecution itself and the superstitions out of which it grew. Failing in his appeals to the authorities, he wrote a book to set forth his views; but the manuscript was seized in the hands of the printer, and Loos himself thrown into prison. Thence he was brought out, in the spring of 1593, and, before the assembled church dignitaries of the place, pronounced a solemn recantation. This recantation has been preserved by the Jesuit Delrio in the great work which in 1599–1600 he published in support of the persecution. Thus Delrio tells the story:

And, finally, as I have made mention of Losaeus Callidius, who tried by a thousand arts to make public the book which he had written in defense of the witches (and some fear that even yet some evil demon may bring this about), I have brought for an antidote the Recantation signed by him.

I, Cornelius Losaeus Callidius, born at the town of Gouda in Holland, but now (on account of a certain treatise On True and False Witchcraft, rashly and presumptuously written without the knowledge and permission of the superiors of this place, shown by me to others, and then sent to be printed at Cologne) arrested and imprisoned in the Imperial Monastery of St. Maximin, near Trier, by order of the Most Reverend and Most Illustrious Lord, the Papal Nuncio, Octavius, Bishop of Tricarico: whereas I am informed of a surety that in the aforesaid book and also in certain letters of mine on the same subject sent clandestinely to the clergy and town council of Trier, and to others (for the purpose of hindering the execution of justice against the witches, male and female), are contained many articles which are not only erroneous and scandalous, but also suspected of heresy and smacking of the crime of treason, as being seditious and foolhardy, against the common opinion of theological teachers and the decisions and bulls of the Supreme Pontiffs, and contrary to the practice and to the statutes and laws of the magistrates and judges, not only of this Archdiocese of Trier, but of other provinces and principalities, I do therefore revoke, condemn, reject, and repudiate the said articles, in the order in which they are here subjoined.

1. In the first place, I revoke, condemn, reject, and censure the idea (which hath in words and writing I have often and before many persons pertinaciously asserted, and which I wished to be the head and front of this my disputation) that the things which are written about the bodily transportation or translation of witches, male and female, are altogether fanciful and must be reckoned the figments of an empty superstition; [and this I recant] both because it smacks of rank heresy and

because this opinion partakes of sedition and hence savors of the crime of treason.

2. For (and this in the second place I recant), in the letters which I have clandestinely sent to sundry persons, I have pertinaciously, without solid reasons, alleged against the magistracy that the [aerial] flight of witches is false and imaginary; asserting, moreover, that the wretched creatures are compelled by the severity of the torture to confess things which they have never done, and that by cruel butchery innocent blood is shed and by a new alchemy gold and silver coined from human blood.
3. By these and by other things of the same sort, partly in private conversations among the people, partly in sundry letters addressed to both the magistracies, I have accused of tyranny to their subjects the superiors and the judges.
4. And consequently, inasmuch as the Most Reverend and Most Illustrious Archbishop and Prince-Elector of Trier not only permits witches, male and female, to be subjected in his diocese to deserved punishment, but has also ordained laws regulating the method and costs of judicial procedure against witches, I have with heedless temerity tacitly insinuated the charge of tyranny against the aforesaid Elector of Trier.
5. I revoke and condemn, moreover, the following conclusions of mine, to wit: that there are no witches who renounce God, pay worship to the Devil, bring storms by the Devil's aid, and do other like things, but that all these things are dreams.
6. Also, that magic (magia) ought not to be called witchcraft (maleficium), nor magicians (magi) witches (malefici), and that the passage of Holy Scripture, "Thou shalt not suffer a witch to live" (Maleficos non patieris vivere), is to be understood of those who by a natural use of natural poisons inflict death.
7. That no compact does or can exist between the Devil and a human being.
8. That devils do not assume bodies.
9. That the life of Hilarion written by St. Jerome is not authentic.

10. That there is no sexual intercourse between the Devil and human beings.
11. That neither devils nor witches can raise tempests, rain, storms, hailstorms, and the like, and that the things said about these are mere dreams.
12. That spirit and form apart from matter cannot be seen by man.
13. That it is rash to assert that whatever devils can do, witches also can do through their aid.
14. That the opinion that a superior demon can cast out an inferior is erroneous and derogatory to Christ.
15. That the Popes in their bulls do not say that magicians and witches perpetrate such things (as are mentioned above).
16. That the Roman Pontiffs granted the power to proceed against witches, lest if they should refuse they might be unjustly accused of magic, just as some of their predecessors had been justly accused of it.

These assertions, all and singular, with many calumnies, falsehoods, and sycophancies, toward the magistracy, both secular and ecclesiastical, spitefully, immodestly, and falsely poured forth, without cause, with which my writings on magic teem, I hereby expressly and deliberately condemn, revoke, and reject, earnestly beseeching the pardon of God and of my superiors for what I have done, and solemnly promising that in future I will neither in word nor in writing, by myself or through others, in whatsoever place it may befall me to be, teach, promulgate, defend, or assert any of these things. If I shall do to the contrary, I subject myself thenceforward, as if it were now, to all the penalties of the law against relapsed heretics, recusants, seditious offenders, traitors, backbiters, sycophants, who have been openly convicted, and also to those ordained against perjurers. I submit myself also to arbitrary correction, whether by the Archbishop of Trier or by any other magistrates under whom it may befall me to dwell, and who may be certified of my relapse and of my broken faith, that they may punish

me according to my deserts, in honor and reputation, property and person.

In testimony of all which I have, with my own hand, signed this my recantation of the aforesaid articles, in presence of notary and witnesses.

(Signed)

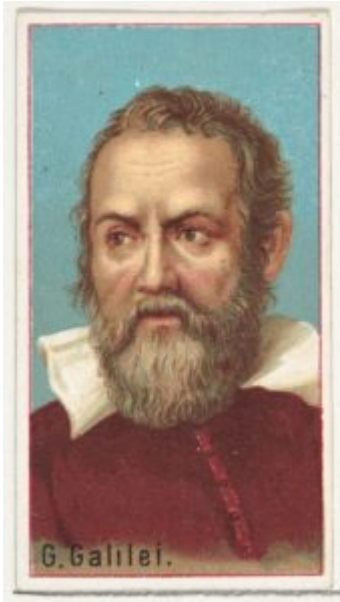
CORNELIUS LOOSAEUS CALLIDIUS.

(and attested)

PART VII

WEEK 6: SCIENTIFIC AND
INDUSTRIAL
REVOLUTIONS OF THE
1600S AND 1700S

21. Introduction



Week 6: Scientific and Industrial Revolutions of the 1600s and 1700s

Introduction

The Scientific Revolution began in Europe in the 16th century, but had the greatest impact on Europe in the 17th and 18th centuries. Drawing on scientific ideas developed by the ancient Greeks and Romans, as well as Asian and Hindu-Arabic scientific and mathematical discoveries, researchers used the scientific

method to develop the modern disciplines of astronomy, physics, biology, and chemistry. Discoveries by scientists challenged traditional beliefs about the nature of matter, the operation of the solar system, and the life processes of living organisms. In England, these new scientific ideas and discoveries contributed to a gradual, but profound, shift away from traditional means of agricultural and craft production to mechanical means for producing and transporting goods. The development of the steam engine in the 1700s, for example, provided an unlimited source of energy to power mechanical devices. Inventors soon developed primitive machines to spin yarn, weave textiles, and perform other basic tasks. While these early machines often produced low-quality manufactured products, they could produce much larger quantities of goods than skilled craftspeople in the same amount of time. Engineers soon developed other applications for steam power such as railroad locomotives and steamships.

Over the course of the 1700s, the Industrial Revolution swept Great Britain, and the nation became a center for the industrial production of iron, textiles, and other manufactured goods. Factory towns expanded rapidly as peasants left farms for manufacturing jobs in the cities. England's growing industrial might made it the most wealthy and powerful nation on the face of the planet by the early 19th century. In this unit, we will examine the origins of the Scientific Revolution and evaluate its social and political impact on European society. We will also look at the social, political, economic, and technological impact of the Industrial Revolution in England and throughout the world. We will see how England, and later the United States, overtook other nations industrially, economically, and militarily, and we will explore the profound implications of this power shift.

22. Information

Week 6: Scientific and Industrial Revolutions of the 1600s and 1700s

“Let them eat cake!” “No, how about we cut your head off instead!”
The French Revolution was ugly, bloody and idealistic. This tutorial covers the beginning of the end of the Bourbon rule (actually doesn't really go away for 60 years) and birth of France as a Republic (which will really take about 80 years).

Read

[Napoleonic Europe and Reactionism](#)
[The Industrial Revolution](#)

Watch the Following Supplemental Videos

1. **Part 1 of the French Revolution** [Enter key starts video]
From the Convocation of the Estates General to the storming of the Bastille. Created by Sal Khan.



One or more interactive elements has been
excluded from this version of the text. You can

view them online here:

[https://library.achievingthedream.org/
pimawesterncivilization2/?p=44](https://library.achievingthedream.org/pimawesterncivilization2/?p=44)

2. **Royals Try to Escape** [Enter key starts video]
Champ De Mars Massacre. Declaration of Pillnitz. Movement towards becoming a Republic. Created by Sal Khan.



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3. **The Reign of Terror** [Enter key starts video]
Created by Sal Khan.



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view them online here:

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23. Assignment

Week 6: Scientific and Industrial Revolutions of the 1600s and 1700s

Assignment

Reading Quiz

Points: 20

Remember your **Group Bibliography** is due in week 8:

In this assignment, you will work collaboratively with your group members. As you meet virtually or in person, be clear about which group member is expected to complete which task(s), and document your respective responsibilities. If there are issues later with unfulfilled assignments, I will need evidence to hold failing group members accountable.

This is the first work your group will take toward the final completed project: a presentation of a dialogue between two historical personalities representing an opinion in one of the major conflicts in Western Civilization:

1. The Reformation [16th century]
2. Witchcraft trials [16th and 17th century]
3. Secular government [17th and 18th century]
4. Evolutionary theory [19th and 20th century]
5. Women's Suffrage [19th and 20th century]
6. Imperialism [18th and 19th century]
7. The motive of Hitler's anti-Semitism [20th and 21st century]

Each group will consult the two primary sources assigned for that

topic. Then, begin to research in greater depth. What were the opinions, views, concepts and ideas expressed by Western thinkers on your groups' topic? Who were the major players in the debate, and what were the big ideas expressed in the debate? Keep your research confined to the Western world and the time period associated with your group. Ultimately for your final presentation, you will be selecting two people from your original research who best demonstrate the conflicting beliefs of the time, so it is better to find a few strong and intelligent voices, rather than ten different opinions.

Write a 300 word, double-spaced paper listing your choices. You should have 3 to 5 people that your group has identified. For each person, relate the basic facts; when did they live? Where? What were their major books, articles? What position did they take on your topic? Did this position change over time? How influential were his/her ideas? Your paper will be accompanied by an annotated bibliography of at least 6 secondary academic sources in MLA format. This assignment is worth 60 points.

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

PART VIII

WEEK 7: NEW IMPERIALISM
DURING THE LONG 19TH
CENTURY

24. Introduction



Week 7: New Imperialism During the Long 19th Century

Introduction

The French Revolution embroiled Europe in nearly two decades of military conflict. At the 1815 Treaty of Vienna, war weary European monarchies resolved to settle their political differences and jointly suppress further outbreaks of revolutionary violence. After 1815,

Europe entered an era of relative peace and prosperity that lasted until World War I. Many historians refer to this period of time from the French Revolution to World War I as the “Long 19th Century.”

During the Long 19th Century, England, France, Germany and other European states used their military and industrial strength to seize territories in Africa, Asia, and the Pacific Ocean and subjugate native peoples living in these territories. European leaders viewed overseas colonies as an important signifier of international power and competed with each other to control larger and larger territories across the globe. Colonies also provided natural resources for, and consumed manufactured goods produced by, imperial nations and served as locations for investment by powerful industrialists in each country. Imperialists viewed native people in Africa, Asia, and the Pacific as primitive and uncivilized and justified racial and ethnic oppression on the grounds that they were engaged in a “civilizing mission.” These racist attitudes shaped how Europeans dealt with colonial populations throughout the 19th and early 20th centuries.

In this unit, we will examine how European nations staked out claims to colonies throughout the world and imposed new technologies and economic systems on colonial possessions. We will also explore the consequences of colonization for European and colonial populations and evaluate the impact of colonial rebellions and anti-colonial movements during the 19th century.

25. Information

Week 7: New Imperialism During the Long 19th Century

Read

[The Age of Imperialism, Part 2: The Germans, The Belgians and The Dutch](#)

Primary Source Readings

Your assigned readings are the next section of this module, Primary Readings, and the detailed description of assignment requirements are in the Dropbox folder for this week's Primary Source Reading.

This semester, you will read two primary sources every other week. The topic of each reading set relates to the subjects that we will be studying in the history of Western Civilization. I have selected two readings for every topic that contrast and conflict one another.

Watch the Following Supplemental Video

The Rise of Napoleon Bonaparte [Enter key starts video]

Created by Sal Khan.





One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://library.achievingthedream.org/pimawesterncivilization2/?p=48>

26. Assignment

Week 7: New Imperialism During the Long 19th Century

Assignments

Reading Quiz

Points: 20

Primary Source Readings Synopsis

Points: 20

How to write a primary source synopsis

- Begin by reading the complete assignment from start to finish—do not attempt to summarize as you go, you will miss the main point and write too much. Give yourself time to read, think over and digest the material.
- Briefly introduce each author at the beginning of the paragraph devoted to their work. Example – “Dante Alighieri was a Medieval Italian poet and politician who wrote in the vernacular. He is most famous for his conception of the afterlife in his ‘Divine Comedy’, a selection from which I will summarize now.”
- Every reading has a beginning, middle and end. Make sure your synopsis includes these parts.
- Let the author guide you. If most of the original document is devoted to a single topic then it must be important. Your summary should reflect this emphasis.
- It is acceptable to analyze. “*The author used strongly descriptive terms to reveal the miseries of the Industrial Revolution and*

advocate for a Communist economic system.”

- It is not acceptable to editorialize. *“The author is super biased against capitalists and thinks Communism is actually workable, even though history has proven otherwise.”*
- Don’t worry about the details. Since this summary is concise, eliminate the less important topics.
- Include a few sentences at the conclusion of your assignment comparing the stance of each writer.
- Edit. After you have finished your synopsis, set it aside for a few hours or a complete day. Return and reread. Have you left your reader with a complete understanding of the theme and major points of the writer? Have you summarized the position of the piece fairly? Have you left out any significant ideas?

