Big Era Seven
Industrialism and Its Consequences
1750-1914 CE

Landscape Teaching Unit 7.6
New Identities: Nationalism and Religion
1850-1914 CE

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World History for Us All
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Why this unit?

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

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

This unit falls at the end of Big Era Seven and is therefore designed to build upon students' previous knowledge of the era, including migration, **colonialism**, imperialism, revolutions, and liberal reforms in the nineteenth century. The unit starts with students forming the concept of nationalism as a class. By looking at specific examples of nationalism in the nineteenth century, students will work with classmates to develop critical attributes and a working definition of the concept, which they will use to analyze other examples throughout the unit.

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

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

This lesson sets the context for Lesson 4, which has students look at the reactions of non-Westerners who tried to resist changing their identities in the face of Western dominance. This lesson presents students with information on Egypt and Japan in the nineteenth and twentieth centuries and asks them to create, for each region, Venn diagrams that outline old identities,

retained identities, and new identities that people in these regions assumed before, during, and after significant contact with the West.

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

Unit objectives

Upon completing this unit, students will be able to:

1. Define the concept of nationalism by analyzing examples of late nineteenth- and early twentieth-century nationalism in the Balkan peninsula and Egypt.

2. Analyze relationships between nationalism, religion, and imperialism.

3. Assess the importance of nationalism as a source of tension and conflict in the Ottoman empire.

4. Analyze social and political changes related to nationalism and religion in Japan and Egypt.

5. Describe reactions to Western expansion, focusing on the roles of nationalism and religion.

Time and materials

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

Authors

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developing web-based instructional units and other resources for the museum's transportation collections and exhibits.

The historical context

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

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

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

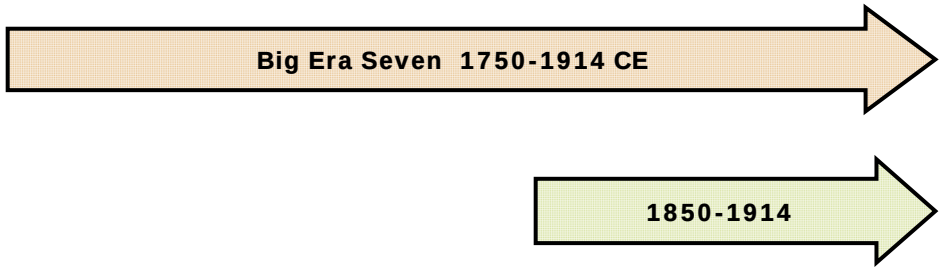
As doubts rose about religious faith and allegiance to dynasties as the natural ways of organizing societies, ideas of the sovereign nation emerged to attract new loyalties and to provide a fresh sense of purpose. Nationalism inspired people to become part of a nation. The scholar Benedict Anderson has called the nation an "imagined community" because "the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion."[1]

[1] Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (New York: Verso, 1983), 6.

Nationalism created intense competition among nations, leading to a rise in imperialism in the latter half of the nineteenth century. Western imperialists aggressively competed for land and commerce in Asia and Africa, using sheer force to colonize in some places and to push unequal trade agreements on others. Colonization was not the only manifestation of Western **hegemony** at that time. As imperial powers spread to other lands, they brought many of their scientific and liberal ideas with them. Some people embraced those ideas whole-heartedly and even used them to their advantage. In Africa, for example, elite men and women educated in Western-style schools became leaders in the African anti-colonialist and nationalist movements in the twentieth century. Others embraced liberal ideas in some spheres, like the military and industry, while rejecting democracy. Sometimes, disagreements over how to react to Western hegemony led to rifts within communities. Some Muslim leaders, for example, were torn over how to deal with Western intrusion, causing debates within Islam that can still be felt today.

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

This unit in the Big Era Timeline



Lesson 1
Forming the Concept of Nationalism

Preparation

Prepare duplicates of Student Handouts 1.1 and 1.2. Optional: Prepare overhead transparencies or computer projections of the handouts.

Introduction

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

Activities

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

2. Divide students into groups of three or four and distribute Student Handout 1.1 (Examples of Nationalism). Instruct students to work with their groups to find similarities between the examples. Explain to students that these similarities will be the critical attributes of *nationalism*.

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

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

- Valuing a collective identity based on history, language, race, and/or ethnicity.
- Believing that a certain group of people is bonded together because of a shared identity.

- Placing loyalty to a defined nation above loyalty to other groups or individual interests.
- Making political claims on behalf of a defined nation, especially the right of a nation to form a sovereign state.

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

6. Distribute Student Handout 1.2, "Examples and Non-Examples of Nationalism." Explain to students that they should use their charts to test the examples against the agreed-upon critical attributes. Inform students that there may be an event on the handout which is actually a non-example. Students must decide which is which and explain why each is, or is not, an example. Give students some time to work in groups before discussing the examples as a class.

