CHAPTER 19

Empires in Collision: Europe, the Middle East, and East Asia
1800–1914

CHAPTER LEARNING OBJECTIVES

• To make students aware of the refocusing of racism in the nineteenth-century West
• To examine the effects of Western dominance on the empires of Asia
• To explore the reasons behind the collapse of the Chinese and Ottoman empires
• To investigate the reasons for Japan’s rise to its position as an industrial superpower and to compare Japan’s experience with that of China

CHAPTER OUTLINE

I. Opening Vignette
   A. The Opium War (1839–1842) in China continues to resonate emotionally with many Chinese.
      1. Britain’s violent intrusion and sale of addictive opium to China’s people
      2. began what Chinese still describe as a “century of humiliation”
   B. Most peoples of Asia, the Middle East, Africa, and Latin America had to deal in some way with European imperialism.
   C. This chapter focuses on societies that faced internal crises while maintaining formal independence.
   D. Four main dimensions of European imperialism confronted these societies:
      1. military might and political ambitions of rival European states
      2. involvement in a new world economy that radiated from Europe
      3. influence of aspects of traditional European culture (e.g., language, religion, literature)
      4. engagement with the culture of modernity
   E. At the same time had to deal with internal pressures as well.

II. Reversal of Fortune: China’s Century of Crisis
   A. In 1793, the Chinese emperor Qianlong rebuffed Britain’s request that China rescind or loosen restrictions on trade.
      1. Chinese authorities had controlled and limited European activities for centuries
      2. by 1912, Chinese empire had collapsed, became a weak junior member in European-dominated world
   B. The Crisis Within
      1. China was, to a large degree, a victim of its own success
a. population had grown from about 100 million in 1685 to some 430 million in 1853
b. but China didn’t have an accompanying Industrial Revolution
c. growing pressure on the land, impoverishment, starvation

2. Chinese bureaucracy did not keep pace with growing population
   a. central state gradually lost control of provincial officials and gentry
   b. corruption and harsh treatment of peasants endemic among officials

3. bandit gangs and peasant rebellions became common

4. culmination of China’s internal crisis: the Taiping Uprising
   a. affected much of China 1850–1864
   b. leader Hong Xiuquan (1814–1864) proclaimed himself the younger brother of Jesus, sent to establish a “heavenly kingdom of great peace”
   c. called for radical equality
d. even planned to industrialize China

5. posture towards women also revolutionary
   a. women fought in own regiments
   b. ordered the feet of women to be unbound
c. land program promised men and women equal shares of land
   d. women could sit civil service exams take up positions usually overseeing women
e. marriage by mutual attraction was promoted
f. not universal, leader Hong more conservative in his views

6. initial successes led to establishment of capital in Nanjing in 1853
7. but ultimately the rebellion was crushed in 1864
8. resolution of the Taiping rebellion consolidated the power of the provincial gentry even more
   a. intense conservatism, so China’s problems weren’t resolved

b. the massive civil war had seriously weakened the Chinese economy
c. 20 million–30 million people died in the rebellion

C. Western Pressures
1. the Opium Wars show the transformation of China’s relationship with Europe
   a. opium had been used on a small scale in China for centuries
   b. British began to sell large quantities of Indian opium in China
c. Chinese authorities recognized the dangers of opium addiction, tried to stop the trade
d. European merchants bribed officials to smuggle opium in
    e. China suffered a specie drain from large quantities of silver spent on opium
    f. 1836: the emperor decided to suppress the trade
2. the British responded with the first Opium War (1839–1842)
   a. forced Chinese to accept free trade and “proper” relations among countries
   b. Treaty of Nanjing (1842)
3. second Opium War (1856–1858)
   a. Europeans vandalized the imperial Summer Palace
   b. more treaty ports were opened to foreigners
   c. China was opened to foreign missionaries
   d. Western powers were given the right to patrol some of China’s interior waterways
4. China was also defeated by the French (1885) and Japanese (1895)
5. Qing dynasty was deeply weakened at a time when China needed a strong government to deal with modernization
6. “unequal treaties” inhibited China’s industrialization