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

27. Baron de Montesquieu

Week 7

Baron de Montesquieu, Charles-Louis de Secondat, *On the Spirit of the Laws*, Book XI, 1748

Of the Laws Which Establish Political Liberty, with Regard to the
Constitution

3. In what Liberty consists. It is true that in democracies the people seem to act as they please; but political liberty does not consist in an unlimited freedom. In governments, that is, in societies directed by laws, liberty can consist only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will. We must have continually present to our minds the difference between independence and liberty. Liberty is a right of doing whatever the laws permit, and if a citizen could do what they forbid he would be no longer possessed of liberty, because all his fellow-citizens would have the same power.
6. Of the Constitution of England. In every government there are three sorts of power: the legislative; the executive in respect to things dependent on the law of nations; and the executive in regard to matters that depend on the civil law. When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or

senate should enact tyrannical laws, to execute them in a tyrannical manner. Again, there is no liberty, if the judiciary power be not separated from the legislative and executive. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression. There would be an end of everything, were the same man or the same body, whether of the nobles or of the people, to exercise those three powers, that of enacting laws, that of executing the public resolutions, and of trying the causes of individuals. The judiciary power ought not to be given to a standing senate; it should be exercised by persons taken from the body of the people⁷ at certain times of the year, and consistently with a form and manner prescribed by law, in order to erect a tribunal that should last only so long as necessity requires.

As in a country of liberty, every man who is supposed a free agent ought to be his own governor; the legislative power should reside in the whole body of the people. But since this is impossible in large states, and in small ones is subject to many inconveniences, it is fit the people should transact by their representatives what they cannot transact by themselves. The inhabitants of a particular town are much better acquainted with its wants and interests than with those of other places; and are better judges of the capacity of their neighbors than of that of the rest of their countrymen. The members, therefore, of the legislature should not be chosen from the general body of the nation; but it is proper that in every considerable place a representative should be elected by the inhabitants. The great advantage of representatives is their capacity of discussing public affairs. For this the people collectively are extremely unfit, which is one of the chief inconveniences of a democracy.

Neither ought the representative body to be chosen for the executive part of government, for which it is not so fit; but for the enacting of laws, or to see whether the laws in being are duly executed, a thing suited to their abilities, and which none indeed but themselves can properly perform.

In such a state there are always persons distinguished by their birth, riches, or honours: but were they to be confounded with the common people, and to have only the weight of a single vote like the rest, the common liberty would be their slavery, and they would have no interest in supporting it, as most of the popular resolutions would be against them. The share they have, therefore, in the legislature ought to be proportioned to their other advantages in the state; which happens only when they form a body that has a right to check the licentiousness of the people, as the people have a right to oppose any encroachment of theirs.

The legislative power is therefore committed to the body of the nobles, and to that which represents the people, each having their assemblies and deliberations apart, each their separate views and interests. Of the three powers above mentioned, the judiciary is in some measure next to nothing: there remain, therefore, only two; and as these have need of a regulating power to moderate them, the part of the legislative body composed of the nobility is extremely proper for this purpose.

The executive power ought to be in the hands of a monarch, because this branch of government, having need of dispatch, is better administered by one than by many: on the other hand, whatever depends on the legislative power is oftentimes better regulated by many than by a single person. But if there were no monarch, and the executive power should be committed to a certain number of persons selected from the legislative body, there would be an end then of liberty; by reason the two powers would be united, as the same persons would sometimes possess, and would be always able to possess, a share in both.

Were the legislative body to be a considerable time without meeting, this would likewise put an end to liberty. For of two things one would naturally follow: either that there would be no longer any legislative resolutions, and then the state would fall into anarchy; or that these resolutions would be taken by the executive power, which would render it absolute. It would be needless for the legislative body to continue always assembled. This would be troublesome to the representatives, and, moreover, would cut out too much work for the executive power, so as to take off its attention to its office, and oblige it to think only of defending its own prerogatives, and the right it has to execute.

Again, were the legislative body to be always assembled, it might happen to be kept up only by filling the places of the deceased members with new representatives; and in that case, if the legislative body were once corrupted, the evil would be past all remedy. When different legislative bodies succeed one another, the people who have a bad opinion of that which is actually sitting may reasonably entertain some hopes of the next: but were it to be always the same body, the people upon seeing it once corrupted would no longer expect any good from its laws; and of course they would either become desperate or fall into a state of indolence. Were the executive power not to have a right of restraining the encroachments of the legislative body, the latter would become despotic; for as it might arrogate to itself what authority it pleased, it would soon destroy all the other powers.

Though, in general, the judiciary power ought not to be united with any part of the legislative, yet this is liable to three exceptions, founded on the particular interest of the party accused.

The great are always obnoxious to popular envy; and were they to be judged by the people, they might be in danger from their judges, and would, moreover, be deprived of the privilege which the meanest subject is possessed of in a free state, of

being tried by his peers. The nobility, for this reason, ought not to be cited before the ordinary courts of judicature, but before that part of the legislature which is composed of their own body.

The executive power, pursuant of what has been already said, ought to have a share in the legislature by the power of rejecting; otherwise it would soon be stripped of its prerogative. But should the legislative power usurp a share of the executive, the latter would be equally undone. Here then is the fundamental constitution of the government we are treating of. The legislative body being composed of two parts, they check one another by the mutual privilege of rejecting. They are both restrained by the executive power, as the executive is by the legislative. These three powers should naturally form a state of repose or inaction. But as there is a necessity for movement in the course of human affairs, they are forced to move, but still in concert.

28. Bishop Jacques-Benigne Bossuet

Week 7

Bishop Jacques-Benigne Bossuet – The Divine Right of Kings, 1709

When Bossuet was chosen to be the tutor of the Dauphin, oldest child of Louis XIV, he wrote several works for the edification of his pupil, one of which was Politics Derived from the Words of Holy Scripture, a discourse on the principles of royal absolutism. The work was published posthumously in 1709. The work consists of several books which are divided into articles and propositions which lay out the nature, characteristics, duties, and resources of royalty. To justify his propositions, Bossuet quotes liberally from the Bible and various psalms.

IT IS GOD who establishes kings. He caused Saul and David to be anointed by Samuel; He vested royalty in the House of David, and ordered him to cause Solomon, his son, to reign in his place. . . Princes thus act as ministers of God and His lieutenants on earth. It is through them that He rules.... This is why we have seen that the royal throne is not the throne of a man, but the throne of God himself. "Jehovah hath chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel." (I Chronicles 28: 5) And again: "Then Solomon sat on the throne of Jehovah." (*Ibid.*, 29:33) . . .

It appears from this that the person of kings is sacred, and to move against them is sacrilege. God causes them to be anointed by

the prophets with a sacred unction, as He caused the pontiffs and His altars to be anointed. But even without the external application of this unction, they are sacred in their office, as being the representatives of the divine majesty, sent by His providence for the execution of His designs.... There is something religious in the respect which one renders the prince. Service of God and respect for kings are things united. St. Peter groups these two duties together: "Fear God. Honor the king." (I Peter 2:17)

Thus God has placed in princes something divine. "I have said, Ye are gods; and all of you are children of the most High." (Psalm LXXXII:6) It is God himself who causes David to speak thus.... It is the spirit of Christianity to cause kings to be revered with a type of religion, which Tertullian aptly calls "the religion of the second majesty." This second majesty is but a token of the first, the divine, which, for the good of things human, has caused a certain part of its luster to be imparted to kings. Since their power comes from on high, kings should not believe that they are its masters and may use it as they wish; they should exercise it with fear and restraint as a thing which has come to them from God, and for which God will demand an account.... Kings should tremble when using the power that God gives them, and remember how horrible is the sacrilege of using for evil a power that comes from God.

We have seen kings seated on the throne of the Lord, having in hand the sword which God himself placed in their hands. What profanation and audacity of unjust kings to sit in the throne of God in order to publish decrees against His laws and to use the sword which He has placed in their hands to do violence and to massacre His children. Therefore let them respect their power, since it is not theirs but the power of God, and must be used holily and religiously.... That is, they should govern as God governs, in a manner at once noble, disinterested, benevolent, in a word, divine...

God, who created all men from the same earth and equally placed His image and likeness in their souls, did not establish distinctions among them so that some might be proud and others slaves and wretches. He made some great only for the protection of the small;

He gave His power to kings only to ensure the public welfare and to be the support of the people.... Thus princes should understand that their true glory is not for themselves, and that the public good which they procure is a sufficiently worthy recompense on earth, while awaiting the eternal rewards which God has reserved for them.... Princes are gods and participate somehow in divine independence.... There is only God who may judge over their judgments and their persons.... The prince may correct himself when he knows that he has done evil, but against his authority there is no remedy other than his own authority....

Thus kings like all others are subject to the equity of the laws because they should be just and because they owe to the people the example of preserving justice, but they are not subject to the penalties of the laws. Or, as in theology, they are subject to the laws not as regards their coactive power but only their directive power.... What is there that a wise prince cannot effect? Under him wars are successful, peace is established, justice reigns, the laws govern, religion flourishes, commerce and navigation enrich the land, and the earth itself seems to bring forth fruit more willingly. Such are the effects of wisdom...

I do not call majesty the pomp which surrounds kings, nor the exterior luster which dazzles the vulgar. This is but the reflection of majesty, not majesty itself. Majesty is the image of the greatness of God in the prince. God is infinite; God is all. The prince as prince is not regarded as an individual; he is a public personage. All the state is in him; the will of the entire people is contained in his. As all perfection and virtue are united in God, all the power of individuals is united in the person of the prince. What greatness that a single man contains so much!

The power of God makes itself felt in an instant from one end of the world to the other; royal power acts similarly through all the realm. It keeps the whole realm in order, as God keeps the world. Let God withdraw His hand, and the world will fall into nothing; let authority cease in the realm, and all will be in confusion.

Consider the king in his council- chamber. From there are sent

the orders which unite the efforts of magistrates and captains, citizens and soldiers, provinces and armies on land and sea. It is the image of God, who, seated on His throne in the highest heavens, causes nature to function.... We see a small part, but the essence is impenetrable. Thus it is with the secrets of the prince. The designs of the prince become known only through their execution. Similarly are manifest the counsels of God: to them no man may penetrate except those whom God admits. As the power of God extends everywhere, magnificence accompanies it. There is no part of the universe in which the unmistakable evidences of His goodness do not appear. Behold the order, the justice and the tranquility in all the realm: it is the natural effect of the authority of the prince...

In a word, gather together the great and glorious things which we have said concerning the royal authority. Behold an immense people united in a single person; behold this sacred, paternal and absolute power; behold the secret intelligence which governs all bodies in the state, contained within a single head: you behold the image of God in kings, and you understand the idea of royal majesty.... Something indescribably divine is attached to the prince and inspires fear in the people. However, let not this cause the king to forget his own nature.... You are gods, that is, you have in your authority and you carry on your forehead a divine quality. You are the children of the Most High; it is He who established your power for the good of humanity. But, O gods of flesh and blood, O gods of mud and dust, you will die like men; you will fall like all the great. Greatness divides men but briefly; a common fate finally renders them all equal.

Therefore O kings! Exercise your power boldly, for it is divine and beneficial to humanity, but exercise it with humility. It is given to you from without. Ultimately it leaves you frail; it leaves you mortal; it leaves you sinners and demands from you a greater final reckoning before God.... There is among men a type of government that is called arbitrary, but it is not found among us, nor in properly constituted states. Four characteristics are associated with this type of government. First, its subjects are born slaves, that is, in true bondage, and among them there are no free persons. Second,

nothing is possessed as property since all belongs to the prince, and there is no right of inheritance, even from father to son. Third, the prince has the right to dispose freely not only of his subjects' goods but even of their lives, as would be done with slaves. Finally, there is no law other than his will.

This is what is called arbitrary power. I do not wish to inquire whether it is lawful or unlawful. There are peoples and great empires that are satisfied with it, and it is not for us to disturb them concerning their form of government. It is sufficient for us to say that this type of government is barbarous and odious. These four characteristics are very far removed from our customs, and for this reason arbitrary government does not exist among us.

There is a great difference between a government that is absolute and one that is arbitrary. It is absolute by reason of constraint, there being no power capable of coercing the sovereign who in this sense is independent of all human authority. But it does not follow from this that the government is arbitrary. Because, although anything is permitted to the judgment of God and to a government called arbitrary, it is certain that states have laws against which anything that is done is of no right. And there is always available a means of redress on other occasions and in other times, so that each remains legitimate possessor of his property, no one being able to believe that he may ever possess anything in security contrary to the laws, whose vigilance and action against injustices and violence is immortal... And it is in this that a government called legitimate is opposed by its nature to arbitrary government...

Government is established in order to free all men from every oppression and violence, as has often been stated. And it is this that creates the state of perfect liberty, there being in essence nothing less free than anarchy, which destroys all legitimate rights among men, and knows no law but that of force.

PART IX

WEEK 8: LEADING UP TO WORLD WAR I

29. Introduction



Week 8: Leading up to World War I

Introduction

By the early 20th century, competition between European states over colonial resources began to affect the cohesion of the international community. A growing arms race between Great Britain and Germany also raised concerns about European stability. In response to these growing tensions, European nations

began making secret military alliances for mutual protection in the event of war.

Tensions finally came to a head in the summer of 1914, when Serbian terrorists assassinated Archduke Franz Ferdinand of Austria-Hungary. Germany and Austria-Hungary threatened to invade Serbia, but Russia elected to protect the small state. As a result, these nations declared war on each other and treaty alliances forced France and Great Britain to join the conflict. By its end in November of 1918, World War I had consumed over eight million lives and had become the most deadly and destructive conflict in world history.

30. Information

Week 8: Leading up to World War I

Read

[Causes and Course of The First World War: Before The Great War](#)

Primary Source Readings: Number 4

This semester, you will read two primary sources every other week. The topic of each reading set relates to the subjects that we will be studying in the history of Western Civilization. I have selected two readings for every topic that contrast and conflict one another.

Your assigned readings are the next pages of the course and the detailed description of assignment requirements are in the Dropbox folder for this week's Primary Source Reading.

Watch the Following Supplemental Videos

1. **Empires before World War I: Austria-Hungary** [Enter key starts video]

Ottoman empire. British, German, French and Russian empires. Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

[https://library.achievingthedream.org/
pimawesterncivilization2/?p=54](https://library.achievingthedream.org/pimawesterncivilization2/?p=54)

2. **Empires before World War I: German and Italian Empires in 1914** [Enter key starts video]

Tsingtao beer. Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

[https://library.achievingthedream.org/
pimawesterncivilization2/?p=54](https://library.achievingthedream.org/pimawesterncivilization2/?p=54)

3. **Alliances Leading to World War I** [Enter key starts video]

There are a number of European alliances that contributed to the broad scope of World War I. Prominent among these are the 1839 Treaty of London, which promised that the United Kingdom would protect Belgium's neutrality, the 1879 Dual Alliance treaty between Germany and Austria-Hungary to protect each other in the event of Russian attack, the 1892 Franco-Russian Military Convention that promised mutual assistance in the face of attack, the Triple Entente linking the United Kingdom and France (and later Italy), and the Triple Alliance linking Germany, Austria-Hungary, and Italy (at first). Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can view them online here:

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4. **Language and Religion of The Former Yugoslavia** [Enter key starts video]

Primer on the differences of language and religion that helped to propel World War I. Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=54>

5. **Archdukes, Cynicism, and World War I** [Enter key starts video]

In which John Green teaches you about the war that was supposed to end all wars. Instead, it solved nothing and set the stage for the world to be back at war just a couple of decades later. As an added bonus, World War I changed the way people look at the world, and normalized cynicism and irony. John will teach you how the assassination of an Austrian Archduke kicked off a new kind of war that involved more nations and more people than any war that came before. New technology like machine guns, airplanes, tanks, and poison gas made the killing more efficient than ever. Trench warfare and modern weapons led to battles in which tens of thousands of soldiers

were killed in a day, with no ground gained for either side. World War I washed away the last vestiges of 19th century Romanticism and paved the way for the 20th century modernism that we all know and find to be cold and off-putting. While there may not be much upside to WWI, at least it inspired George M. Cohan to write the awesome song, “Over There.” Created by EcoGeek.