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

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

Assessment

Students may turn in their charts with the agreed-upon critical attributes used for testing the examples and non-examples from Student Handout 1.2. Students may write an explanation of why each item on the handout is, or is not, an example of nationalism. As an extension assessment, students may find an example of nationalism either in their history textbook or in a recent newspaper and write about how the example meets the critical attributes of nationalism.

Lesson 1

Student Handout 1.1—Examples of Nationalism

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

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

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

Benito Juárez

Lesson 1

Student Handout 1.2—Examples and Non-Examples of Nationalism

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

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

Library of Congress Prints and Photographs Division. New York World-Telegram and the Sun Newspaper Photograph Collection. http://hdl.loc.gov/loc.pnp/cph.3c33006

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

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

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

Lesson 2

New Identities: The Development of Nationalism in India and the Ottoman Empire (1850-1914)

Preparation

Prepare copies of Student Handouts 2.1 and 2.2. Locate the sections in your textbook or other assigned materials that cover the Ottoman empire and the Balkan nations from 1850-1914, and British imperialism and Indian nationalism from 1850-1914. Write the page numbers for the pertinent sections on the board or overhead. Optional: Print and copy online encyclopedia entries for the history of the Ottoman empire and the history of India.

Introduction

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

Activities

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

2. Divide students into groups of three or four. Explain to them that they will create two timelines in their groups. Distribute Student Handouts 2.1 and 2.2. (Note: Teachers may want to distribute the assignments one at a time so that groups may complete a timeline on one region before moving on to the next). Explain to students that each of the handouts is a collection of primary and secondary sources for the two regions. Point out the textbook page numbers on the board for each of the regions. Suggest to students that they follow these steps in creating their timelines:

- Read all materials individually, including the Student Handouts and the sections in the book for each region. Students may want to read the sections in the text first to get an overview of the region before analyzing the handouts. Take notes on sections in the reading where nationalism is mentioned or students think that an occurrence may be tied to nationalism. Students should take notes on dates and descriptions of events.
- Discuss the events with group members. Use the critical attributes and definition of nationalism to test examples from the readings.

- Choose at least five events that illustrate the development of nationalism within each region. These events should span the time period from 1850-1914.
- Draw a timeline from 1850-1914 and place the events on the timeline. Underneath each event, students should write a detailed explanation for how the event contributed to the development of nationalism. Students should note any changes in how people within the regions identified themselves during this period.

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

- *Ottoman Empire*:
  - Period of *Tanzimat* reforms (1839-1876)
  - Imperial Edict proclaiming the equality of all subjects before the law and granting political rights to Christians and Jews (1856)
  - Romania adopts a new constitution (1864)
  - Ottoman Constitution (1876)
  - Russo-Turkish Wars in which Serbia joins Russia against the Ottoman empire (1877-1878)
  - Congress of Berlin: independence of Romania, Montenegro, and Serbia (1878)
  - Young Turks movement (1870s-1914)
  - British forces occupy Egypt (1882)
  - Young Turks depose Sultan Abdülhamid II (1909)
  - Balkan Wars (1912-1913)

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

- *India*
  - Indian Rebellion (1857-1859)
  - Queen Victoria of Great Britain takes the title of Empress of India (1876)
  - British found universities in major Indian cities (1857)
  - Indian National Congress formed (1885)
  - Partition of Bengal (1905)
  - Gandhi begins his campaign of *satyagraha* (1907)
  - Bal Gangdhar Tilak addresses the Indian National Congress and calls for Home Rule (1908)

4. After students have completed the timelines for India and the Ottoman empire, call the students together as a class. Ask groups to share the events which they included in their timelines. Ask students to identify the causes of nationalist movements in the two regions. Have

students discuss any shifts in how people identified themselves in these regions during this period. Discuss any discrepancies between groups.

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

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

Assessment

Group timelines may be collected and evaluated.

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

Lesson 2

Student Handout 2.1—The Ottoman Empire

Excerpts from the Treaty of Berlin, 1878.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