D. The Failure of Conservative Modernization
1. the Chinese government tried to act against problems
a. policy of “self-strengthening” in 1860s and 1870s
b. application of traditional principles, along with very limited borrowing from the West
c. efforts to improve examination system
d. restoration of rural social and economic order
e. foundation of a few industrial factories
f. establishment of some modern arsenals and shipyards, some study of other languages and sciences
2. conservative leaders feared that development would harm the landlord class
   a. Western powers and Japan occupied Beijing to crush the revolt
   b. imposed massive reparation payments on China
4. growing number of educated Chinese became disillusioned with the Qing dynasty
   a. organizations to examine the situation and propose reforms
   b. growing drive for a truly unified nation in which more people took part in public life
   c. Chinese nationalism was against both foreign imperialists and the foreign Qing dynasty
5. the government agreed to some reforms in the early twentieth century, but not enough—the imperial order collapsed in 1911

III. The Ottoman Empire and the West in the Nineteenth Century
A. Both China and the Ottoman Empire:
   1. felt that they did not need to learn from the West
   2. avoided direct colonial rule, but were diminished
   3. attempted “defensive modernization”
   4. suffered a split in society between modernists and those holding traditional values
B. “The Sick Man of Europe”
   1. 1750: the Ottoman Empire was still strong, at center of the Islamic world; by 1900, was known as “the sick man of Europe”
   2. region by region, Islamic world fell under Christian rule, and the Ottomans couldn’t prevent it
      a. Ottomans lost territory to Russia, Britain, Austria, and France
      b. Napoleon’s 1798 invasion of Egypt was especially devastating
      c. Greece, Serbia, Bulgaria, and Romania attained independence
   3. central Ottoman state had weakened
      a. provincial authorities and local warlords gained more power, limited the government’s ability to raise money
      b. the Janissaries had become militarily ineffective
   4. the economy was hit hard by Western developments
      a. Europeans achieved direct access to Asia
      b. cheap European manufactured goods harmed Ottoman artisans
      c. foreign merchants won immunity from Ottoman laws and taxes
      d. government came to rely on foreign loans to finance economic development efforts
   5. had reached a state of dependency on Europe
C. Reform and Its Opponents
   1. Ottomans attempted ambitious reforms, going considerably further than the Chinese
      a. didn’t have an internal crisis on the scale of China
      b. no internal upheaval at core of empire
      c. did not have to deal with explosive population growth
d. rulers were Turkic and Muslim, not like foreign Qing

2. late eighteenth century: Selim III tried to establish new military and administrative structures
   a. sent ambassadors to study European methods
   b. imported European advisers
   c. established technical schools
3. after 1839: more far-reaching measures (Tanzimat, or “reorganization”) emerged
   a. beginning of an extensive process of industrialization and modernization
   b. acceptance of the principle that all citizens are equal before the law
   c. tide of secular legislation and secular schools
   d. created modest educational openings for women, mostly in Istanbul
4. supporters of reform saw the Ottoman Empire as a secular state
   a. reform created a new class of writers, etc.—the “Young Ottomans”
   b. urged creation of a constitutional regime
   c. Islamic modernism: accepted Western technology and science but not its materialism
5. Sultan Abd al-Hamid II (r. 1876–1909) accepted a new constitution in 1876 that limited the sultan’s authority
   a. almost immediately suspended it
   b. turned to older style of despotism in the face of a Russian invasion
6. opposition coalesced around the “Young Turks” (military and civilian elites)
   a. advocated a militantly secular public life
   b. shift to thinking in terms of a Turkish national state
7. military coup (1908) gave the Young Turks real power
   a. antagonized non-Turkic peoples in the Ottoman Empire
   b. stimulated Arab and other nationalisms
   c. the Ottoman Empire completely disintegrated after World War I