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view them online here:

[https://library.achievingthedream.org/
pimawesterncivilization2/?p=54](https://library.achievingthedream.org/pimawesterncivilization2/?p=54)

6. **Beginning of World War I** [Enter key starts video]

In which John Green teaches you about the war that was supposed to end all wars. Instead, it solved nothing and set the stage for the world to be back at war just a couple of decades later. As an added bonus, World War I changed the way people look at the world, and normalized cynicism and irony. John will teach you how the assassination of an Austrian Archduke kicked off a new kind of war that involved more nations and more people than any war that came before. New technology like machine guns, airplanes, tanks, and poison gas made the killing more efficient than ever. Trench warfare and modern weapons led to battles in which tens of thousands of soldiers were killed in a day, with no ground gained for either side. World War I washed away the last vestiges of 19th century Romanticism and paved the way for the 20th century modernism that we all know and find to be cold and off-putting. While there may not be much upside to WWI, at least it inspired George M. Cohan to write the awesome song, “Over

There.”



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7. **The Great War Begins** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

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3I. Assignment

Week 8: Leading up to World War I

Assignments

Reading Quiz

Points: 20

Group Research and Bibliography

Points: 60

In this assignment, you will work collaboratively with your group members. As you meet virtually or in person, be clear about which group member is expected to complete which task(s), and document your respective responsibilities. If there are issues later with unfulfilled assignments, I will need evidence to hold failing group members accountable.

This is the first work your group will take toward the final completed project: a presentation of a dialogue between two historical personalities representing an opinion in one of the major conflicts in Western Civilization:

1. The Reformation [16th century]
2. Witchcraft trials [16th and 17th century]
3. Secular government [17th and 18th century]
4. Evolutionary theory [19th and 20th century]
5. Women's Suffrage [19th and 20th century]
6. Imperialism [18th and 19th century]
7. The motive of Hitler's anti-Semitism [20th and 21st century]

Each group will consult the two primary sources assigned for that

topic. Then, begin to research in greater depth. What were the opinions, views, concepts and ideas expressed by Western thinkers on your groups' topic? Who were the major players in the debate, and what were the big ideas expressed in the debate? Keep your research confined to the Western world and the time period associated with your group. Ultimately for your final presentation, you will be selecting two people from your original research who best demonstrate the conflicting beliefs of the time, so it is better to find a few strong and intelligent voices, rather than ten different opinions.

Write a 300 word, double-spaced paper listing your choices. You should have 3 to 5 people that your group has identified. For each person, relate the basic facts; when did they live? Where? What were their major books, articles? What position did they take on your topic? Did this position change over time? How influential were his/her ideas? Your paper will be accompanied by an annotated bibliography of at least 6 secondary academic sources in MLA format. This assignment is worth 60 points.

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

PART X

WEEK 9: WORLD WAR I

32. Introduction



Week 9: World War I

Introduction

In this unit, we will examine the origins of the war and study how and why it spread so rapidly throughout the world. We will also evaluate the role that European colonies and colonized peoples played in the conflict. Finally, we will take a look at how European states attempted to maintain their colonial possessions through post-war peace agreements and how colonized peoples began to directly challenge European rule.

Called the Great War (before World War II came about), World War I was the bloody wake-up call that humanity was entering into a new stage of civilization. Really the defining conflict that took

Europe from 19th Century Imperial states that saw heroism in war into a modern shape. Unfortunately, it had to go through World War II as well (that some would argue was due to imbalances created by World War I).

33. Information, I

Week 9: World War I

Read

[Causes and Course of The First World War: War Breaks out](#)

[Causes and Course of The First World War: Stalemate and Trench Warfare](#)

[Causes and Course of The First World War: America Enters The War](#)

Primary Source Readings

Your assigned readings are the next section of this module, Primary Readings, and the detailed description of assignment requirements are in the Dropbox folder for this week's Primary Source Reading.

This semester, you will read two primary sources every other week. The topic of each reading set relates to the subjects that we will be studying in the history of Western Civilization. I have selected two readings for every topic that contrast and conflict one another.

Watch The following Supplemental Videos (on several pages)

Other fronts of World War I

1. **Serbian and Macedonian Fronts** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=58>

2. **Serbian Losses in World War I** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=58>

3. **Italy Backs out of Triple Alliance** [Enter key starts video]



One or more interactive elements has been

— excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=58>

4. **Italian Front in World War I** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=58>

5. **Japan in World War I** [Enter key starts video]



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<https://library.achievingthedream.org/pimawesterncivilization2/?p=58>

34. Information, 2

Week 9: World War I

Watch the Following Supplemental Videos

1. **Schlieffen Plan and the First Battle of the Marne** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=59>

2. **Comparing the Eastern and Western fronts in WWI** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=59>

3. **World War I Eastern Front** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=59>

4. **Battles of Verdun, Somme and the Hindenburg Line** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=59>

5. **Closing stages of World War I** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=59>

6. **Technology in World War I** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=59>

35. Information, 3

Week 9: World War I

Watch the Following Supplemental Videos

1. **Blockades, U-boats and Sinking of the Lusitania** [Enter key starts video]

Learn about the naval warfare between Britain and Germany that led to the sinking of the Lusitania. Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=60>

2. **Zimmermann Telegram** [Enter key starts video]

An intercepted telegram between Germany and Mexico led the United States to declare war. Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

[https://library.achievingthedream.org/
pimawesterncivilization2/?p=60](https://library.achievingthedream.org/pimawesterncivilization2/?p=60)

3. **United States Enters World War I** [Enter key starts video]
Learn about the United States' reasons for entering World War I. Created by Sal Khan.



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36. Information, 4

Week 9: World War I

Watch the Following Supplemental Videos

1. **Theodor Herzl and The Birth of Political Zionism** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=61>

2. **Sinai, Palestine and Mesopotamia Campaigns** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=61>

3. **Sykes-Picot Agreement and The Belfour Declaration** [Enter

key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=61>

4. **Arabia after World War I** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=61>

37. Information, 5

Week 9: World War I

Watch the Following Supplemental Videos

1. **Deaths in World War I** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=62>

2. **Woodrow Wilson's Fourteen Points** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=62>

3. **Paris Peace Conference and Treaty of Versailles** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

[https://library.achievingthedream.org/
pimawesterncivilization2/?p=62](https://library.achievingthedream.org/pimawesterncivilization2/?p=62)

4. **More Detail on the Treaty of Versailles and Germany** [Enter key starts video]



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

[https://library.achievingthedream.org/
pimawesterncivilization2/?p=62](https://library.achievingthedream.org/pimawesterncivilization2/?p=62)

38. Assignment

Week 9: World War I

Assignments

Chapter 8 – Quiz

Points: 20

Primary Source Readings Synopsis

Points: 20

How to write a primary source synopsis

- Begin by reading the complete assignment from start to finish—do not attempt to summarize as you go, you will miss the main point and write too much. Give yourself time to read, think over and digest the material.
- Briefly introduce each author at the beginning of the paragraph devoted to their work. Example – “Dante Alighieri was a Medieval Italian poet and politician who wrote in the vernacular. He is most famous for his conception of the afterlife in his ‘Divine Comedy’, a selection from which I will summarize now.”
- Every reading has a beginning, middle and end. Make sure your synopsis includes these parts.
- Let the author guide you. If most of the original document is devoted to a single topic then it must be important. Your summary should reflect this emphasis.
- It is acceptable to analyze. “The author used strongly descriptive terms to reveal the miseries of the Industrial Revolution and advocate for a Communist economic system.”

- It is not acceptable to editorialize. *“The author is super biased against capitalists and thinks Communism is actually workable, even though history has proven otherwise.”*
 - Don’t worry about the details. Since this summary is concise, eliminate the less important topics.
 - Include a few sentences at the conclusion of your assignment comparing the stance of each writer.
 - Edit. After you have finished your synopsis, set it aside for a few hours or a complete day. Return and reread. Have you left your reader with a complete understanding of the theme and major points of the writer? Have you summarized the position of the piece fairly? Have you left out any significant ideas?
-

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

39. Charles Darwin

Week 9

Charles Darwin (1809-1882): The Descent of Man, 1871, excerpts on Sexual Selection

Sexual Selection has been treated at great length in this work; for, as I have attempted to show, it has played an important part in the history of the organic world. I am aware that much remains doubtful, but I have endeavored to give a fair view of the whole case. In the lower divisions of the animal kingdom, Sexual Selection seems to have done nothing: such animals are often affixed for life to the same spot, or have the sexes combined in the same individual, or what is still more important, their perceptive and intellectual faculties are not sufficiently advanced to allow of the feelings of love and jealousy, or of the exertion of choice. When, however, we come to the Arthropoda and Vertebrata, even to the lowest classes in these two great Sub-Kingdoms, Sexual Selection has effected much.

In the several great classes of the animal kingdom – in mammals, birds, reptiles, fishes, insects, and even crustaceans – the differences between the sexes follow nearly the same rules. The males are almost always the wooers; and they alone are armed with special weapons for fighting with their rivals. They are generally stronger and larger than the females, and are endowed with the requisite qualities of courage and pugnacity. They are provided, either exclusively or in a much higher degree than the females, with organs for vocal or instrumental music, and with odoriferous glands. They are ornamented with infinitely diversified appendages, and with the most brilliant or conspicuous colors, often arranged

in elegant patterns, whilst the females are unadorned. When the sexes differ in more important matters, it is the male which is provided with special sense-organs for discovering the female, with locomotive organs for reaching her, and often with prehensile organs for holding her. These various structures for charming or securing the female are often developed in the male during only part of the year, namely the breeding-season. They have in many cases been more or less transferred to the females; and in the latter case they often appear in her as mere rudiments. They are lost or never gained by the males after emasculation. Generally they are not developed in the male during early youth, but appear a short time before the age for reproduction. Hence in most cases the young of both sexes resemble each other: and the female somewhat resembles her young offspring throughout life. In almost every great class a few anomalous cases occur, where there has been an almost complete transposition of the characters proper to the two sexes; the females assuming characters which properly belong to the males. This surprising uniformity in the laws regulating the differences between the sexes in so many and such widely separated classes, is intelligible if we admit the action of one common cause, namely Sexual Selection.

Sexual Selection depends on the success of certain individuals over others of the same sex, in relation to the propagation of the species; whilst Natural Selection depends on the success of both sexes, at all ages, in relation to the general conditions of life. The sexual struggle is of two kinds; in the one it is between the individuals of the same sex, generally the males. In order to drive away or kill their rivals, the females remaining passive; whilst in the other, the struggle is likewise between the individuals of the same sex, in order to excite or charm those of the opposite sex, generally the females, which no longer remain passive, but select the more agreeable partners. This latter kind of selection is closely analogous to that which man unintentionally, yet effectually, brings to bear on his domesticated productions, when he preserves during a long

period the most pleasing or useful individuals, without any wish to modify the breed.

The laws of inheritance determine whether characters gained through Sexual Selection by either sex shall be transmitted to one and the same sex, or to both; as well as the age at which they shall be developed. It appears that variations arising late in life are commonly transmitted to one and the same sex. Variability is the necessary basis for the action of selection, and is wholly independent of it. It follows from this, that variations of the same general nature have often been taken advantage of and accumulated through Sexual Selection in relation to the propagation of the species, as well as through Natural Selection in relation to the general purposes of life. Hence secondary sexual characters, when equally transmitted to both sexes can be distinguished from ordinary specific characters only by the light of analogy. The modifications acquired through Sexual Selection are often so strongly pronounced that the two sexes have frequently been ranked as distinct species, or even as distinct genera. Such strongly-marked differences must be in some manner highly important; and we know that they have been acquired in some instances at the cost not only of inconvenience, but of exposure to actual danger.

The belief in the power of Sexual Selection rests chiefly on the following considerations. Certain characters are confined to one sex; and this alone renders it probable that in most cases they are connected with the act of reproduction. In innumerable instances these characters are fully developed only at maturity, and often during only a part of the year, which is always the breeding-season. The males (passing over a few exceptional cases) are the more active in courtship; they are the better armed, and are rendered the more attractive in various ways. It is to be especially observed that the males display their attractions with elaborate care in the presence of the females; and that they rarely or never display them excepting during the season of love. It is incredible that all this should be purposeless. Lastly we have distinct evidence with some quadrupeds and birds, that the individuals of one sex are capable

of feeling a strong antipathy or preference for certain individuals of the other sex.

Man scans with scrupulous care the character and pedigree of his horses, cattle, and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care. He is impelled by nearly the same motives as the lower animals, when they are left to their own free choice, though he is in so far superior to them that he highly values mental charms and virtues. On the other hand he is strongly attracted by mere wealth or rank. Yet he might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage if they are in any marked degree inferior in body or mind but such hopes are Utopian and will never be even partially realized until the laws of inheritance are thoroughly known. Everyone does good service, who aids towards this end. When the principles of breeding and inheritance are better understood, we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascertaining whether or not consanguineous marriages are injurious to man.

The advancement of the welfare of mankind is a most intricate problem: all ought to refrain from marriage who cannot avoid abject poverty for their children; for poverty is not only a great evil, but tends to its own increase by leading to recklessness in marriage. On the other hand, as Mr. Galton has remarked, if the prudent avoid marriage, whilst the reckless marry, the inferior members tend to supplant the better members of society. Man, like every other animal, has no doubt advanced to his present high condition through a struggle for existence consequent on his rapid multiplication; and if he is to advance still higher, it is to be feared that he must remain subject to a severe struggle. Otherwise he would sink into indolence, and the more gifted men would not be more successful in the battle of life than the less gifted. Hence our natural rate of increase, though leading to many and obvious evils, must not be greatly diminished by any means. There should

be open competition for all men; and the most able should not be prevented by laws or customs from succeeding best and rearing largest number of offspring. Important as the struggle for existence has been and even still is, yet as far as the highest part of man's nature is concerned there are other agencies more important. For the moral qualities are advanced, either directly or indirectly, much more through the effects of habit, the reasoning powers, instruction, religion, etc., than through Natural Selection; though to this latter agency may be safely attributed the social instincts, which afforded the basis for the development of the moral sense.