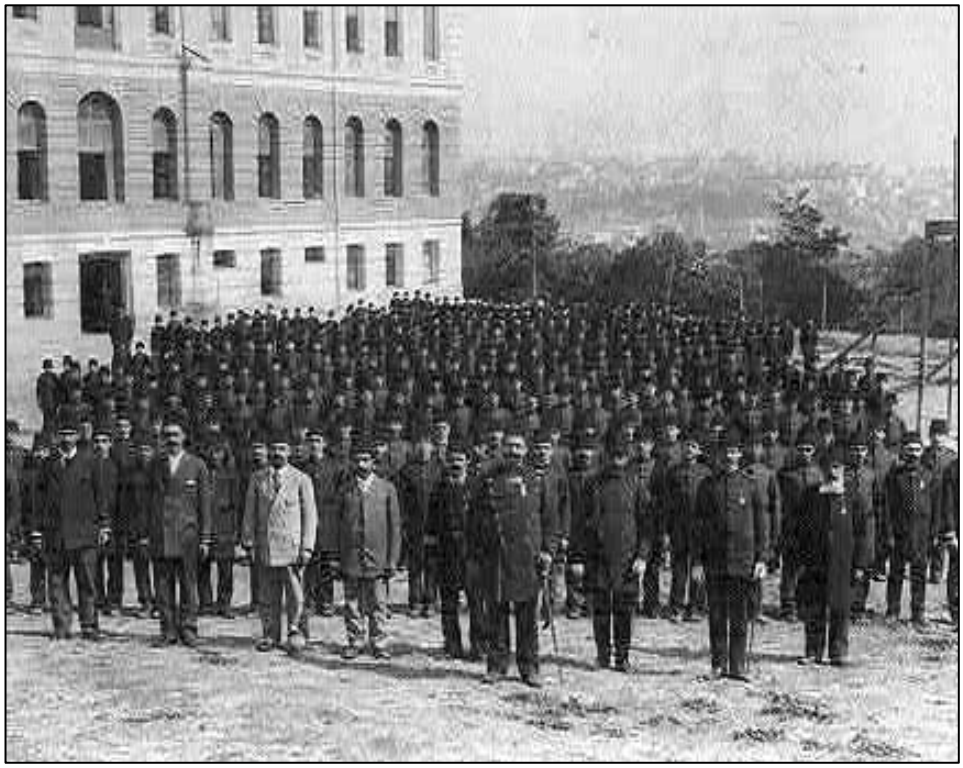
16. Education will be free. Every Ottoman citizen, within the limits of the prescriptions of the Constitution, may operate a private school in accordance with the special laws.

17. All schools will operate under the surveillance of the state. In order to obtain for Ottoman citizens an education of a homogenous and uniform character, the official schools will be open, their instruction will be free, and all nationalities will be admitted. Instruction in Turkish will be obligatory in public schools. In official schools, public instruction will be free. Secondary and

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

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

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



Ottoman Turkish Regulations for Public Education

The Balkan Peninsula, c. 1912

Lesson 2

Student Handout 2.2—India

Excerpt from Bal Gangdhar Tilak (1856-1920)

Address to the Indian National Congress in 1908

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

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

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

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

Mohandas K. Gandhi

Indian Home Rule, 1909

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

EDITOR:

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

READER:

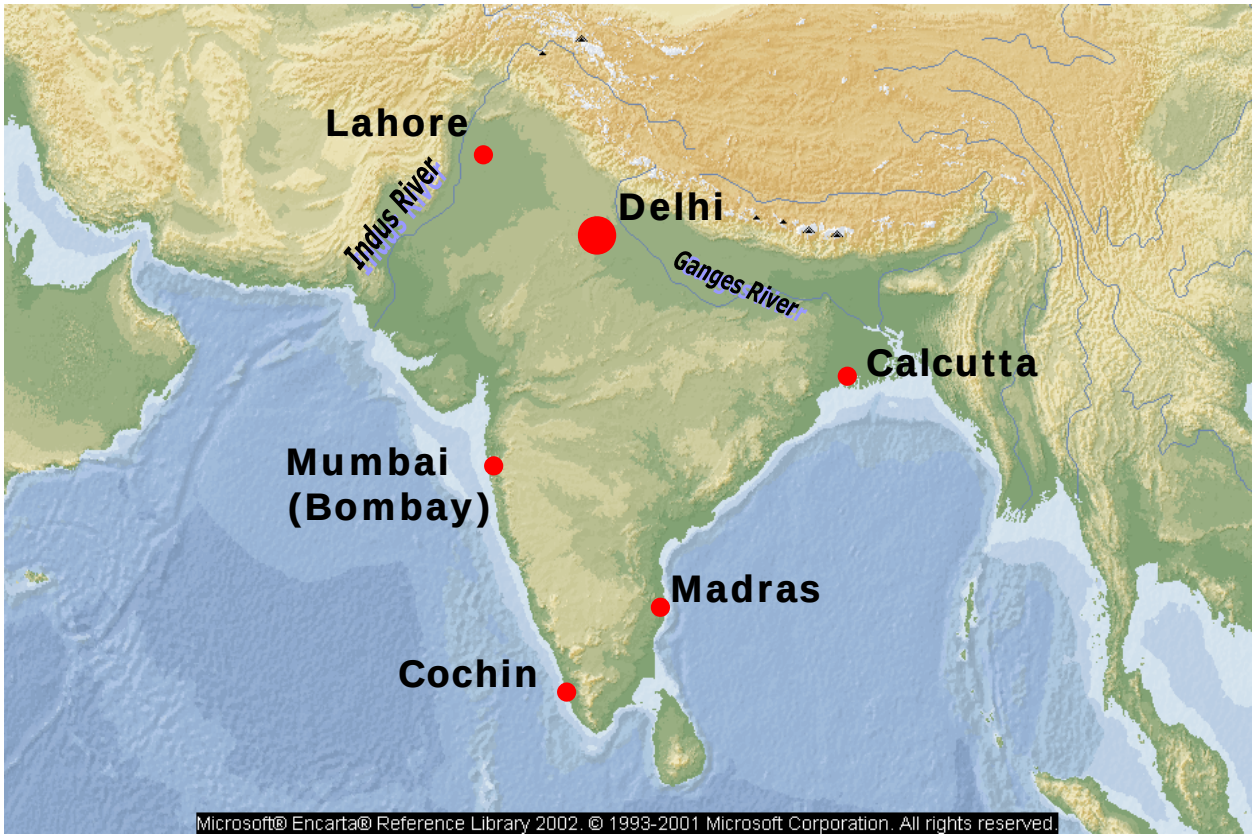
What, then, would you say to the English?