D. Outcomes: Comparing China and the Ottoman Empire
1. by 1900, both China and the Ottoman Empire were “semicolonies”
2. both gave rise to a new nationalist conception of society
3. China: the imperial system collapsed in 1911
   a. followed by a vast revolution
   b. creation of a Communist regime by 1949, within the same territory
4. Ottoman Empire: the empire collapsed following World War I
5. Chinese revolutionaries rejected Confucian culture much more than Turkish leaders rejected Islam

IV. The Japanese Difference: The Rise of a New East Asian Power
A. Japan was forced to open up to more “normal” relations with the world by U.S. commodore Matthew Perry in 1853.
   1. 1853–1900: radical transformation of Japanese society
   2. Japan became powerful, modern, united, industrialized
   3. Japan created its own East Asian empire
B. The Tokugawa Background
   1. Tokugawa shoguns had ruled since about 1600
      a. main task was preventing civil war among rival feudal lords (the daimyo)
      b. Japan enjoyed internal peace from 1600 to 1850
   2. daimyo were strictly regulated but retained considerable autonomy
   3. Japan wasn’t unified by a single law, currency, or central authority that reached to the local level
   4. hierarchical society: samurai at the top, then peasants, artisans, and merchants at the bottom
   5. considerable change in Japan in the Tokugawa period
a. samurai evolved into a bureaucratic/administrative class
b. great economic growth, commercialization, and urban development
c. by 1750, Japan was perhaps the most urbanized country
da. high literacy rates (40 percent of males, 15 percent of females)
e. change made it impossible for the shogunate to freeze society

3. corruption was widespread

C. American Intrusion and the Meiji Restoration

1. United States sent Commodore Perry in 1853 to demand better treatment for castaways, right to refuel and buy provisions, and the opening of trade ports
2. the shogun’s spinelessness triggered a civil war
3. in 1868, a group of young samurai from the south took over
   a. they claimed to be restoring the 15-year-old emperor Meiji to power
   b. aimed to save Japan from the foreigners by transformation of Japanese society rather than by resistance
4. the West wasn’t as interested in Japan as it was in China

D. Modernization Japanese Style

1. first task was creating national unity
   a. attacked power and privileges of the daimyo and the samurai
   b. dismantled the Confucian-based social order
   c. almost all Japanese became legally equal
2. widespread interest in many aspects of the West, from science to hairstyles
   a. official missions were sent to the West
   b. hundreds of students studied abroad
   c. translation of Western books into Japanese
3. eventually settled down to more selective borrowing from the West
4. Christianity made little progress
5. Shinto was raised to the level of a state cult
6. recognized that oppression of women impeded modernization
   a. universal education but segregated by sex
   b. women prohibited from public life
7. state-guided industrialization program
   a. established model factories, opened mines, built railroads, created postal, telegraph, and banking systems
   b. many state enterprises were then sold to private investors
   c. accomplished modernization without acquiring foreign debt
8. society paid a heavy price
   a. many peasant families were impoverished
   b. countryside suffered infanticide, sale of daughters, and famine
   c. early urban workers received harsh treatment
   d. efforts to organize unions were repressed

E. Japan and the World

1. by the early twentieth century, Western powers readjusted treaties in Japan’s favor
2. Japanese empire building
   a. wars against China (1894–1895) and Russia (1904–1905)
   b. gained colonial control of Taiwan and Korea, won a foothold in Manchuria
3. Japan’s rise was widely admired
4. Japan’s colonial policies were at least as brutal as European ones

V. Reflections: Success and Failure in History

A. We must be very careful in applying ideas of “success” and “failure” to historical complexities.
1. much depends on the criteria we apply
2. need to consider the issue of “success for whom?”
3. historical actors are never completely free in making decisions and lack the benefit of hindsight
CHAPTER QUESTIONS

Following are answer guidelines for the Big Picture Questions, Seeking the Main Point Question, Margin Review Questions, Portrait Question, and Documents and Visual Sources Feature Questions that appear in the textbook chapter. For your convenience, the questions and answer guidelines are also available in the Computerized Test Bank.