The main conclusion arrived at in this work, namely that man is descended from some lowly organized form, will, I regret to think, be highly distasteful to many. But there can hardly be a doubt that we are descended from barbarians. The astonishment which I felt on first seeing a party of Feugians on a wild and broken shore will never be forgotten by me, for the reflection at once rushed into my mind—such were our ancestors. These men were absolutely naked and bedaubed with paint, their long hair was tangled, their mouths frothed with excitement, and their expression was wild, startled, and distrustful. They possessed hardly any arts, and like wild animals lived on what they could catch; they had no government, and were merciless to everyone not of their own small tribe. He who has seen a savage in his native land will not feel much shame, if forced to acknowledge that the blood of some more humble creature flows in his veins. For my own part I would as soon be descended from that heroic little monkey, who braved his dreaded enemy in order to save the life of his keeper, or from that old baboon, who descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs – as from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions. Man still bears in his bodily frame the indelible stamp of his lowly origin.

40. Samuel Wilberforce

Week 9

Samuel Wilberforce: On Darwin's Origin of Species, 1860

He who is as sure as he is of his own existence that the God of truth is at once the God of nature and the God of revelation, cannot believe it to be possible that His voice in either, rightly understood, can differ, or deceive His creatures. To oppose facts in the natural world because they seem to oppose revelation, or to humor them so as to compel them to speak its voice, is, he knows, but another form of the ever-ready feeble-minded dishonesty of lying for God, and trying by fraud or falsehood to do the work of the God of truth. It is with another and a nobler spirit that the true believer walks amongst the works of nature. The words graven on the everlasting rocks are the words of God, and they are graven by His hand. No more can they contradict His word written in His book than could the words of the old covenant graven by His hand on the stony tables contradict the writings of His hand in the volume of the new dispensation. There may be to man difficulty in reconciling all the utterances of the two voices. But what of that? He has learned already that here he knows only in part, and that the day of reconciling all apparent contradictions between what must agree is nigh at hand. He rests his mind in perfect quietness on this assurance, and rejoices in the gift of light without a misgiving as to what it may discover...

Few things have more deeply injured the cause of religion than the busy fussy energy with which men, narrow and feeble alike in faith

and in science, have bustled forth to reconcile all new discoveries in physics with the word of inspiration. For it continually happens that some larger collection of facts, or some wider view of the phenomena of nature, alter the whole philosophic scheme; whilst revelation has been committed to declare an absolute agreement with what turns out after all to have been a misconception or an error. We cannot, therefore, consent to test the truth of natural science by the word of revelation. But this does not make it the less important to point out on scientific grounds scientific errors, when those errors tend to limit God's glory in creation, or to gainsay the revealed relations of that creation to Himself. To both these classes of error, though, we doubt not, quite unintentionally on his part, we think that Mr. Darwin's speculations directly tend.

Mr. Darwin writes as a Christian, and we doubt not that he is one. We do not for a moment believe him to be one of those who retain in some corner of their hearts a secret unbelief which they dare not vent; and we therefore pray him to consider well the grounds on which we brand his speculations with the charge of such a tendency. First, then, he not obscurely declares that he applies his scheme of the action of the principle of natural selection to man himself, as well as to the animals around him. Now, we must say at once, and openly, that such a notion is absolutely incompatible not only with single expressions in the word of God on that subject of natural science with which it is not immediately concerned, but, which in our judgment is of far more importance, with the whole representation of that moral and spiritual condition of man which is its proper subject matter. Man's derived supremacy over the earth; man's power of articulate speech; man's gift of reason; man's free will and responsibility; man's fall and man's redemption; the incarnation of the Eternal Son; the indwelling of the Eternal Spirit—all are equally and utterly irreconcilable with the degrading notion of the brute origin of him who was created in the image of God, and redeemed by the Eternal Son assuming to himself His nature. Equally inconsistent, too, not with any passing expressions, but with the whole scheme of God's dealings with man as recorded

in His word, is Mr. Darwin's daring notion of man's further development into some unknown extent of powers and shape, and size, through natural selection acting through that long vista of ages which He casts mistily over the earth upon the most favored individuals of His species....

Nor can we doubt, secondly, that this view, which thus contradicts the revealed relation of creation to its Creator, is equally inconsistent with the fullness of His glory. It is, in truth, an ingenious theory for diffusing throughout creation the working and so the personality of the Creator. And thus, however unconsciously to him who holds them, such views really tend inevitably to banish from the mind most of the peculiar attributes of the Almighty.

PART XI

WEEK 10: THE RUSSIAN REVOLUTION

4I. Introduction



Week 10: The Russian Revolution

Introduction

The Russian Revolution was a pair of revolutions in Russia in 1917, which dismantled the Tsarist autocracy and led to the eventual rise of the Soviet Union. The Russian Empire collapsed with the abdication of Emperor Nicholas II, and the old regime was replaced by a provisional government during the first revolution of February 1917 (March in the Gregorian calendar; the older Julian calendar was in use in Russia at the time). In the second revolution that October, the Provisional Government was removed and replaced with a communist state.

The February Revolution (March 1917) was a revolution focused around Petrograd (now Saint Petersburg), then capital of Russia. In

the chaos, members of the Imperial parliament (the Duma) assumed control of the country, forming the Russian Provisional Government. The army leadership felt they did not have the means to suppress the revolution, resulting in Nicholas's abdication. The Soviets (workers' councils), which were led by more radical socialist factions, initially permitted the Provisional Government to rule, but insisted on a prerogative to influence the government and control various militias. The February Revolution took place in the context of heavy military setbacks during the First World War (1914–18), which left much of the Russian Army in a state of mutiny.

In the October Revolution (November in the Gregorian calendar), the Bolsheviks, led by Vladimir Lenin, and the workers' Soviets overthrew the Provisional Government in Petrograd and established the Russian SFSR, eventually shifting the capital to Moscow in 1918. The Bolsheviks appointed themselves as leaders of various government ministries and seized control of the countryside, establishing the Cheka to quash dissent. To end Russia's participation in the First World War, the Bolshevik leaders signed the Treaty of Brest-Litovsk with Germany in March 1918.

42. Information

Week 10: The Russian Revolution

Read

[The Russian Revolution](#)

The Russian Revolution of 1905 was said to be a major factor to the February Revolutions of 1917. The events of Bloody Sunday triggered a line of protests. A council of workers called the St. Petersburg Soviet was created in all this chaos, and the beginning of a communist political protest had begun. (Wood, 1979. p. 18)

World War I prompted a Russian outcry directed at Tsar Nicholas II. It was another major factor contributing to the retaliation of the Russian Communists against their royal opponents. After the entry of the Ottoman Empire on the side of the Central Powers in October 1914, Russia was deprived of a major trade route through Ottoman Empire, which followed with a minor economic crisis, in which Russia became incapable of providing munitions to their army in the years leading to 1917. However, the problems were merely administrative, and not industrial as Germany was producing great amounts of munitions whilst constantly fighting on two major battlefronts. (Wood, 1979. p. 24)

The war also developed a weariness in the city, owing to a lack of food in response to the disruption of agriculture. Food scarcity had become a considerable problem in Russia, but the cause of this did not lie in any failure of the harvests, which had not been significantly altered during wartime. The indirect reason was that the government, in order to finance the war, had been printing millions of ruble notes, and by 1917 inflation had made prices

increase up to four times what they had been in 1914. The peasantry were consequently faced with the higher cost of purchases, but made no corresponding gain in the sale of their own produce, since this was largely taken by the middlemen on whom they depended. As a result, they tended to hoard their grain and to revert to subsistence farming. Thus the cities were constantly short of food. At the same time rising prices led to demands for higher wages in the factories, and in January and February 1916 revolutionary propaganda, aided by German funds, led to widespread strikes. The outcome of all this, however, was a growing criticism of the government rather than any war-weariness. The original fever of patriotic excitement, which had caused the name of St. Petersburg to be changed to the less German sounding "Petrograd," may have subsided a little in the subsequent years, but it had not turned to defeatism and during the initial risings in Petrograd in February 1917, the crowds in the streets clearly objected to the banners proclaiming "down with the war." Heavy losses during the war also strengthened thoughts that Tsar Nicholas II was unfit to rule. (Wood, 1979. p. 24)

The Liberals were now better placed to voice their complaints, since they were participating more fully through a variety of voluntary organizations. Local industrial committees proliferated. In July 1915, a Central War Industries Committee was established under the chairmanship of a prominent Octobrist, Guchkov, and including ten workers' representatives. The Petrograd Mensheviks agreed to join despite the objections of their leaders abroad. All this activity gave renewed encouragement to political ambitions, and, in September 1915, a combination of Octobrists and Kadets in the Duma demanded the forming of a responsible government. The Tsar rejected these proposals. He had now taken over the position of commander-in-chief of the armed forces and, during his absence from Petrograd while at his military headquarters at Mogilev, he left most of the day-to-day government in the hands of the Empress. She was intensely unpopular, owing,

in part, to her German origin and to the influence that Rasputin, an unsavoury “monk”, exercised over her. (Wood, 1979. p. 25)

All these factors had given rise to a sharp loss of confidence in the regime by 1916. Early in that year, Guchkov had been taking soundings among senior army officers and members of the Central War Industries Committee about a possible coup to force the abdication of the Tsar. In November, Pavel Milyukov in the Duma openly accused the government of contemplating peace negotiations with Germany. In December, a small group of nobles assassinated Rasputin, and in January 1917 the Tsar’s uncle, Grand Duke Nicholas, was asked indirectly by Prince Lvov whether he would be prepared to take over the throne from his nephew, Tsar Nicholas II. None of these incidents were in themselves the immediate cause of the February Revolution, but they do help to explain why the monarchy survived only a few days after it had broken out. (Wood, 1979. p. 25)

Russian soldiers marching in Petrograd in February 1917

Meanwhile, the Social Democrat leaders in exile, now mostly in Switzerland, had been the glum spectators of the collapse of international socialist solidarity. French and German Social Democrats had voted in favour of their respective governments. Georgi Plekhanov in Paris had adopted a violently anti-German stand, while Parvus supported the German war effort as the best means of ensuring a revolution in Russia. The Mensheviks largely maintained that Russia had the right to defend herself against Germany, although Martov (a prominent Menshevik), now on the left of his group, demanded an end to the war and a settlement on the basis of national self-determination, with no annexations or indemnities. (Wood, 1979. p.25)

It was these views of Martov that predominated in a manifesto drawn up by Leon Trotsky (at the time a Menshevik) at a conference in Zimmerwald, attended by 35 Socialist leaders in September 1915. Inevitably Vladimir Lenin, supported by Zinoviev and Radek, strongly contested them. Their attitudes became known as the Zimmerwald Left. Lenin rejected both the defence of Russia and the

cry for peace. Since the autumn of 1914, he had insisted that “from the standpoint of the working class and of the labouring masses from the lesser evil would be the defeat of the Tsarist Monarchy”; the war must be turned into a civil war of the proletarian soldiers against their own governments, and if a proletarian victory should emerge from this in Russia, then their duty would be to wage a revolutionary war for the liberation of the masses throughout Europe. Thus, Lenin remained the enfant terrible of the Russian Social Democratic Labour Party, although at this point in the war his following in Russia was as few as 10,000 and he must have seemed no more than the leader of an extremist wing of a bankrupt organization. Lenin then executed the protests of Petrograd which set off the 1917 Russian Revolution. (Wood, 1979. p. 26)

43. Assignment

Week 10: The Russian Revolution

Assignment

Reading Quiz

Points: 20

Remember your **Group Dialogue** is due week 12:

Now comes the fun part! Your research is completed and you and your group members will select two individuals who best represent the key positions of your topic. You may stick with the historical authors that I have already supplied in our primary source readings, or someone else. However, you must choose actual people (not composite characters) who lived during the era assigned, and who authored material that can be reliably attributed to them. You may even decide to choose a council, committee or society, as long as their collective opinion and authorship on your topic can be demonstrated.

Start writing. Construct a traditional dialogue after an opening paragraph introducing your two combatants. Set the scene and in this case, you are free to invent some (believable) facts. Since Pope Leo X and John Calvin never met, for example, but did take opposing positions on the Reformation, your group might decide to have them confront one another in a meeting in Rome, or write a series of disputatious letters or challenge each other via pamphlets. As long as your choice is historically appropriate, we can bend the actual record a bit. As always, if you need some helpful input, I am here as a group consultant.

The dialogue should be 2,000 words and accurately portray the

position of each character as well as the complexity of the issues at hand. Try to employ the tone, vocabulary and style appropriate to the historical period and your historical individuals. Fairly represent their opinions, even if you don't agree! Avoid vulgar language and insults unless you can justify its inclusion. Most of the dialogue should consist of the words, phrases and ideas you and your group develops; however, if you determine that a direct quote or two cannot be passed by, you may selectively use those words too. But, keep the direct quotes to a minimum, and remember, direct quotes must always be properly cited.

This will be the basis of your final project where the words you write here will be presented to the rest of your class, so be clear and write for an educated and curious audience, who will need some background and explanation to make sense of the interplay. Don't be afraid to be dramatic and creative!

This assignment is worth 100 points.

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

PART XII

WEEK II: THE RISE OF
TOTALITARIAN STATES IN
THE 20TH CENTURY

44. Introduction



Week II: The Rise of Totalitarian States in the 20th Century

Introduction

World War I devastated Europe economically, politically, and socially. Great Britain and France blamed Germany for the conflict and imposed severe economic penalties and military restrictions on the German state. In Russia, Communist revolutionaries seized control of the government in 1917 and began to consolidate power and impose Communist rule throughout Russia. They attempted to turn Russia from an agricultural state into a powerful industrial nation that could rival the industrial states of western Europe. In Asia, Japanese leaders viewed western colonial powers with envy and began expanding the Japanese military with the goal of eventually establishing colonies throughout Asia and the Pacific.

Following the war, liberal democratic governments came into power throughout much of western Europe. Under these regimes, women received the right to vote in many states and workers were permitted to unionize. In states like Germany and Italy, however, democratic governments were weak and ineffective. After the Great Depression destroyed the German and Italian economies in the early 1930s, voters looked for more powerful leaders to guide them through the difficult times. As a result, the Nazi Party gained power in Germany, while the Fascist Party peacefully assumed control in Italy. Nazi and Fascist leaders promised renewed prosperity as they began to rebuild military forces in order to challenge the colonial powers of Great Britain and France. Meanwhile, in Asia, Japanese military forces landed in eastern China and began occupying much of Manchuria.

In this unit, we will take a look at the rise of Communist, Fascist, and Totalitarian governments in Europe and Asia. We will evaluate how economic, social, and political factors allowed profoundly anti-democratic governments to assume power in Russia, Germany, Italy, and Japan, and how these governments fundamentally reshaped life in these nations during the 1920s and 1930s.

45. Information, I

Week II: The Rise of Totalitarian States in the 20th Century

Read

[The Rise of Dictatorship and Totalitarianism](#)

Primary Source Readings

Your assigned readings are the next section of this module, Primary Readings, and the detailed description of assignment requirements are in the Dropbox folder for this week's Primary Source Reading.