EDITOR:

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

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

British-Ruled India, 1848



Lesson 3
Nationalism, Imperialism, and Religion

Preparation

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

Introduction

The purpose of this lesson is to introduce students to the role of religion and religious identity from 1850 to 1914. It is expected that they already have background knowledge of changes brought about by scientific and Enlightenment thinking. By the end of this lesson, students should be able to explain that, despite an increase in secularism in Western culture, vestiges of Christian influences still played an important role in the culture and ideologies of European powers. Rudyard Kipling's poems, which were very popular with people at the time, will provide some evidence of this influence. Understanding the role of Christianity in nationalist and imperialist thought will make it easier for students to understand the reactions of those outside of this "imagined community," which they will also explore in this lesson by studying the Zionist movement. This lesson will also set the context for Lesson 4, which will look at the reactions of non-Westerners who tried to resist changing their identities in the face of Western hegemony.

Activities

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

2. Pass out Student Handout 3.1. Call students' attention to the discussion questions and ask them to read the poems and make notes with an eye toward answering the questions. When they have finished, discuss the poems as a class.

3. Pass out Student Handout 3.2. Again, call attention to the discussion question. After students read the passage and answer the question, try to come to some conclusions as a class about how nationalism, imperialism, and religion were related. Examples include:

- For some people, nationalism replaced old loyalties to the Church.
- Religion played a role in nationalist and imperialist ideology because of people's ideas of divine "chosenness" and their "civilizing mission."

4. Have students do a five-minute essay addressing the following question: What role did nationalism, imperialism, and religion play in "Western identity" by the middle of the nineteenth century?

5. Pass out Student Handout 3.3. Call the students' attention to the discussion questions again, emphasizing that one important purpose of this reading is to think about how it supports, extends, or contests their earlier understanding of Western identity. After students read the passage and answer the questions, discuss as a class.

Assessment

Suggested informal assessments: Assess students' understanding by their participation in class discussions and/or by individual written responses to discussion questions.

Suggested formal assessments: Ask students to create a concept map that shows the relationship between nationalism, imperialism, and religion.

Ask students to write an essay that addresses one of the following prompts:

- Describe the new identities that emerged as a result of nationalist or religious changes in the late nineteenth and early twentieth centuries.
- Explain the modern Zionist movement in terms of nationalism and religion in the late nineteenth century.

Lesson 3

Student Handout 3.1—Poems of Rudyard Kipling (1865-1936)

Rudyard Kipling (1865-1936) was an enormously popular English writer and Nobel laureate who wrote during the period of "high imperialism" in Great Britain. Using the discussion questions as a guide, read and take notes on the two poems below and then answer the questions that follow.

A Song of the English (1896)

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

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

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

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

Hear now a song—a song of broken interludes—
A song of little cunning; of a singer nothing worth.
Through the naked words and mean
May ye see the truth between
As the singer knew and touched it in the ends of all the Earth.

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

The White Man's Burden (1899)

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

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

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

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

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

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

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

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

Discussion Questions

What evidence of religious influence do you see in Kipling's poems?

What does this add to or change about your views about religion at the time that Kipling published these poems?

What do these poems tell you about the relationship between nationalism, imperialism, and religion?

Some scholars have argued that "The White Man's Burden" is an ironic poem, that is, that it really is intended to disparage British imperialism. What do you think of this theory?

Lesson 3

Student Handout 3.2— Nationalism, Imperialism, and Religion

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

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

Sources: Paul Vauthier Adams, *Experiencing World History* (New York: New York UP, 2000); Benedict R Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London: Verso, 1991); William R. Hutchison and Hartmut Lehmann, eds., *Many Are Chosen: Divine Election and Western Nationalism* (Minneapolis: Fortress Press, 1994); Peter N. Stearns, Michael Adas, and Stuart B. Schwartz, *World Civilizations: The Global Experience* (New York: Longman, 2001).

Lesson 3

Student Handout 3.3—A Jewish State, by Theodor Herzl

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

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

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

The idea which I have developed in this pamphlet is a very old one: it is the restoration of the Jewish State.

The world resounds with outcries against the Jews, and these outcries have awakened the slumbering idea.

We are a people—one people.