Big Picture Questions

1. “The response of each society to European imperialism grew out of its larger historical development and its internal problems.” What evidence might support this statement?
   • Certainly the growing military and political power of Western states after the Industrial Revolution and their determination to gain influence in each society provided a larger historical development that shaped responses.
   • However, internal problems shaped individual responses.
   • For instance, the weakened imperial state in China and the social problems that led to serious peasant revolts like the Taiping Uprising speak to the internal problems that shaped the response of China.
   • The loss of territories, the weakening of the central state, the increasing obsolescence of the army, the increasing indebtedness of the state, the decline of its centrality in Eurasian trade, and commercial competition from industrial Europe were internal problems that shaped the Ottoman Empire’s response.
   • Corruption within the Tokugawa regime, social change, and a mounting wave of local peasant uprisings and urban riots all shaped Japan’s response to demands by the West.

2. “Deliberate government policies were more important than historical circumstances in shaping the history of China, Japan, and the Ottoman Empire during the nineteenth century.” How might you argue for and against this statement?
   • In support one might focus on the role of government policy in changing the trajectory of development in Japan following the Meiji restoration.
   • One might contrast Japan’s success with the failure to sustain similar policies in China and the Ottoman Empire.
   • One might point to partial successes of the Chinese conservative modernization self-strengthening movements and similar Ottoman movements including Tanzimat and the Young Turks to make the argument that if these policies had been sustained or pressed further they may have altered the outcomes in these two empires.
   • Against the statement, one might identify Japan’s circumstantial advantages including a more stable society and less intrusion by Western powers into the kingdom as critical to the success of government policies.
   • Similarly one might point to factors largely beyond the control of the government in China including population pressure, the destabilizing Taiping Uprising, and military incursions by Western powers as critical to the failure of government policies.
   • Along the same lines, one can point to the relative proximity of the West, its conquests of Ottoman territory, and the debt issue as factors beyond government policy that undermined modernization efforts in the Ottoman Empire.

3. What kinds of debates, controversies, and conflicts were generated by European intrusion within each of the societies examined in this chapter?
   • While there are numerous individual examples, all of the societies explored in the chapter reacted to growing European intrusions through modernization programs, although Japan’s modernization program was more radical and far-reaching than the programs of China and the Ottoman Empire.
   • All of the societies also dealt with issues of identity, as they sought new ways to define themselves. This is especially notable in the Ottoman Empire, where a new nationalist Turkish identity took shape.
   • All of the societies debated the extent to which Western models should be followed.
   • All of the societies dealt with conflicts between modernizers and more conservative elements in their societies.
4. **Looking Back:** How did the experiences of China, the Ottoman Empire, Japan, and Latin America, which retained their independence despite much European pressure, differ from that of Africa, India, and Southeast Asia, which fell under formal colonial rule?

- Japan was able to industrialize and become an imperial power with its own colonies that could compete with its European counterparts.
- China and the Ottoman Empire were drawn into trade relationships with European powers based on unequal treaties rather than colonial rule.
- China and the Ottoman Empire were attacked on several occasions by European powers, losing control of some but not all of their territory.
- All three maintained control over their own governmental bureaucracies, which allowed them to retain their own state structures even as they sought to modernize.
- Regions that were formally seized by European powers were more thoroughly integrated into the European economic system than those that maintained their political independence.

### Margin Review Questions

**Q.** What accounts for the massive peasant rebellions of nineteenth-century China?

- China’s population grew rapidly between 1685 and 1853, but agricultural production was unable to keep up; this led to growing pressure on the land, smaller farms for China’s huge peasant population, and, in all too many cases, unemployment, impoverishment, misery, and starvation.
- China’s centralized bureaucratic state did not enlarge itself to keep pace with the growing population and lost influence at the local level to provincial officials and local gentry, who tended to be more corrupt and harsh.
- Peasants frequently embraced rebellion, finding leadership in charismatic figures who proclaimed a millenarian religious message.
- Peasants also increasingly articulated their opposition to the Qing dynasty on account of its foreign Manchurian origins.
- The Taiping Uprising between 1850 and 1864 found its inspiration in a unique form of Christianity.