This semester, you will read two primary sources every other week. The topic of each reading set relates to the subjects that we will be studying in the history of Western Civilization. I have selected two readings for every topic that contrast and conflict one another.

Watch the Following Videos

1. **Fascism and Mussolini** [Enter key starts video]

The first fascist regime was established by Benito Mussolini in Italy in 1925. The word fascism comes from "fasci," an Italian term for "bundle of sticks" that was a symbol for strength in unity. Fascists believe in one-party, totalitarian control of a nation and its economy. Fascist regimes value nationalism and militarization and frequently build nationalist fervor around a

concept of shared racial or ethnic superiority. Mussolini's Fascist regime of the 1920s inspired Adolf Hitler's regime in Germany. Created by Sal Khan.



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2. **Mussolini becomes Prime Minister** [Enter key starts video]

Created by Sal Khan.



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view them online here:

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3. **Mussolini becomes Absolute Dictator (Il Duce)** [Enter key starts video]

Created by Sal Khan.



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4. **Mussolini Aligns with Hitler** [Enter key starts video]
Created by Sal Khan.



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excluded from this version of the text. You can
view them online here:

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46. Information, 2

Week 11: The Rise of Totalitarian States in the 20th Century

Watch the Following Supplemental Videos

1. Initial Rise of Hitler and The Nazis

Created by Sal Khan.



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<https://library.achievingthedream.org/pimawesterncivilization2/?p=73>

2. Hitler's Beer Hall Putsch

Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can view them online here:

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3. **Hitler and The Nazis**

Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can view them online here:

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4. **Night of The Long Knives**

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5. **Nazi Aggression and Appeasement**

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47. Assignment

Week 11: The Rise of Totalitarian States in the 20th Century

Assignments

Chapter 10 – Quiz

Points: 20

Primary Source Readings Synopsis

Points: 20

How to write a primary source synopsis

- Begin by reading the complete assignment from start to finish—do not attempt to summarize as you go, you will miss the main point and write too much. Give yourself time to read, think over and digest the material.
- Briefly introduce each author at the beginning of the paragraph devoted to their work. Example – “Dante Alighieri was a Medieval Italian poet and politician who wrote in the vernacular. He is most famous for his conception of the afterlife in his ‘Divine Comedy’, a selection from which I will summarize now.”
- Every reading has a beginning, middle and end. Make sure your synopsis includes these parts.
- Let the author guide you. If most of the original document is devoted to a single topic then it must be important. Your summary should reflect this emphasis.
- It is acceptable to analyze. “The author used strongly descriptive terms to reveal the miseries of the Industrial Revolution and

advocate for a Communist economic system.”

- It is not acceptable to editorialize. *“The author is super biased against capitalists and thinks Communism is actually workable, even though history has proven otherwise.”*
- Don’t worry about the details. Since this summary is concise, eliminate the less important topics.
- Include a few sentences at the conclusion of your assignment comparing the stance of each writer.
- Edit. After you have finished your synopsis, set it aside for a few hours or a complete day. Return and reread. Have you left your reader with a complete understanding of the theme and major points of the writer? Have you summarized the position of the piece fairly? Have you left out any significant ideas?

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

48. Argument Against Women's Suffrage

Week 11

Argument Against Women's Suffrage, 1911, Prepared by J. B. Sanford, Chairman of Democratic Caucus, California

ARGUMENT AGAINST SENATE CONSTITUTIONAL AMENDMENT NO. 8

Suffrage is not a right. It is a privilege that may or may not be granted. Politics is no place for a woman and consequently the privilege should not be granted to her. The mother's influence is needed in the home. She can do little good by gadding the streets and neglecting her children. Let her teach her daughters that modesty, patience, and gentleness are the charms of a woman. Let her teach her sons that an honest conscience is every man's first political law; that no splendor can rob him nor no force justify the surrender of the simplest right of a free and independent citizen. The mothers of this country can shape the destinies of the nation by keeping in their places and attending to those duties that God Almighty intended for them. The kindly, gentle influence of the mother in the home and the dignified influence of the teacher in the school will far outweigh all the influence of all the mannish female politicians on earth.

The courageous, chivalrous, and manly men and the womanly women, the real mothers and home builders of the country, are opposed to this innovation in American political life. There was a bill

(the Sanford bill) before the last legislature which proposed to leave the equal suffrage question to women to decide first before the men should vote on it. This bill was defeated by the suffragettes because they knew that the women would vote down the amendment by a vote of ten to one. The men are able to run the government and take care of the women. Do women have to vote in order to receive the protection of man? Why, men have gone to war, endured every privation and death itself in defense of woman. To man, woman is the dearest creature on earth, and there is no extreme to which he would not go for his mother or sister. By keeping woman in her exalted position man can be induced to do more for her than he could by having her mix up in affairs that will cause him to lose respect and regard for her. Woman does not have to vote to secure her rights. Man will go to any extreme to protect and elevate her now. As long as woman is woman and keeps her place she will get more protection and more consideration than man gets. When she abdicates her throne she throws down the scepter of her power and loses her influence.

Woman suffrage has been proven a failure in states that have tried it. It is wrong. California should profit by the mistakes of other states. Not one reform has equal suffrage effected. On the contrary, statistics go to show that in most equal suffrage states, Colorado particularly, that divorces have greatly increased since the adoption of the equal suffrage amendment, showing that it has been a home destroyer. Crime has also increased due to lack of the mothers in the home. Woman is woman. She cannot unsex herself or change her sphere. Let her be content with her lot and perform those high duties intended for her by the Great Creator, and she will accomplish far more in governmental affairs that she can ever accomplish by mixing up in the dirty pool of politics. Keep the home pure and all will be well with the Republic. Let not the sanctity of the home be invaded by every little politician that may be running up and down the highway for office. Let the manly men and the womanly women defeat this amendment and keep woman where she belongs in order that she may retain the respect of all mankind.

J. B. Sanford, Senator, California

49. Emmeline Pankhurst

Week 11

Great speeches of the 20th century: Emmeline Pankhurst's Freedom or Death

This speech was delivered in Hartford, Connecticut on November 13, 1913.

I do not come here as an advocate, because whatever position the suffrage movement may occupy in the United States of America, in England it has passed beyond the realm of advocacy and it has entered into the sphere of practical politics. It has become the subject of revolution and civil war, and so tonight I am not here to advocate woman suffrage. American suffragists can do that very well for themselves. I am here as a soldier who has temporarily left the field of battle in order to explain – it seems strange it should have to be explained – what civil war is like when civil war is waged by women. I am not only here as a soldier temporarily absent from the field at battle; I am here – and that, I think, is the strangest part of my coming – I am here as a person who, according to the law courts of my country, it has been decided, is of no value to the community at all; and I am adjudged because of my life to be a dangerous person, under sentence of penal servitude in a convict prison.

It is not at all difficult if revolutionaries come to you from Russia, if they come to you from China, or from any other part of the world, if they are men. But since I am a woman it is necessary to explain why women have adopted revolutionary methods in order to win the rights of citizenship. We women, in trying to make our case

clear, always have to make as part of our argument, and urge upon men in our audience the fact – a very simple fact – that women are human beings. Suppose the men of Hartford had a grievance, and they laid that grievance before their legislature, and the legislature obstinately refused to listen to them, or to remove their grievance, what would be the proper and the constitutional and the practical way of getting their grievance removed? Well, it is perfectly obvious at the next general election the men of Hartford would turn out that legislature and elect a new one.

But let the men of Hartford imagine that they were not in the position of being voters at all, that they were governed without their consent being obtained, that the legislature turned an absolutely deaf ear to their demands, what would the men of Hartford do then? They couldn't vote the legislature out. They would have to choose; they would have to make a choice of two evils: they would either have to submit indefinitely to an unjust state of affairs, or they would have to rise up and adopt some of the antiquated means by which men in the past got their grievances remedied.

Your forefathers decided that they must have representation for taxation, many, many years ago. When they felt they couldn't wait any longer, when they laid all the arguments before an obstinate British government that they could think of, and when their arguments were absolutely disregarded, when every other means had failed, they began by the tea party at Boston, and they went on until they had won the independence of the United States of America.

It is about eight years since the word militant was first used to describe what we were doing. It was not militant at all, except that it provoked militancy on the part of those who were opposed to it. When women asked questions in political meetings and failed to get answers, they were not doing anything militant. In Great Britain it is a custom, a time-honoured one, to ask questions of candidates for parliament and ask questions of members of the government. No man was ever put out of a public meeting for asking a question. The first people who were put out of a political meeting

for asking questions, were women; they were brutally ill-used; they found themselves in jail before 24 hours had expired. We were called militant, and we were quite willing to accept the name. We were determined to press this question of the enfranchisement of women to the point where we were no longer to be ignored by the politicians.

You have two babies very hungry and wanting to be fed. One baby is a patient baby, and waits indefinitely until its mother is ready to feed it. The other baby is an impatient baby and cries lustily, screams and kicks and makes everybody unpleasant until it is fed. Well, we know perfectly well which baby is attended to first. That is the whole history of politics. You have to make more noise than anybody else, you have to make yourself more obtrusive than anybody else, you have to fill all the papers more than anybody else, in fact you have to be there all the time and see that they do not snow you under. When you have warfare things happen; people suffer; the noncombatants suffer as well as the combatants. And so it happens in civil war. When your forefathers threw the tea into Boston Harbor, a good many women had to go without their tea. It has always seemed to me an extraordinary thing that you did not follow it up by throwing the whiskey overboard; you sacrificed the women; and there is a good deal of warfare for which men take a great deal of glorification which has involved more practical sacrifice on women than it has on any man. It always has been so. The grievances of those who have got power, the influence of those who have got power commands a great deal of attention; but the wrongs and the grievances of those people who have no power at all are apt to be absolutely ignored. That is the history of humanity right from the beginning.

Well, in our civil war people have suffered, but you cannot make omelets without breaking eggs; you cannot have civil war without damage to something. The great thing is to see that no more damage is done than is absolutely necessary, that you do just as much as will arouse enough feeling to bring about peace, to bring about an honorable peace for the combatants; and that is what we

have been doing.

We entirely prevented stockbrokers in London from telegraphing to stockbrokers in Glasgow and vice versa: for one whole day telegraphic communication was entirely stopped. I am not going to tell you how it was done. I am not going to tell you how the women got to the mains and cut the wires; but it was done. It was done, and it was proved to the authorities that weak women, suffrage women, as we are supposed to be, had enough ingenuity to create a situation of that kind. Now, I ask you, if women can do that, is there any limit to what we can do except the limit we put upon ourselves?

If you are dealing with an industrial revolution, if you get the men and women of one class rising up against the men and women of another class, you can locate the difficulty; if there is a great industrial strike, you know exactly where the violence is and how the warfare is going to be waged; but in our war against the government you can't locate it. We wear no mark; we belong to every class; we permeate every class of the community from the highest to the lowest; and so you see in the woman's civil war the dear men of my country are discovering it is absolutely impossible to deal with it: you cannot locate it, and you cannot stop it. "Put them in prison," they said, "that will stop it." But it didn't stop it at all: instead of the women giving it up, more women did it, and more and more and more women did it until there were 300 women at a time, who had not broken a single law, only "made a nuisance of themselves" as the politicians say.

Then they began to legislate. The British government has passed more stringent laws to deal with this agitation than it ever found necessary during all the history of political agitation in my country. They were able to deal with the revolutionaries of the Chartists' time; they were able to deal with the trades union agitation; they were able to deal with the revolutionaries later on when the Reform Acts were passed: but the ordinary law has not sufficed to curb insurgent women. They had to dip back into the middle ages to find a means of repressing the women in revolt.

They have said to us, government rests upon force, the women

haven't force, so they must submit. Well, we are showing them that government does not rest upon force at all: it rests upon consent. As long as women consent to be unjustly governed, they can be, but directly women say: "We withhold our consent, we will not be governed any longer so long as that government is unjust." Not by the forces of civil war can you govern the very weakest woman. You can kill that woman, but she escapes you then; you cannot govern her. No power on earth can govern a human being, however feeble, who withholds his or her consent.

I have seen men smile when they heard the words "hunger strike", and yet I think there are very few men today who would be prepared to adopt a "hunger strike" for any cause. It is only people who feel an intolerable sense of oppression who would adopt a means of that kind. It means you refuse food until you are at death's door, and then the authorities have to choose between letting you die, and letting you go; and then they let the women go.

Now, that went on so long that the government felt that they were unable to cope. It was [then] that, to the shame of the British government, they set the example to authorities all over the world of feeding sane, resisting human beings by force. There may be doctors in this meeting: if so, they know it is one thing to feed by force an insane person; but it is quite another thing to feed a sane, resisting human being who resists with every nerve and with every fiber of her body the indignity and the outrage of forcible feeding. Now, that was done in England, and the government thought they had crushed us. But they found that it did not quell the agitation, that more and more women came in and even passed that terrible ordeal, and they were obliged to let them go.

Then came the legislation – the "Cat and Mouse Act". The home secretary said: "Give me the power to let these women go when they are at death's door, and leave them at liberty under license until they have recovered their health again and then bring them back." It was passed to repress the agitation, to make the women yield – because that is what it has really come to, ladies and gentlemen. It has come to a battle between the women and the government as to who shall

yield first, whether they will yield and give us the vote, or whether we will give up our agitation.

Well, they little know what women are. Women are very slow to rouse, but once they are aroused, once they are determined, nothing on earth and nothing in heaven will make women give way; it is impossible. And so this “Cat and Mouse Act” which is being used against women today has failed. There are women lying at death’s door, recovering enough strength to undergo operations who have not given in and won’t give in, and who will be prepared, as soon as they get up from their sick beds, to go on as before. There are women who are being carried from their sick beds on stretchers into meetings. They are too weak to speak, but they go amongst their fellow workers just to show that their spirits are unquenched, and that their spirit is alive, and they mean to go on as long as life lasts.

Now, I want to say to you who think women cannot succeed, we have brought the government of England to this position, that it has to face this alternative: either women are to be killed or women are to have the vote. I ask American men in this meeting, what would you say if in your state you were faced with that alternative, that you must either kill them or give them their citizenship? Well, there is only one answer to that alternative, there is only one way out – you must give those women the vote.

You won your freedom in America when you had the revolution, by bloodshed, by sacrificing human life. You won the civil war by the sacrifice of human life when you decided to emancipate the negro. You have left it to women in your land, the men of all civilised countries have left it to women, to work out their own salvation. That is the way in which we women of England are doing. Human life for us is sacred, but we say if any life is to be sacrificed it shall be ours; we won’t do it ourselves, but we will put the enemy in the position where they will have to choose between giving us freedom or giving us death.

So here am I. I come in the intervals of prison appearance. I come after having been four times imprisoned under the “Cat and Mouse

Act", probably going back to be rearrested as soon as I set my foot on British soil. I come to ask you to help to win this fight. If we win it, this hardest of all fights, then, to be sure, in the future it is going to be made easier for women all over the world to win their fight when their time comes.