We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities and to preserve the faith of our fathers. We are not permitted to do so. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land where Jews had already had experience of suffering. The majority may decide which are the

strangers; for this, as indeed every point which arises in the relations between nations, is a question of might. I do not here surrender any portion of our prescriptive right, when I make this statement merely in my own name as an individual. In the world as it now is and for an indefinite period will probably remain, might precedes right. It is useless, therefore, for us to be loyal patriots, as were the Huguenots who were forced to emigrate. If we could only be left in peace. …

The Plan

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

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

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

Source: Paul Halsall, ed., Modern History Sourcebook, http://www.fordham.edu/halsall/mod/1896herzl.html

Discussion Questions

Does this document further contribute to or change your understanding of "nationalism?" If so, how?

Does this document further contribute to or change your understanding of the relationship between nationalism and religion in the late nineteenth century? If so, how?

Do you think Herzl was justified in wanting to establish a Jewish state? Why or why not?

Lesson 4
Struggles to Retain Old Identities

Preparation

Make duplicates of all Student Handouts. Make overhead transparencies of Student Handouts 4.2 and 4.4. You will also need an overhead marker. You may also wish to make other resources available to students to aid them in completing the Venn Diagrams.

Introduction

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

Activities

1. Ask students to think about ways in which Westerners were "intruding" on regions outside of Europe or North America. Push them to think about Western hegemony as more than military force. In what ways did Western cultural ideas or objects intrude as well? Can they think of any Asian or African peoples who might have been particularly opposed to the intrusion of Westerners?

2. Break up students into groups and assign half the groups to Japan and half to Egypt. Provide students with Student Handout 4.1 (Japan) or 4.2 (Egypt). Using the handouts and other available resources, like textbooks, ask students to research each nation's struggle to retain its identity and complete the Venn Diagrams. When they are finished ask students to discuss the following questions:
   - What role did nationalism and religion play in the nation's identity prior to significant contact with the West?
   - What role did nationalism and religion play in people's struggles to retain their identity?
   - What role did nationalism and religion play in forming new aspects of the nation's identity following significant contact with the West?

3. Ask students to share and discuss their findings.

Assessments

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

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

Lesson 4

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

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

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

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

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

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

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

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

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

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

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

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

Japan


China
Korea
Sea
of
Japan
Yellow
Sea
Edo
(Tokyo)
Osaka
Nagasaki
Pacific Ocean
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Lesson 4

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

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

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

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

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

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

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

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

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

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

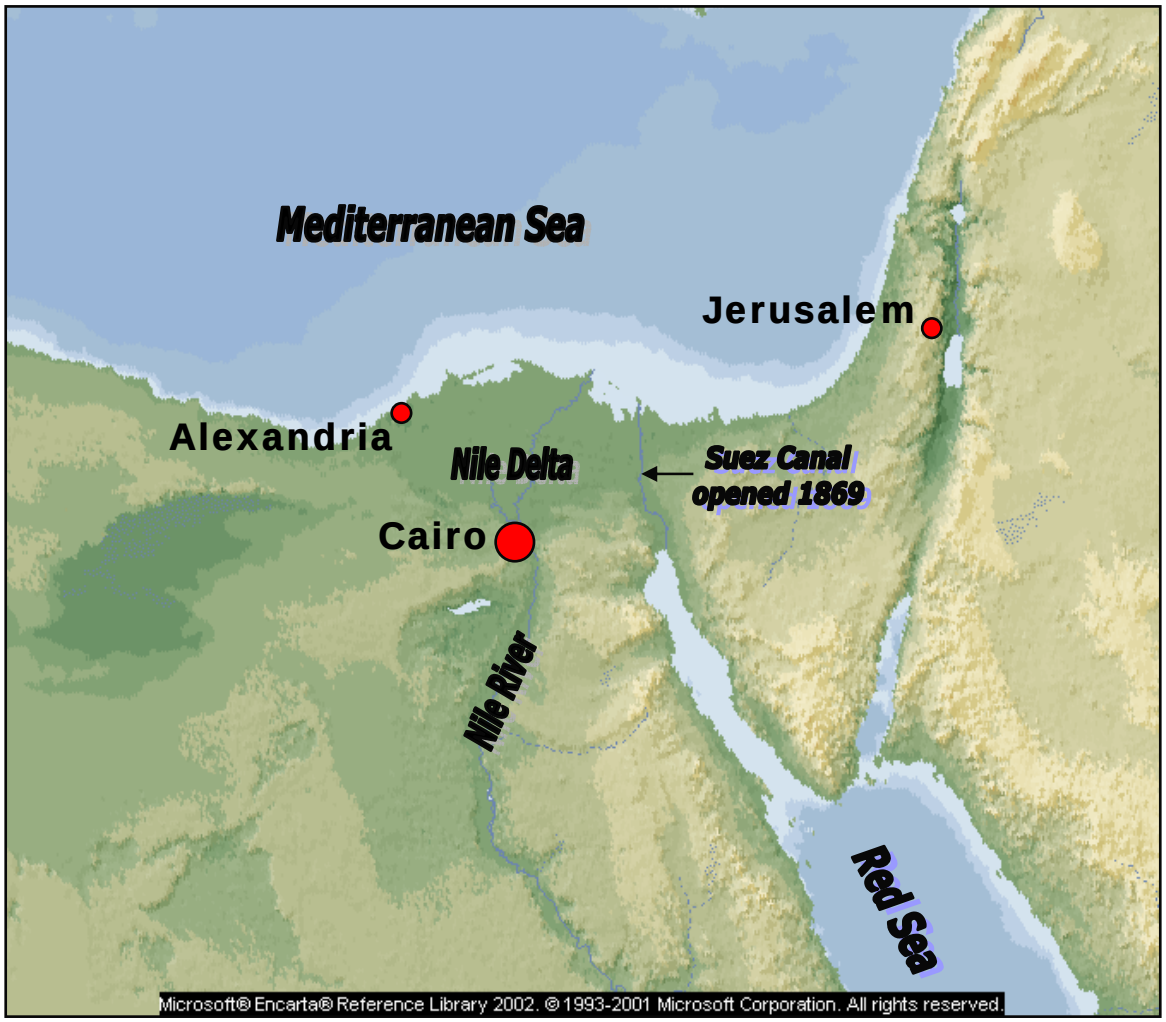
Although Egypt was never officially colonized, the British ruled through puppet *khedives* and British advisors well into the twentieth century. Between 1882 and 1914, a number of modest modern developments occurred in Egypt, including the building of new dams and