**Q.** How did Western pressures stimulate change in China during the nineteenth century?

- China was forced to continue to import opium.
- China had to cede Hong Kong to Britain and open a number of other ports to European merchants.
- It had to set import tariffs into China at the low rate of 5 percent.
- Foreigners were given the right to live in China under their own laws.
- Foreigners received the right to buy land in China.
- China was opened to Christian missionaries.
- Western powers were permitted to patrol some of the interior waterways of China.
- China lost control of Vietnam, Korea, and Taiwan.
- By the end of the nineteenth century, the Western nations plus Japan and Russia all had carved out spheres of influence within China, granting them special privileges to establish military bases, extract raw materials, and build railroads.
- Ultimately, Western pressure enfeebled the Chinese state at precisely the time when China required a strong government to manage its entry into the modern world, and restrictions imposed by the unequal treaties also inhibited China’s industrialization.

### Seeking the Main Point Question

**Q.** What differences can you identify in how China, the Ottoman Empire, and Japan experienced Western imperialism and responded to it? How might you account for those differences?

- Both China and the Ottoman Empire became more reliant on Western finance than Japan.
- Both China and the Ottoman Empire experienced occupation of some of their territory by Western military forces; Japan did not.
- China, the Ottoman Empire, and Japan all were forced by Western powers to sign unequal treaties or capitulations, but Japan eventually was able to renegotiate its treaties in its favor.
- All three launched modernization programs, but Japan’s was more thorough and more successful than those of China and the Ottoman Empire, turning Japan into a modern, united, industrial nation.
- A number of factors can explain the differences in how they experienced Western imperialism, including the amount of internal strife within each state, the strategic and economic importance to European powers of the Ottoman Empire and China as compared to Japan, and the relatively late and fortuitous timing of Japan’s interactions with Western powers.
Q. What strategies did China adopt to confront its various problems? In what ways did these strategies reflect China’s own history and culture as well as the new global order?

- The Chinese instituted a “self-strengthening” program in the 1860s and 1870s to bolster traditional China while also borrowing some new traditions from the West.
- They sought out qualified candidates for bureaucratic positions by instituting a new examination system.
- New industrial factories were built and older industries expanded.
- A telegraph system of communication was initiated.
- China faced opposition from conservative leaders, they hoped the “self-strengthening” program would allay fears that older systems of power privileges would disappear. They also underscored China’s dependence on foreign machinery, materials, and manpower.
- Traditional regional officials, rather than the central government, largely controlled industrial enterprises and used them to strengthen their own position rather than that of the nation as a whole.

Q. What lay behind the decline of the Ottoman Empire in the nineteenth century?

- The empire decreased in size both because of European aggression in places like Egypt and because of successful nationalist independence movements in the Balkans.
- The Ottoman state had weakened, particularly in its ability to raise revenue, as provincial authorities and local warlords gained greater power.
- It had also weakened militarily, as the Janissaries (the elite military corps of the Ottoman state) had become reactionary defenders of the status quo whose military ineffectiveness was increasingly obvious.
- The technological gap with the West was clearly growing.
- The earlier centrality of the Ottoman and Arab lands in Afro-Eurasian commerce diminished as Europeans achieved direct oceanic access to the treasures of Asia.
- Competition from cheap European manufactured goods hit Ottoman artisans hard and led to urban riots protesting foreign imports.
- A lengthening set of capitulations gave foreign merchants immunity from Ottoman laws and legal procedures, exempted them from internal taxes, and limited import and export duties on their products. Moreover, foreign consuls could grant these privileges to Ottoman citizens.
- The Ottoman Empire grew increasingly indebted and became reliant on foreign loans. Its inability to pay the interest on those loans led to foreign control of much of its revenue-generating system and the outright occupation of Egypt by the British.