PART XIII

WEEK 12: THE SECOND
WORLD WAR AND THE
NEW WORLD ORDER

50. Introduction



Week 12: The Second World War and the New World Order

Introduction

By the late 1930s, anti-democratic governments in Europe and Asia were beginning to threaten the security of surrounding states. Nazi Germany occupied parts of Czechoslovakia and Austria in 1938. Great Britain and France declined to challenge German

actions, fearing that a firm stance against Germany might provoke a new European war. The following year, Germany invaded Poland and set in motion a chain of events that led to the outbreak of World War II. In the Pacific, Japanese forces continued to expand their hold on China and the military prepared invasion plans for European colonies in Southeast Asia. Meanwhile, the United States chose to remain isolated from the growing conflict, as it had done during much of World War I.

America entered the war in December of 1941, following a surprise Japanese attack on American military forces in Hawaii. American troops joined British and French forces and began to prepare for an invasion of Nazi occupied Europe. In the Pacific, American and allied forces eventually checked Japanese military expansion and began to go on the offensive. Like the First World War, World War II was a global war and critical battles were fought across Africa, Asia, Europe, and the Pacific.

51. Information

Week 12: The Second World War and the New World Order

Read

[Causes and Course of The Second World war](#)

World War II was the bloodiest conflict in human history. Starting with the Second Sino-Japanese War (1937) and the Nazi invasion of Poland (1939) through the eventual Axis power surrenders, this tutorial walks through the major events, year by year, in both the European and Pacific Arenas.

Watch the Following Supplemental Videos

1. **Beginning of World War II** [Enter key starts video]
Created by Sal Khan



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2. **1940 – Axis Gains Momentum in World War II** [Enter key starts video]

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view them online here:

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3. **1941 – Axis Momentum Accelerates in World War II** [Enter key starts video]

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4. **1942 – World War II in The Pacific** [Enter key starts video]

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5. **1942 – Tide Turning in World War II in Europe** [Enter key starts video]

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52. Assignment

Week 12: The Second World War and the New World Order

Assignments

Reading Quiz

Points: 20

Group Dialogue

Points: 100

Remember that your **Group Presentation** is due in week 16:

For your final group project you will be creating a living dialogue. It will be published so that your classmates can access it. It is meant to be experienced digitally and exists virtually. Like any good imaginative experience, it should have a mixture of text, sound, images, video and links. Your final dialogue must be accessible online. Use one of the following tools to help make your vision a reality:

- Voicethread
- Storify
- Storybird
- Weebly
- Animoto
- Prezi
- Wikispaces
- TedEd
- Tiki-Toki
- tumblr

- Google Slides

This assignment is worth 100 points, so put the work and effort into it that it deserves. The major themes, words and concepts from your group dialogue must be reflected here in this last assignment. You and your group are welcome to add additional information too, but anything new must include citations where appropriate. Remember to observe the following guidelines:

- A clear statement of your topic.
- A balance of text, sound, images, video and links.
- Organization of material, either thematically or chronologically.
- Visually planned. The visual aesthetic should be planned and coherent.
- Citations for any new material that was not previously included in your group dialogue assignment. Source citations should be seamlessly embedded in the artifact.
- All text must be grammatically correct and have proper spelling. Complete sentences are required.

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

PART XIV

WEEK 13: THE END OF WORLD WAR II

53. Introduction



Week 13: The End of World War II

Introduction

In this unit, we will examine the global impact of the World War II and look at why the United States and the Soviet Union emerged as economic, political, and military superpowers following the conflict. We will also examine how the war reshaped political, economic, and social life in Europe and Asia and led to devastating new military technologies, such as the atomic bomb. Finally, we will discuss how Nazi anti-Semitic ideologies led to the Holocaust, in which six million Jews and other minorities were systematically murdered from 1939-1945.

54. Information

Week 13: The End of World War II

Read

[Consequences of The Second World War](#)

Primary Source Readings

Your assigned readings are the next section of this module, Primary Readings, and the detailed description of assignment requirements are in the Dropbox folder for this week's Primary Source Reading.

This semester, you will read two primary sources every other week. The topic of each reading set relates to the subjects that we will be studying in the history of Western Civilization. I have selected two readings for every topic that contrast and conflict one another.

Watch the Following Supplemental Videos

1. **1943 – Axis Losing in Europe** [Enter key starts video]

In 1943, the tide really turns in favor of the Allies in World War II. They are able to push the Axis out of N.Africa and force a surrender from Italy (along with Mussolini being deposed). The Soviets are able to start pushing the Axis out of the Soviet Union.



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2. **1944 – American Progress in The Pacific** [Enter key starts video]

In 1944, the Americans (and Allies) make even more progress in the Pacific. By the end of the year, they have taken positions that put them within bombing range of Japan.



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3. **1944 – Allies Advance further in Europe** [Enter key starts video]

As we go into 1944, we see the allies land at Normandy, liberate France and face Germany in their last major counteroffensive at the Battle of the Bulge. On the Eastern Front, the Soviets end Siege of Leningrad and begin to push through Poland and Romania. In the south, Allies land in southern France and take Rome.



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view them online here:

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4. **1945 – End of World War II** [Enter key starts video]

1945 marks the end of World War II. V-E Day (Victory in Europe Day) is May 8th 1945. War doesn't end in the Pacific until August of 1945 with the atomic bombing of Hiroshima and Nagasaki.



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55. Assignment

Week 13: The End of World War II

Assignments

Reading Quiz

Primary Source Readings Synopsis

Points: 20

How to write a primary source synopsis

- Begin by reading the complete assignment from start to finish—do not attempt to summarize as you go, you will miss the main point and write too much. Give yourself time to read, think over and digest the material.
- Briefly introduce each author at the beginning of the paragraph devoted to their work. Example – “Dante Alighieri was a Medieval Italian poet and politician who wrote in the vernacular. He is most famous for his conception of the afterlife in his ‘Divine Comedy’, a selection from which I will summarize now.”
- Every reading has a beginning, middle and end. Make sure your synopsis includes these parts.
- Let the author guide you. If most of the original document is devoted to a single topic then it must be important. Your summary should reflect this emphasis.
- It is acceptable to analyze. “The author used strongly descriptive terms to reveal the miseries of the Industrial Revolution and advocate for a Communist economic system.”
- It is not acceptable to editorialize. “The author is super biased

against capitalists and thinks Communism is actually workable, even though history has proven otherwise.”

- Don't worry about the details. Since this summary is concise, eliminate the less important topics.
 - Include a few sentences at the conclusion of your assignment comparing the stance of each writer.
 - Edit. After you have finished your synopsis, set it aside for a few hours or a complete day. Return and reread. Have you left your reader with a complete understanding of the theme and major points of the writer? Have you summarized the position of the piece fairly? Have you left out any significant ideas?
-

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56. Sir Frederick Lugard

Week 13

Sir Frederick Lugard (1893): Governor of Hong Kong and Nigeria for the British Empire

It is sufficient to reiterate here that, as long as our policy is one of free trade, we are compelled to seek new markets; for old ones are being closed to us by hostile tariffs, and our great dependencies, which formerly were the consumers of our goods, are now becoming our commercial rivals. It is inherent in a great colonial and commercial empire like ours that we go forward or go backward. To allow other nations to develop new fields, and to refuse to do so ourselves, is to go backward; and this is the more deplorable, seeing that we have proved ourselves notably capable of dealing with native races and of developing new countries at a less expense than other nations. We owe to the instincts of colonial expansion of our ancestors those vast and noble dependencies which are our pride and the outlets of our trade today; and we are accountable to posterity that opportunities which now present themselves of extending the sphere of our industrial enterprise are not neglected, for the opportunities now offered will never recur again. If some initial expense is incurred, is it not justified by the ultimate gain? I have already pointed out what other nations are doing in the way of railway extension. The government is not asked to provide the capital of the railway, but only a guarantee on the subscribed capital...

A word as to missions in Africa. Beyond doubt I think the most useful missions are the medical and the industrial, in the initial

stages of savage development. A combination of the two is, in my opinion, an ideal mission. Such is the work of the Scotch Free Church on Lake Nyasa. The medical missionary begins work with every advantage.... As the skill of the European in medicine asserts its superiority over the crude methods of the medicine man, so does he in proportion gain an influence in his teaching of the great truths of Christianity. He teaches the savage where knowledge and art cease, how far natural remedies produce their effects, independent of charms or supernatural agencies, and where divine power overrules all human efforts. Such demonstration from a medicine man, whose skill they cannot fail to recognize as superior to their own, has naturally more weight than any mere preaching. A mere preacher is discounted and his zeal is not understood. The medical missionary, moreover, gains an admission to the houses and homes of the natives by virtue of his art, which would not be so readily accorded to another. He becomes their adviser and referee, and his counsels are substituted for the magic and witchcraft which retard development.

The value of the industrial mission, on the other hand, depends, of course, largely on the nature of the tribes among whom it is located. Its value can hardly be overestimated among such people as the Waganda, both on account of their natural aptitude and their eager desire to learn. But even the less advanced and more primitive tribes may be equally benefited, if not only mechanical and artisan work, such as the carpenter's and blacksmith's craft, but also the simpler expedients of agriculture are taught. The sinking of wells, the system of irrigation, the introduction and planting of useful trees, the use of manure, and of domestic animals for agricultural purposes, the improvement of his implements by the introduction of the primitive Indian plough, etc.—all of these, while improving the status of the native, will render his land more productive, and hence, by increasing his surplus products, will enable him to purchase from the trader the cloth which shall add to his decency, and the implements and household utensils which shall produce greater results for his labor and greater comforts in his social life.

In my view, moreover, instruction (religious or secular) is largely wasted upon adults, who are wedded to custom and prejudice. It is the rising generation who should be educated to a higher plane, by the establishment of schools for children. They, in turn, will send their children for instruction; and so a progressive advancement is instituted, which may produce really great results.... The spotless clothes of the children, the neatness, and order, and discipline enforced, were like nothing I have ever seen elsewhere in Africa. The children in the schools were boarders; native chiefs from surrounding tribes sent their sons to live in Blantyre, and be taught in the schools; neighboring chiefs came to the white man of Blantyre, as arbitrator in disputes; his intervention on more than one occasion prevented war. One word as regards missionaries themselves. The essential point in dealing with Africans is to establish a respect for the European. Upon this—the prestige of the white man—depends his influence, often his very existence, in Africa. If he shows by his surroundings, by his assumption of superiority, that he is far above the native, he will be respected, and his influence will be proportionate to the superiority he assumes and bears out by his higher accomplishments and mode of life. In my opinion—at any rate with reference to Africa—it is the greatest possible mistake to suppose that a European can acquire a greater influence by adopting the mode of life of the natives. In effect, it is to lower himself to their plane, instead of elevating them to his....The whole influence of the European in Africa is gained by this assertion of a superiority which commands the respect and excites the emulation of the savage. To forego this vantage ground is to lose influence for good... To maintain it a missionary must, above all things, be a gentleman; for no one is more quick to recognize a real gentleman than the African savage. He must at all times assert himself, and repel an insolent familiarity, which is a thing entirely apart from friendship born of respect and affection. His dwelling house should be as superior to those of the natives as he is himself superior to them...

I am convinced that the indiscriminate application of such

precepts as those contained in the words to turn the other cheek also to the smiter, and to be the servant of all men, is to wholly misunderstand and misapply the teaching of Christ. The African holds the position of a late-born child in the family of nations, and must as yet be schooled in the discipline of the nursery. He is neither the intelligent ideal crying out for instruction, and capable of appreciating the subtle beauties of Christian forbearance and self-sacrifice, which some well-meaning missionary literature would lead us to suppose, nor yet, on the other hand, is he universally a rampant cannibal, predestined by Providence to the yoke of the slave, and fitted for nothing better, as I have elsewhere seen him depicted.....That is to say, that there is in him, like the rest of us, both good and bad, and that the innate good is capable of being developed by culture.

57. Vladimir Ilyich Lenin

Week 13

Vladimir Ilyich Lenin: Imperialism, the Highest Stage of Capitalism, 1916

We must now try to sum up, to draw together the threads of what has been said above on the subject of imperialism. Imperialism emerged as the development and direct continuation of the fundamental characteristics of capitalism in general. But capitalism only became capitalist imperialism at a definite and very high stage of its development, when certain of its fundamental characteristics began to change into their opposites, when the features of the epoch of transition from capitalism to a higher social and economic system had taken shape and revealed themselves in all spheres. Economically, the main thing in this process is the displacement of capitalist free competition by capitalist monopoly. Free competition is the basic feature of capitalism, and of commodity production generally; monopoly is the exact opposite of free competition, but we have seen the latter being transformed into monopoly before our eyes, creating large-scale industry and forcing out small industry, replacing large-scale by still larger-scale industry, and carrying concentration of production and capital to the point where out of it has grown and is growing monopoly: cartels, syndicates and trusts, and merging with them, the capital of a dozen or so banks, which manipulate thousands of millions. At the same time the monopolies, which have grown out of free competition, do not eliminate the latter, but exist above it and alongside it, and thereby give rise to a number of very acute, intense

antagonisms, frictions and conflicts. Monopoly is the transition from capitalism to a higher system.

If it were necessary to give the briefest possible definition of imperialism we should have to say that imperialism is the monopoly stage of capitalism. Such a definition would include what is most important, for, on the one hand, finance capital is the bank capital of a few very big monopolist banks, merged with the capital of the monopolist associations of industrialists; and, on the other hand, the division of the world is the transition from a colonial policy which has extended without hindrance to territories unseized by any capitalist power, to a colonial policy of monopolist possession of the territory of the world, which has been completely divided up.

But very brief definitions, although convenient, for they sum up the main points, are nevertheless inadequate, since we have to deduce from them some especially important features of the phenomenon that has to be defined. And so, without forgetting the conditional and relative value of all definitions in general, which can never embrace all the concatenations of a phenomenon in its full development, we must give a definition of imperialism that will include the following five of its basic features:

1. the concentration of production and capital has developed to such a high stage that it has created monopolies which play a decisive role in economic life;
2. the merging of bank capital with industrial capital, and the creation, on the basis of this "finance capital", of a financial oligarchy;
3. the export of capital as distinguished from the export of commodities acquires exceptional importance;
4. the formation of international monopolist capitalist associations which share the world among themselves, and
5. the territorial division of the whole world among the biggest capitalist powers is completed. Imperialism is capitalism at that stage of development at which the dominance of monopolies and finance capital is established; in which the

export of capital has acquired pronounced importance; in which the division of the world among the international trusts has begun, in which the division of all territories of the globe among the biggest capitalist powers has been completed.

We shall see later that imperialism can and must be defined differently if we bear in mind not only the basic, purely economic concepts—to which the above definition is limited—but also the historical place of this stage of capitalism in relation to capitalism in general, or the relation between imperialism and the two main trends in the working-class movement. The thing to be noted at this point is that imperialism, as interpreted above, undoubtedly represents a special stage in the development of capitalism. To enable the reader to obtain the most well-grounded idea of imperialism, I deliberately tried to quote as extensively as possible bourgeois economists who have to admit the particularly incontrovertible facts concerning the latest stage of capitalist economy. With the same object in view, I have quoted detailed statistics which enable one to see to what degree bank capital, etc., has grown, in what precisely the transformation of quantity into quality, of developed capitalism into imperialism, was expressed. Needless to say, of course, all boundaries in nature and in society are conventional and changeable, and it would be absurd to argue, for example, about the particular year or decade in which imperialism “definitely” became established.