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

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

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

Egypt


Mediterranean Sea
Jerusalem
Alexandria
Nile Delta
Suez Canal
opened 1869
Cairo
Nile River
Red Sea
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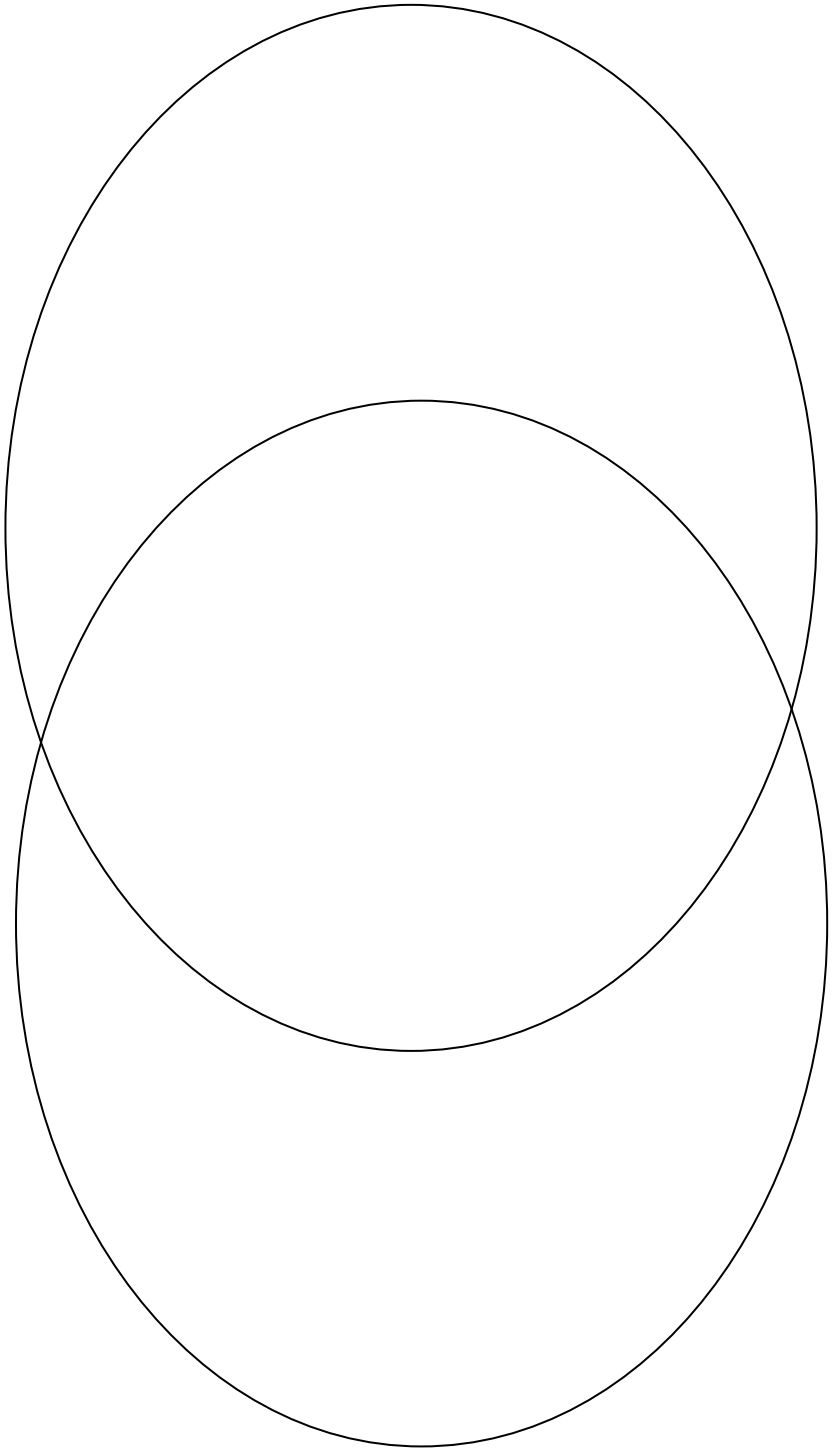
Lesson 4