Q. In what different ways did the Ottoman state respond to its various problems?

- It launched a program of “defensive modernization” that included the establishment of new military and administrative structures alongside traditional institutions as a means of enhancing and centralizing state power.
- Ambassadors were sent to the courts of Europe to study administrative methods, and European advisers were imported.
- Technical schools to train future officials were established.
- The Tanzimat, or reorganization, emerged in the several decades after 1839 as the Ottoman leadership sought to provide the economic, social, and legal underpinnings for a strong and newly recentralized state. Manifestations of this process included the establishment of factories producing cloth, paper, and armaments; modern mining operations; reclamation and resettlement of agricultural land; telegraphs, steamships, railroads, and a modern postal service; Western-style law codes and courts; and new elementary and secondary schools.
- The legal status of the empire’s diverse communities was changed in an effort to integrate non-Muslim subjects more effectively into the state. As part of this process, the principle of equality of all citizens before the law was accepted.

Q. In what different ways did various groups define the Ottoman Empire during the nineteenth century?

- The Young Ottomans defined the empire as a secular state whose people were loyal to the dynasty that ruled it, rather than a primarily Muslim state based on religious principles. In the middle decades of the nineteenth century, this group argued that the empire needed to embrace Western technical and scientific knowledge, while rejecting its materialism. In pursuit of these goals, the group argued that it was possible to find in Islam itself the basis for freedom, progress, rationality, and patriotism.
• During the reactionary reign of Sultan Abd al-Hamid II, a second identity took shape, in which the empire was defined as a despotic state with a pan-Islamic identity.

• Opposition to Abd al-Hamid II coalesced around another identity associated with the Young Turks, who were led by both military and civilian elites. They largely abandoned any reference to Islam and advocated instead a militantly secular public life. Some among them began to think of the empire as neither a dynastic state nor a pan-Islamic empire, but rather as a Turkish national state.

Q. Summing Up So Far: In what ways were the histories of China and the Ottoman Empire similar during the nineteenth century? And how did they differ?

• In terms of similarities, both had recently been proud and vibrant civilizations.
• Both had experienced the consequences of a rapidly shifting balance of global power.
• Both had become “semi-colonies” within the “informal empires” of Europe.
• While both sought to modernize, neither was able to create the industrial economy or strong state required to fend off European intrusion.
• Both gave rise to new nationalist conceptions of society, which were initially small and limited in appeal, but of significance for the future.
• Both empires collapsed in the early twentieth century.
• In terms of differences, a smaller nation-state of Turkey emerged from the collapse of the Ottoman Empire, while China remained largely territorially intact when a communist regime formed a new state in 1949.
• In the twentieth century, China rejected Confucian culture far more thoroughly than the secularizing leaders of Turkey rejected Islam.

Q. In what ways was Japan changing during the Tokugawa era?

• The samurai, in the absence of wars to fight, evolved into a salaried bureaucratic or administrative class.
• Centuries of peace contributed to a remarkable burst of economic growth, commercialization, and urban development.
• Japan became perhaps the world’s most urbanized country.
• Education led to high rates of literacy.

• Merchants prospered but enjoyed little rise in social status. This, coupled with samurai who enjoyed high social status but were often indebted to inferior merchants, led to social tension.
• Peasants often moved to the cities to take on new trades.
• Corruption undermined the Tokugawa regime.
• A mounting wave of local peasant uprisings and urban riots expressed the grievances of the poor.