Imperialism is a striving for annexations—this is what the political part of Kautsky’s definition amounts to. It is correct, but very incomplete, for politically, imperialism is, in general, a striving towards violence and reaction. The characteristic feature of imperialism is not industrial but finance capital. It is not an accident that in France it was precisely the extraordinarily rapid development of finance capital, and the weakening of industrial capital, that from the eighties onwards gave rise to the extreme intensification of annexationist (colonial) policy. The characteristic feature of imperialism is precisely that it strives to annex not only

agrarian territories, but even most highly industrialized regions (German appetite for Belgium; French appetite for Lorraine), because (1) the fact that the world is already partitioned obliges those contemplating a redivision to reach out for every kind of territory, and (2) an essential feature of imperialism is the rivalry between several great powers in the striving for hegemony, i.e., for the conquest of territory, not so much directly for themselves as to weaken the adversary and undermine his hegemony. (Belgium is particularly important for Germany as a base for operations against Britain; Britain needs Baghdad as a base for operations against Germany, etc.)

We see three areas of highly developed capitalism (high development of means of transport, of trade and of industry): the Central European, the British and the American areas. Among these are three states which dominate the world: Germany, Great Britain, and the United States. Imperialist rivalry and the struggle between these countries have become extremely keen because Germany has only an insignificant area and few colonies; the creation of “Central Europe” is still a matter for the future, it is being born in the midst of a desperate struggle. For the moment the distinctive feature of the whole of Europe is political disunity. In the British and American areas, on the other hand, political concentration is very highly developed, but there is a vast disparity between the immense colonies of the one and the insignificant colonies of the other. In the colonies, however, capitalism is only beginning to develop. The struggle for South America is becoming more and more acute.

There are two areas where capitalism is little developed: Russia and Eastern Asia. In the former, the population is extremely sparse, in the latter it is extremely dense; in the former political concentration is high, in the latter it does not exist. The partitioning of China is only just beginning, and the struggle for it between Japan, the U.S., etc., is continually gaining in intensity.

Compare this reality—the vast diversity of economic and political conditions, the extreme disparity in the rate of development of the various countries, etc., and the violent struggles among the

imperialist states—with Kautsky’s silly little fable about “peaceful” ultra-imperialism. Is this not the reactionary attempt of a frightened philistine to hide from stern reality? Are not the international cartels which Kautsky imagines are the embryos of “ultra-imperialism” (in the same way as one “can” describe the manufacture of tablets in a laboratory as ultra-agriculture in embryo) an example of the division and the redivision of the world, the transition from peaceful division to non-peaceful division and vice versa? Is not American and other finance capital, which divided the whole world peacefully with Germany’s participation in, for example, the international rail syndicate, or in the international mercantile shipping trust, now engaged in redividing the world on the basis of a new relation of forces that is being changed by methods anything but peaceful?

Finance capital and the trusts do not diminish but increase the differences in the rate of growth of the various parts of the world economy. Once the relation of forces is changed, what other solution of the contradictions can be found under capitalism than that of force? Railway statistics provide remarkably exact data on the different rates of growth of capitalism and finance capital in world economy. Thus, the development of railways has been most rapid in the colonies and in the independent (and semi-independent) states of Asia and America. Here, as we know, the finance capital of the four or five biggest capitalist states holds undisputed sway. Two hundred thousand kilometers of new railways in the colonies and in the other countries of Asia and America represent a capital of more than 40,000 million marks newly invested on particularly advantageous terms, with special guarantees of a good return and with profitable orders for steel works, etc., etc.

Capitalism is growing with the greatest rapidity in the colonies and in overseas countries. Among the latter, new imperialist powers are emerging (e.g., Japan). The struggle among the world imperialisms is becoming more acute. The tribute levied by finance capital on the most profitable colonial and overseas enterprises is increasing. In the division of this “booty”, an exceptionally large part

goes to countries which do not always stand at the top of the list in the rapidity of the development of their productive forces. Thus, about 80 per cent of the total existing railways are concentrated in the hands of the five biggest powers. But the concentration of the ownership of these railways, the concentration of finance capital, is immeasurably greater since the French and British millionaires, for example, own an enormous amount of shares and bonds in American, Russian and other railways. Thanks to her colonies, Great Britain has increased the length of “her” railways by 100,000 kilometers, four times as much as Germany. And yet, it is well known that the development of productive forces in Germany, and especially the development of the coal and iron industries, has been incomparably more rapid during this period than in Britain—not to speak of France and Russia. In 1892, Germany produced 4,900,000 tons of pig-iron and Great Britain produced 6,800,000 tons; in 1912, Germany produced 17,600,000 tons and Great Britain, 9,000,000 tons. Germany, therefore, had an overwhelming superiority over Britain in this respect. The question is: what means other than war could there be under capitalism to overcome the disparity between the development of productive forces and the accumulation of capital on the one side, and the division of colonies and spheres of influence for finance capital on the other?

PART XV

WEEK 14: THE COLD WAR AND DECOLONIZATION

58. Introduction



Week 14: The Cold War and Decolonization

Introduction

Following World War II, many nations throughout the world began to ally themselves with either the democratic United States or the Communist Soviet Union. The resulting Cold War created profound political and economic divisions across the globe and weakened western European colonial powers, such as Great Britain and France. New international political alignments and the waning power of European colonial powers encouraged the growth of independence movements in many European colonies. Decolonization across Africa and Asia led to the emergence of new independent states. These new nations provided a battlefield for the struggle between Capitalist and Communist political ideologies. Due to their military strength, the United States

and the USSR could not challenge each other directly, out of fear of mutual annihilation, but they engaged in a series of indirect conflicts in many of the young, developing nations throughout Africa and Asia.

In this unit, we will examine how Cold War politics affected life across much of Europe, Africa, and Asia during the second half of the 20th century. We will also take a look at how the United States and the Soviet Union engaged developing nations economically, technologically, and militarily as each superpower tried to gain political and military advantages over the other. Finally, we will study how nations in Europe and Asia responded to the Cold War by creating new economic and political alliances, such as the European Union.

59. Information, I

Week 14: The Cold War and Decolonization

Read

[The Collapse of Imperialism — Freedom, Change, and Revolution](#)

Watch the Following Supplemental Videos

1. **Communism** [Enter key starts video]

Overview of Communism and Marxist-Leninist states. Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

[https://library.achievingthedream.org/
pima/westerncivilization2/?p=89](https://library.achievingthedream.org/pima/westerncivilization2/?p=89)

2. **Korean War Overview** [Enter key starts video]

The origins and progress of the Korean War. Created by Sal Khan.



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3. **Bay of Pigs Invasion** [Enter key starts video]

Created by Sal Khan.



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<https://library.achievingthedream.org/pimawesterncivilization2/?p=89>

4. **Cuban Missile Crisis** [Enter key starts video]

Created by Sal Khan.



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<https://library.achievingthedream.org/pimawesterncivilization2/?p=89>

5. **Vietnam War** [Enter key starts video]

Overview of the Vietnam War. Created by Sal Khan.





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online here: <https://library.achievingthedream.org/pimawesterncivilization2/?p=89>

6. **Allende and Pinochet in Chile** [Enter key starts video]
Outline of the 1973 Allende Coup in Chile and Pinochet's Junta (this video under CC-BY-SA). Created by Sal Khan.



One or more interactive elements has been excluded from this version of the text. You can

view them online here:

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7. **Pattern of US Cold War Interventions** [Enter key starts video]
Comparing the patterns of Korea, Cuba and Vietnam. Created by Sal Khan.



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view them online here:

<https://library.achievingthedream.org/pimawesterncivilization2/?p=89>

60. Information, 2

Week 14: The Cold War and Decolonization

Watch the Following Supplemental Videos

1. **Communists, Nationalists, and China's Revolutions** [Enter key starts video]

In which John Green teaches you about China's Revolutions. While the rest of the world was off having a couple of World Wars, China was busily uprooting the dynastic system that had ruled there for millennia. Most revolutions have some degree of tumult associated with them, but China's 20th century revolutions were REALLY disruptive. In 1911 and 1912, Chinese nationalists brought 3000 years of dynastic rule to an end. China plunged into chaos as warlords staked out regions of the country for themselves. The nationalists and communists joined forces briefly to bring the nation back together under the Chinese Republic, and then they quickly split and started fighting the Chinese Civil War. The fight between nationalists and communists went on for decades, and was interrupted by an alliance to fight the invading Japanese during World War II. After the World War II ended, the Chinese Civil War was back on. Mao and the communists were ultimately victorious, and Chiang Kai-Shek ended up in Taiwan. And then it got weird. Mao spent years repeatedly trying to purify the Communist Party and build up the new People's Republic of China with Rectifications, Anti Campaigns, Five Year Plans, the Great Leap Forward, and the Cultural Revolution. These had mixed results, to say the least. John will

cover all this and more in this week's Crash Course World History. Created by EcoGeek.



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<https://library.achievingthedream.org/pima/westerncivilization2/?p=90>

2. **World War II** [Enter key starts video]

In which John Green teaches you about World War II, aka The Great Patriotic War, aka The Big One. So how did this war happen? And what does it mean? We've all learned the facts about World War II many times over, thanks to repeated classroom coverage, the History channel, and your grandfather (or maybe great-grandfather) showing you that Nazi bayonet he used to keep in his sock drawer and telling you a bunch of age-inappropriate stories about his harrowing war experiences. So, why did the Axis powers think forceful expansion was a good idea? (they were hungry). So why did this thing shake out in favor of the Allies? Hint: it has to do with the fact that it was a world war. Germany and Japan made some pretty serious strategic errors, such as invading Russia and attacking the United States, and those errors meant that pretty much the whole world was against them. So, find out how this worldwide alliance came together to stop the Axis expansion. All this, plus Canada finally gets the respectful treatment it deserves. Oh, and a warning: there are a few graphic images in this episode. Sensitive viewers may want to use caution, especially around the 9:15 mark. Created by EcoGeek.



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<https://library.achievingthedream.org/pimawesterncivilization2/?p=90>

3. **USA vs USSR Fight! The Cold War** [Enter key starts video]

In which John Green teaches you about the Cold War, which was occasionally hot, but on average, it was cool. In the sense of its temperature. It was by no means cool, man. After World War II, there were basically two big geopolitical powers left to divide up the world. And divide they did. The United States and the Soviet Union divided up Europe in the aftermath of the war, and then proceeded to spend the next 45 years fighting over the rest of the world. It was the great ideological struggle, with the US on the side of capitalism and profit, and the USSR pushing Communism, so-called. While both sides presented themselves as the good guy in this situation, the reality is that there are no good guys. Both parties to the Cold War engaged in forcible regime changes, built up vast nuclear arsenals, and basically got up to dirty tricks. If you had to pick a bad guy though, I would point out that the USSR had no intention of bringing Laika the Cosmonaut Dog home alive. That poor dog never had a shot. Created by EcoGeek.



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pimawesterncivilization2/?p=90](https://library.achievingthedream.org/pimawesterncivilization2/?p=90)

4. **Decolonization and Nationalism Triumphant** [Enter key starts video]

In which John Green teaches you about the post-World War II breakup of most of the European empires. As you'll remember from previous installments of Crash Course, Europeans spent several centuries sailing around the world creating empires, despite the fact that most of the places they conquered were perfectly happy to carry on alone. After World War II, most of these empires collapsed. This is the story of those collapses. In most places, the end of empire was not orderly, and violence often ensued. While India was a (sort of) shining example of non-violent change, in places like The Congo, Egypt, Rwanda, Vietnam, Cambodia, and Laos, things didn't go smoothly at all. John brings you all this, plus pictures of Sea Monkeys. Sadly, they don't look anything like those awesome commercials in the comic books. Created by EcoGeek.



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5. **Globalization I – The Upside** [Enter key starts video]

In which John Green teaches you about globalization, a subject so epic, so, um, global, it requires two videos. In this video,

John follows the surprisingly complex path of t-shirt as it criss-crosses the world before coming to rest on your doorstep, and eventually in your dresser. (Unless you're one of those people who never puts their laundry away and lives out of a laundry basket. If that's the case, shame on you.) Anyway, the story of the t-shirt and its manufacture in far-flung places like China, Guatemala, and India is a microcosm of what's going on in the global economy. Globalization is a bit of a mixed bag, and there have definitely been winners and losers along the way. In this episode John will talk about some of the benefits that have come along with it. Next week, he'll get into some of the less-positive side effects of globalization. Created by EcoGeek.



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view them online here:

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6. **Globalization II – Good or Bad?** [Enter key starts video]

In which John asks whether globalization is a net positive for humanity. While the new global economy has created a lot of wealth, and lifted a lot of people out of poverty, it also has some effects that aren't so hot. Wealth disparity, rising divorce rates, environmental damage, and new paths for the spread of disease. So does all this outweigh the economic benefits, the innovation, and the relative peace that come with interconnected economies? As usual, the answer is not simple. In this case, we're living in the middle of the events we're discussing, so it's hard to know how it's going to turn out. Created by EcoGeek.



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PART XVI

WEEK 15: GLOBAL SOCIETY
IN A POST-COLD WAR
WORLD

6I. Introduction



Week 15: Global Society in a Post-Cold War World

Introduction

The fall of the Soviet Union in 1991 ended the bipolar military, political, and economic alignments that had structured life across the globe during the Cold War. The United States emerged as the sole remaining economic and military superpower, but the growing

political and economic power of the European Union and industrial nations across East Asia gradually challenged this status by the beginning of the 21st century. In the post-Cold War world, developing nations across Africa, Asia, and the Americas struggled under a crushing burden of international debt, lack of economic development, internecine warfare, and the social impact of infectious diseases like AIDS and malaria. Now, at the end of the first decade of the 21st century, the global community faces profound challenges brought about by climate change, religious violence, and economic uncertainty.

In this unit, we will examine the political, economic, and social realignments that followed the end of the Cold War and look at the consequences of globalization in the developed and developing world. We will evaluate current economic, political, and social trends from the broader perspective of the past 400 years and address how the world community can meet the challenges ahead.

62. Information

Week 15: Global Society in a Post-Cold War World

Read

[A New Millennium: Democracy](#)

Primary Source Readings

Your assigned readings are the next section of this module, Primary Readings, and the detailed description of assignment requirements are in the Dropbox folder for this week's Primary Source Reading.

This semester, you will read two primary sources every other week. The topic of each reading set relates to the subjects that we will be studying in the history of Western Civilization. I have selected two readings for every topic that contrast and conflict one another.