Student Handout 4.3—Venn Diagram: Japan



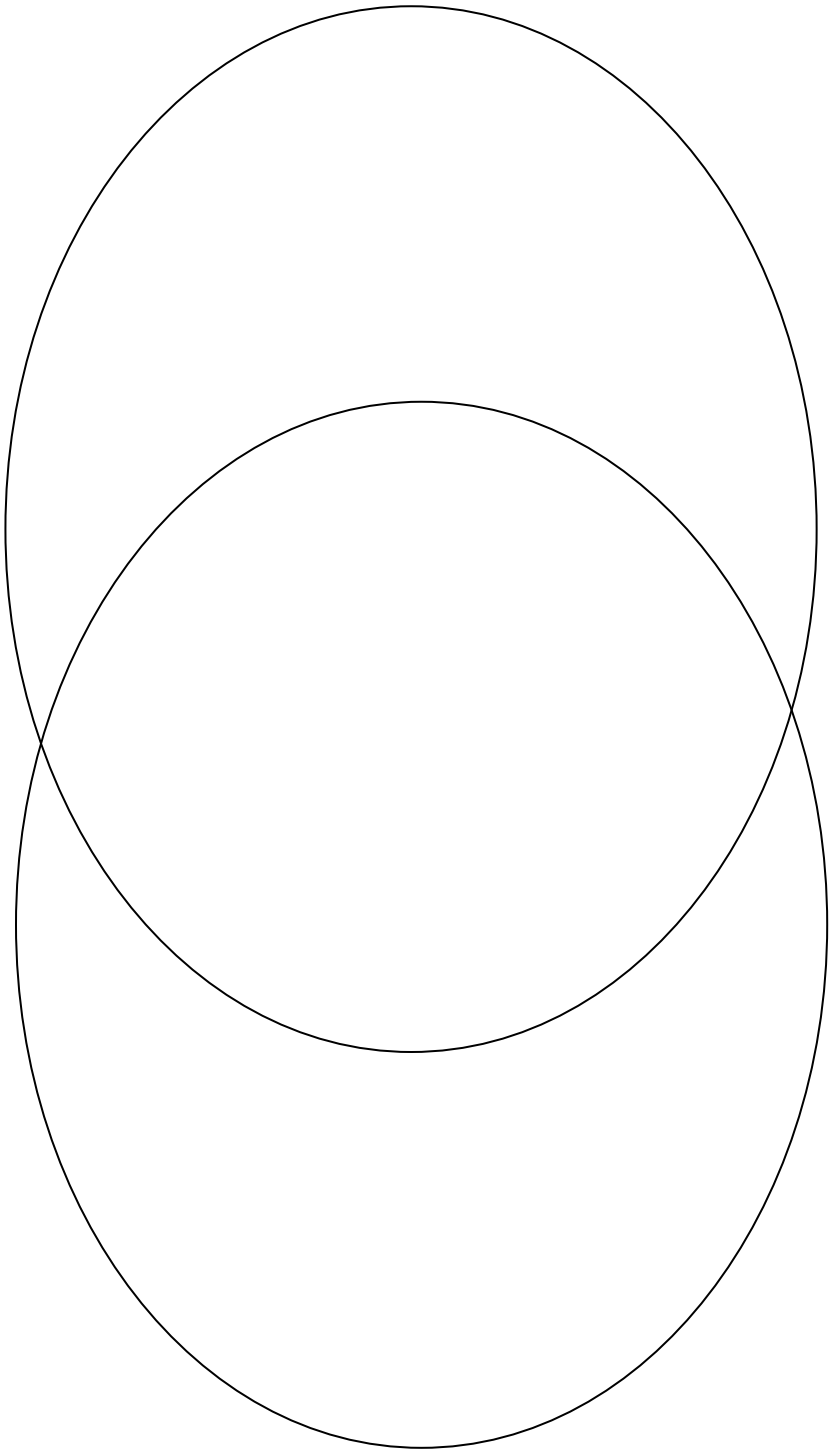
Old Identities: Aspects of Identity prior to significant contact with the West

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

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

Lesson 4

Student Handout 4.4—Venn Diagram: Egypt



Assessment

Suggested summative assessments for the unit:

1. Ask students to write an essay based on one or more of the following prompts. Students should use specific evidence from the unit materials to back up their claims.