Q. In what respects was Japan’s nineteenth-century transformation revolutionary?

• Its cumulative effect was revolutionary because it included an attack on the power and privileges of both the daimyo and the samurai, and their replacement with governors responsible to the central government.
• It dismantled the old Confucian-based social order through the abolition of class restrictions on occupation, residence, marriage, and clothing, and dismantled limitations on travel and trade.
• It was revolutionary in Japan’s study of the science and technology of the West and of its various political and constitutional arrangements, its legal and educational systems, and its dances, clothing, hairstyles, and literature.
• It was characterized by a selective borrowing of Western ideas, combining foreign and Japanese elements in distinctive ways.
• It resulted in a state-guided industrialization program. And, of course, industrialization was as revolutionary in Japan as it was in any other agricultural society of the world.

Q. How did Japan’s relationship to the larger world change during its modernization process?

• The unequal treaties were rewritten in Japan’s favor.
• Japan launched its own empire-building enterprise, leaving it with colonial control of Taiwan, Korea, and parts of Manchuria.
• Japan fought successful wars with China and Russia in the process.
• Japan became an economic, political, and military competitor of Western powers.
• Japan also became an inspiration for other subject peoples, who saw in Japan a model for their own modern development and perhaps an ally in the struggle against imperialism.
**Portrait Question**

Q. How might Lin Zexu have handled his task differently or more successfully? Or had he been given an impossible mission?

- You might make the case that he could have paid compensation to the European merchants for the confiscation of their opium to defuse the situation.
- He might have focused exclusively on the demand side of the problem to avoid antagonizing European merchants.
- He might have been less confrontational in his letter to Queen Victoria.
- However, one could make the case that his mission was an impossible one. To suppress the opium trade he needed to cut off the supply of the drug and this was bound to antagonize European powers.
- One could also make the argument that even a focus strictly on cutting demand would have antagonized the European merchants who would lose consumers of their drug.
- One could also speculate that if it was not opium that ultimately provoked European aggression another point of conflict between China and the West would have resulted in a similar outcome.

**Using the Documents and Visual Sources Features**

Following are answer guidelines for the headnote questions and Using the Evidence questions that appear in the documents and visual sources essays located at the end of the textbook chapter.

**Headnote Questions**

**Document 19.1: Toward a Constitutional Monarchy**

Q. In what ways does Kang Youwei reflect a Confucian outlook, and in what respects does he show an awareness of a larger world?

- Kang Youwei reflects a Confucian outlook when he criticizes contemporary Chinese institutions as unworthy of the ancestors because officials who people those institutions lack Confucian values, being petty and corrupt.
- He asks the emperor to follow the teachings of Mencius a Confucian scholar who calls for him to love his people.
- He rejects older Chinese institutions as models because the world has changed.
- He shows an awareness of republican governmental institutions in Western Europe and the United States.
- He shows an awareness of reform initiatives in czarist Russia and imperial Japan.
- He also notes the success of these reform efforts in other states.

Q. What obstacles to reform does Kang Youwei identify?

- A corrupt and conservative bureaucracy that refuses to reform
- Obstruction of the emperor’s reforms by ministers
- A lack of a national policy
- Attachment to older Chinese traditions that do not reflect the modern world

Q. Why does he advocate the Russia of Peter the Great and the Japan of the Meiji reforms as models for China?

- Both are imperial states, closer in structure to China than the republican states of Western Europe and the United States.
- The timing of Japan’s reforms and the similarity of its religion and customs to those of China makes it perhaps the most suitable model for reform.

**Document 19.2: Education and Examination**

Q. What criticisms of the old examination system do these excerpts make?

- It is cumbersome.
- Students are studying for too long and are focused on skills that are not essential like poetry, rhyme-prose, and fine script.
- Scholars need to receive practical educations; artisans need be trained in the sciences; and military officers should be trained in Western methods of military education.

Q. What kind of education do they advocate?

- Practical education focused on developing real world skills
- An education that will allow the Chinese to compete with the West
- A slimmed down education that drops poetry, rhyme-prose, fine script, and the Wen-chang
Q. How might conservatives respond to these documents?