Post-War Information from [European History/Europe: 1945 to Present](#)

As Europe enters a new era, with two world wars still residing in the collective memory, peace and prosperity seems likely to continue. The Soviet Union dissolved in 1991, resulting in a Europe whose countries and borders have returned to their pre-WW2 state. Its nations, however, are faced with ageing populations and falling birthrates, making it increasingly challenging to sustain expensive programs of social services. As the twenty-first century began, the continent is redefining itself with multiculturalism, a strengthening of Europe's common economic policies and the formation of a European parliament. The Europe of Nations, whose

nationalistic sentiments led to two world wars during the last century, is viewing the federalism of the USA as a possible solution to forging a United Europe.

Britain

Britain after the war was heavily in debt. The bombing of major urban centers and exhaustion of manpower due to war casualties further added to the financial difficulties. The damage to the economy led to rationing being extended into the next decade. From 1945 until 1951, the Labour Party and Prime Minister Attlee replaced the Conservative Party. Winston Churchill was considered by the general populace to be a “War Prime Minister” and though having lost the first post-war election did serve a further term as Prime Minister from 1951 to 1955. In August 1947, India became independent of Britain. From 1950 to 1980 Britain, now without the full economic benefit of its colonies, embraced the free-market capitalism advanced by the USA though more emphasis was given to social programs and state ownership of major utilities. In many respects America’s involvement in the war had been conditional on Britain dismantling its colonial power base with the USA viewing it as an obstacle to their own ideas of trade and free-market capitalism. This had first been proposed by Roosevelt to Churchill at the August 1941 meeting where the future of post-war Europe was being discussed. America had viewed Britain’s colonial trade as monopolistic and though it was Pearl Harbour and Japanese aggression that led to the USA entering the war; the agenda for colonial independence remained. America the Colony who had fought a war against the English for independence was pre-disposed culturally and economically to make this request.

France

The Vichy regime installed by the Nazis after their invasion of France during World War II was replaced in 1946 by the Fourth Republic, which lasted until 1958. The Fourth Republic consisted of a strong Parliament with a Premier chosen by the majority party. There was also a weak ceremonial President. Charles De Gaulle, who led the Free French Resistance movement against the

Nazis during their occupation of France in World War II, was elected but refused to participate and thus resigned. After World War II, France decolonized Indochina, Morocco, Tunisia, and the rest of West Africa. The Fourth Republic also allowed women's suffrage.

Violent conflict arose in Algeria, still a French colony. Bombings, terrorism, and the death of nearly one million people during anti-French actions led to this conflict taking center stage in French politics. When senior officers of the French military in Algeria rebelled in May of 1958 and fears of a coup d'état spread among the members of the government, the latter called upon Charles De Gaulle to resolve the problem. De Gaulle refused to take power unless the government would allow for a stronger Presidential position.

The people of France conceded, and in 1958 the Fifth Republic was formed with a strong authoritarian President. However, De Gaulle's solution to the problem was to simply free Algeria. In 1968, university students protest over their conditions, leading to a mass working-class strike. After the failed "régionalisation" referendum, De Gaulle resigned in 1969. He was followed by two right wing presidents: Georges Pompidou (elected in 1969 and deceased in 1974), and Valéry Giscard d'Estaing (elected in 1974). Abortion became legal under Giscard's rule.

Germany

After World War II, Germany was divided into zones according to agreements reached between the ally powers. Western zones were placed under American and Western European control, while the eastern zones came under the control of the Soviet Union. Germany was to be occupied by the allies until some point in the future; how this was to be achieved itself became a source of conflict between the allies. This division of Germany also mirrored the presence of Allied troops in the now liberated countries of Europe. The Soviet army maintained a military presence in Poland, Romania and other eastern European states. American troops were still stationed in many western European states. With the war at an end the concord between the USA and Russia was now faltering and Germany and

many of its neighbours were soon to become the center stage for an ideological battle between these once allies. The division of Berlin was a precursor to the Cold War; the first post-war arena for the entrenched differences between Russia and the USA and an ominous sign for the later conflicts of Vietnam and Korea.

63. Assignment

Week 15: Global Society in a Post-Cold War World

Assignments

Reading Quiz

Points: 20

Primary Source Readings Synopsis

Points: 20

How to write a primary source synopsis

- Begin by reading the complete assignment from start to finish—do not attempt to summarize as you go, you will miss the main point and write too much. Give yourself time to read, think over and digest the material.
- Briefly introduce each author at the beginning of the paragraph devoted to their work. Example – “Dante Alighieri was a Medieval Italian poet and politician who wrote in the vernacular. He is most famous for his conception of the afterlife in his ‘Divine Comedy’, a selection from which I will summarize now.”
- Every reading has a beginning, middle and end. Make sure your synopsis includes these parts.
- Let the author guide you. If most of the original document is devoted to a single topic then it must be important. Your summary should reflect this emphasis.
- It is acceptable to analyze. “The author used strongly descriptive terms to reveal the miseries of the Industrial

Revolution and advocate for a Communist economic system.”

- It is not acceptable to editorialize. “The author is super biased against capitalists and thinks Communism is actually workable, even though history has proven otherwise.”
- Don’t worry about the details. Since this summary is concise, eliminate the less important topics.
- Include a few sentences at the conclusion of your assignment comparing the stance of each writer.
- Edit. After you have finished your synopsis, set it aside for a few hours or a complete day. Return and reread. Have you left your reader with a complete understanding of the theme and major points of the writer? Have you summarized the position of the piece fairly? Have you left out any significant ideas?

Check the due dates carefully. All work is due at 11:55 P.M. on the due date. Due dates are subject to change at the discretion of the instructor who will inform the students via the News on the course Homepage.

64. Hitler's Vienna

Week 15

Hitler's Vienna: A Dictator's Apprenticeship by Brigitte Hamann

Was Young Hitler an Anti-Semite?

There can be no doubt that while in Vienna, young Hitler studied anti-Semitism, among other matters. The four politicians who may be called his political models -Schönerer, Lueger, Wolf, and Stein- were radical anti-Semites. Many newspapers which Hitler read in Vienna, and many pamphlets he perused for his self-education, were anti-Semitic. Even when he was already Reich chancellor, Hitler's way of expressing himself had a Viennese ring to it when he elaborated on "the Jews." This proves that he mastered the anti-Semitic vocabulary of his Vienna period with all its characteristic clichés perfectly. Therefore many later observers, such as Albert Speer, initially took Hitler's anti-Semitism "for a somewhat vulgar byproduct, a relic from his days in Vienna ...and only God knows why he couldn't shed it."

Thus it seems to be clear that Hitler's anti-Semitism developed in a straightforward line, especially if one reads Hitler's description in *Mein Kampf* of how he had become an anti-Semite in Vienna: *For me this was a time of the greatest spiritual upheaval I have ever had to go through. I had ceased to be a weak-kneed cosmopolitan and became an anti-Semite.* Vienna, he said, had significantly contributed to his becoming anti-Semitic: At the time of this bitter struggle between spiritual education and cold reason, the visual instruction of the Vienna streets had performed invaluable services.

As the decisive event of his transformation into an anti-Semite, Hitler mentions—in 1924, to be sure, in **Mein Kampf**—an encounter with an Eastern Jew. The apparition in a black caftan and black hair locks merely made him wonder: *Is this a Jew? was my first thought. And : Is this a German?* Once again, he says, this experience caused him to read up on the subject: *For a few hellers I bought the first anti-Semitic pamphlets of my life.* What happened then, he continues, was what may be called a radical anti-Semite's typical obsession: *Since I had begun to concern myself with this question and to take cognizance of the Jews, Vienna appeared to me in a different light than before. Wherever I went, I began to see Jews, and the more I saw, the more sharply they became distinguished in my eyes from the rest of humanity.* The upshot of this dramatic development, Hitler claims, was the realization regarding Social Democracy's Jewish character: *When I recognized the Jew as the leader of the Social Democracy, the scales dropped from my eyes. A long soul struggle had reached its conclusion.*

Of course, **Mein Kampf** must not be read as an autobiography in the sense of its author dealing with his own past, or as a confession in which he worked through his experiences. The book is clearly a work of political propaganda, in which a power-hungry politician on the rise buttresses his political slogans and builds them up through a fitting life story to form a *weltanschauung*. In **Mein Kampf** Hitler created an organically grown anti-Semitic career for himself with politically convenient anti-Semitic images in its key scenes. Thus the book must also be read as the developmental history of a Germanic leader who found the right when he was young.

However, reality, as it emerges from the reports of Viennese eye witnesses, has little to do with the myths **Mein Kampf** purports. Apart from the special case of August Kubizek, no anti-Semitic remark by the young Hitler has been documented. Reinhold Hanisch, clearly an anti-Semite, was incredulous when he heard that Hitler, of all people, was an extreme, anti-Semitic politician in the thirties. After all, Hanisch and Hitler had their falling out in the men's hostel in 1910 because

Hitler turned entirely to his Jewish friends Josef Neumann and Siegfried Löffner. In the thirties, in his anger Hanisch revealed Hitler's youth as anything but anti-Semitic in order to discredit Hitler as a politician.

Hanisch is by no means alone in his assertions. Anonymous from Brünn also wrote, in 1912: "Hitler got along extremely well with Jews. He once said they were an intelligent people that stuck together more than the Germans." Rudolf Häusler, the colleague in the men's hostel, was at a loss when his daughter questioned him about the anti-Semitism of his then twenty-three- to twenty-four-year-old friend Adolf. Häusler told her that he had not noticed anything of the kind in Vienna. Yet he knew that in Munich, Hitler had thought he had been cheated by a Jewish junk dealer, which might have been a reason for Hitler's subsequent anti-Semitism—surely no conclusive proof.

The Viennese eyewitnesses remembered unanimously that Hitler's dealings with Jews had been quite natural. For example, Jakob Wasserberg from Galicia, who ran a small brandy store at 20 Webgasse, close to Stumpergasse, related that the young man had frequently had breakfast with him: "Mr. Wasserberg, a tea and a Laberl." (A Laberl is a cookie.)

It is worthy of note that among all the stories of his sufferings in Vienna, Hitler never mentioned a bad experience with a Jew. Let us briefly recapitulate young Hitler's encounters with Jews in Linz and Vienna: Even when he was Reich chancellor, Hitler expressed his gratitude to his Jewish family doctor in Linz, Dr. Eduard Bloch, who attended to his mother until she died. In his American exile Dr. Bloch clearly stressed that young Hitler had certainly not been an anti-Semite in Linz: "He had not yet begun to hate the Jews." The theory that Hitler's anti-Semitism goes back to a Jewish professor who had flunked him at the academy exam is as untenable as the sensational story about Hitler's getting infected with syphilis by a Jewish prostitute in Leopoldstadt. When in 1908 anti-Semitic smear campaigns at the Vienna Opera were raging against former director Gustav Mahler, Hitler continued to admire Mahler as a Wagner

interpreter. Accompanied by Kubizek, nineteen-year-old Hitler witnessed the family life and culture of an educated Jewish middle-class family during music making in the house of the Jahodas; he was deeply impressed and did not utter the slightest anti-Semitic remark.

Furthermore, he had every reason to be grateful to Jewish benefactors. When he was homeless in 1909 –and probably earlier and later as well–he profited from Jewish social institutions in many ways, from public Warmestuben to soup kitchens and Jewish citizens' donations to the homeless shelter in Meidling and the men's hostel in Brigittenau.

In the men's hostel, Hitler had mainly Jewish friends, which made Hanisch very angry. His best friend, the religious Jew Neumann, a trained copper polisher, gave him a coat when he had nothing to wear and lent him money. Hitler disappeared with him from the men's hostel for a week. Hanisch's comment: "Neumann was a goodhearted man who liked Hitler very much and whom Hitler of course highly esteemed." Hitler also discussed issues concerning anti-Semitism and Zionism with Neumann –by no means contemptuously as he did with the Social Democratic colleagues in the men's hostel, but jokingly, in a friendly way. He even went so far as to defend Heine, who was under anti-Semitic attack, to quote Lessing's "Parable of the Ring," and to acknowledge the achievements of Jewish composers, such as Mendelssohn and Offenbach.

Siegfried Löffner from Moravia, a Jewish colleague at the men's hostel, even dragged Hitler's archenemy, Hanisch, to the police to report him for defrauding Hitler. The Jewish locksmith Simon Robinson from Galicia, who received a small invalid's pension, helped Hitler out financially.

Karl Honisch mentions an additional Jewish acquaintance in the men's hostel in 1913, Rudolf Redlich from Moravia. It would be erroneous to assume that a particularly large percentage of men at the hostel had been Jewish. According to statistics, 8 to 10 percent were Jewish—which corresponded to the median Jewish population

in Vienna. From Hitler's later remark on his Vienna years we may conclude that Hanisch was not the only anti-Semite there: "Many workers with whom he had associated, he said, had been decidedly anti-Semitic."

In the men's hostel he expressed his approval of Jewish tradition, which had managed to preserve the purity of the "Jewish race" for thousands of years. It should be remembered that in the work of List and Lanz von Liebenfels it is not the alien race that is dangerous and ruinous, but only the mixing of races, which decreases the value of the Aryan "noble people" and therefore should be avoided at all cost. As late as 1930 Hitler talked extensively about the Jews' ability to preserve their race by way of religion and strict rules, among them, the prohibition of marriages with non-Jews. Hitler directly continued List's theories when he told Wagner: Through Moses the Jewish people received a rule for life and living one's life that was elevated to a religion which was entirely tailored toward the essence of one's race, and simply and clearly, without dogmas and dubious rules of faith, soberly and absolutely realistically contains what served the future and self-preservation of the children of Israel. Everything is geared toward the well-being of one's own people, nothing toward consideration of others. After further explanations, Hitler arrived at the conclusion that we...no doubt have to recognize with admiration this incredible strength of the Jews' preservation of their race.

Hitler adopted Jewish "purity of race" as nothing less than a model for his own *weltanschauung* regarding the necessity of the racial purity of Aryans.

It was only as a politician that Hitler portrayed the Jews as "parasites" who robbed Aryans of their strength through their intellectual impact, democracy, Social Democracy, the press, capital, parliamentarianism, modern art, pornography, pacifism, and much more. Around 1930 Hitler said to Wagner: This is precisely the parasitic instinct, which non parasitic plants don't have. A special talent! A sixth sense! A business sense of sadistic origin, to be sure, but the superiority of parasites! If the "host people" didn't put up

a sufficient defense, Hitler said, the Jews would survive as the fittest: And the last ones, alas, who will still practice usury when the end has come for mankind, will be the Jews, despite everything. And: Was it possible that the earth had been promised as a reward to that people? In Hitler the politician, who liked to present himself as the savior of the German people, all the theories of a duel between races about “to be or not to be,” which he had read and took for the truth, became an anti-Semitic syndrome.

65. Understanding Hitler's Anti-Semitism

Week 15

Understanding Hitler's Anti-Semitism

Supplemental Reading:

[“Understanding Hitler's Anti-Semitism”](#), by Edward Delman, in the Sept. 9, 2015, The Atlantic Monthly.