- How did the growth of nationalism in the second half of the nineteenth century lead to the formation of new identities by the start of World War I in 1914? Choose two regions and trace the spread of nationalism from 1850 to 1914, comparing and contrasting this growth.
- How were nationalism, imperialism, and religion tied to one another during this period? Use specific examples from the unit to describe the connections between these three forces in at least two regions.

2. Conduct a class debate around the statement: "Nationalism was a positive force in the second half of the nineteenth century and the early twentieth century." Divide the class into two sides, one defending the statement and one opposing it. Ask students to use their work from the unit, and other research to defend their positions. After the debate, ask students to write a reflection piece that describes:

- their reaction to the material in the unit.
- their participation in the debate.
- their predictions for the role nationalism and religion will play in the remainder of the twentieth century.

This unit and the Three Essential Questions

	How might nationalist movements and competition among European nation-states for industrialization have affected the physical and natural environment?
	Nineteenth-century nationalists in Japan, the Ottoman empire, Egypt, and other Asian or African countries had debates about the question of "westernization." What does this term mean? What forms might westernization take? Why did some nationalists want to accept forms of westernization and some did not? How might you compare westernization with "americanization" in the world today?
	Find examples of European nationalist movements in which religion did and did not play an important role. What role do you think religion plays in American nationalism today?

This unit and the Seven Key Themes

This unit emphasizes:

Key Theme 3: Uses and Abuses of Power

Key Theme 5: Expressing Identity

Key Theme 7: Spiritual Life and Moral Code

This unit and the Standards in Historical Thinking

Historical Thinking Standard 1: Chronological Thinking

The student is able to (G) compare alternative models for periodization.

Historical Thinking Standard 2: Historical Comprehension

The student is able to (F) utilize visual and mathematical data presented in charts, tables, pie and bar graphs, flow charts, Venn diagrams, and other graphic organizers.

Historical Thinking Standard 3: Historical Analysis and Interpretation

The student is able to (B) compare and contrast differing sets of ideas, values, personalities, behaviors, and institutions.

Historical Thinking Standard 4: Historical Research Capabilities

The student is able to (C) interrogate historical data.

Historical Thinking Standard 5: Historical Issues-Analysis and Decision-Making

The student is able to (C) identify relevant historical antecedents.

Resources

Resources for teachers

Adams, Paul Vauthier. *Experiencing World History.* New York: New York UP, 2000.

Anderson, Benedict. *Imagined Communities: Reflections on the Origin and Spread of Nationalism.* London: Verso, 1991.

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

Dunn, Ross E. and David Vigilante, eds. *Bring History Alive! A Sourcebook for Teaching World History.* Los Angeles: National Center for History in the Schools, 1996.

Hobsbawm, Eric J. *Nations and Nationalism since 1780: Programme, Myth, Reality*. Cambridge: Cambridge UP, 1990.

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

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

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

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

Resources for students

Nineteenth-Century Nationalism. Ser: PowerPoint Presentations in World History. Culver City, CA: Social Studies School Service, 2006.

Correlations to national and state standards

National Standards for World History

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

California: History-Social Science Content Standard

Grade Ten, 10.4: Students analyze patterns of global change in the era of New Imperialism … 3. Explain imperialism from the perspective of the colonizers and the colonized and the varied immediate and long-term responses by the people under colonial rule.

Georgia Performance Standards World History

SSWH15: The student will be able to describe the impact of industrialization, the rise of nationalism, and the major characteristics of world wide imperialism.

New York: Social Studies Resource Guide with Core Curriculum

Unit Five: An Age of Revolution (1750-1914), F. Global nationalism, 3: Force for unity and self-determination.

Conceptual links to other teaching units

This teaching unit connects logically to the first Landscape Teaching Unit in Big Era Eight, which focuses on the first half of the twentieth century. The subject matter of Teaching Unit 8.1 is the causes and course of World War I. Historians are generally agreed that nationalism contributed to the outbreak of the war. The great powers—Britain, France, Germany, Austria-Hungary, and Russia—all displayed the rhetoric, symbols, and literature of the national community to mobilize their populations to support and labor for the military and economic power of the state (four of these powers were monarchies and one was a republic). Nationalism tended to become more exclusive in the later nineteenth century, linking the "imaged community" less to universal rights and democratic participation and more to a particular language, cultural style, and even race. A growing ideology of exclusion—"we-are-superior-to-them"—served to increase tensions among the economically and militarily most powerful states in Europe. Smaller ethnic and language communities also increasingly demanded the right to have an independent state corresponding to the boundaries of their national community. This trend was especially prominent among societies of eastern Europe and the Balkan peninsula—Serbs, Croats, Hungarians, Romanians, Bulgarians, Czechs, Poles, and others. Conflicts roiled those regions in the later century, when nationalist movements attempted to break away from the Austro-Hungarian or Ottoman empires. And most of those nationalist groups claimed support and protection from one of the great powers. World War I broke out after Russia moved to come to the aid of Serbia, which the Austro-Hungarian emperor had invaded.