- They might appeal to long-standing tradition.
- They might express concern that such a change in education would undermine Chinese society and culture.
- They might defend Chinese education in comparison to Western approaches.

Document 19.3: Gender, Reform, and Revolution

Q. What are the “injustices” that Qiu Jin identifies?

- Fathers often see the birth of a daughter as useless, sometimes even killing the baby.
- Fathers frequently treat their daughters with coldness and disdain because they see them as eventually becoming someone else’s property.
- Daughters are forced to undergo the painful practice of foot binding.
- Women have no say in who they marry.
- Women are told that an abusive husband is punishment for past sins.

Q. How does she account for the sad conditions which Chinese women faced?

- Women who abandon reliance on themselves, instead letting men do everything for them
- Women exchanging comfort and leisure for the right to make decisions for themselves

Q. What does she advocate as a remedy for the problems she identifies?

- Women should take back control of their lives.
- Women should educate their daughters and refuse to bind their feet.

Q. How might you compare Qui Jin’s address with that of Elizabeth Cady Stanton in Document 16.4, pp. 818–819?

- They are similar in that both identify reliance on men as a fundamental problem, and the customs that accompany that reliance as aggravating the problem.
- Both also advocate education as an important part of the solution.
- Cady Stanton is more expansive in her writing asking for a voice in government, religion, professions, and trades.

Document 19.4: Prescriptions for a Revolutionary China

Q. Why does Sun Yat-sen believe that China requires a revolution rather than reform?

- The Manchus discriminate against the Han and will not give up power without revolution.
- The monarchical autocracy must be swept away for the nationalist revolution to succeed.

Q. In his view, who are the enemies of the Chinese nation?

- The Manchus
- Those that support the monarchical autocracy
- The rich who have monopolized the nation’s wealth

Q. What elements of Sun’s prescriptions for China’s future derive from traditional Chinese practice and which reflect Western influence?

- In terms of traditional Chinese practice, he wants a branch of government with examination power to oversee the Chinese examination system. He envisions using the long-established Chinese civil service examination system to improve on Western democratic models.
- He also wants to include the Censorate as a supervisory power. The Censorate had a long history in Chinese governmental tradition as well.
- Western influence can be seen in his call for a constitutional democratic political system.
- His conception of nationalism has Western roots.
- His understanding of the impact of capitalism on society is informed by Western experiences as is his prediction of social revolution.
- Three of the five powers (executive, legislative, and judicial) he wants in his new government are Western in conception.
- He uses the U.S. House of Representatives as an example of why civil service exams are needed.

Q. Is Sun Yat-sen advocating a socialist future for China?

- His regulation of the sale of land for profit could be interpreted as a socialist approach.
- However, he does not offer a fully developed socialist economic policy in this document. He does not, for instance, advocate for the rights of workers to organize. Nor does he discuss the role of government in the regulation of industry.
Q. How might Kang Youwei in Document 19.1 respond to Sun Yat-sen’s prescriptions for the future?

- He would have rejected the call for the overthrow of the imperial system.
- He would have rejected the utility of the civil service exams, at least in their present form.
- He would have criticized Sun’s choice of reform models because Sun draws on Western models while he advocated Russia and Japan.
- He would have supported Sun’s assertion that reform was necessary.
- He also would have sympathized with Sun’s criticism of the current bureaucracy.

**Visual Source 19.1: The Black Ships**

Q. What general impression of the American intrusion did the artist seek to convey?

- The American intrusion was forced on the Japanese, and was undertaken using technologically advanced ships.
- The image also has a fanciful side that suggests physical ugliness and demonic or supernatural powers.

Q. What specific features of the image help the artist make his case?

- The prominence of mounted cannons
- The steam technology
- The anthropomorphic features of the ship, which give it a ominous personality

Q. Why might the artist have chosen to depict the gunfire coming from the American ship as streams of light?

- The streams of light suggest fire and therefore wanton destruction.
- The depiction makes the cannon appear more powerful than traditional cannons.

**Visual Source 19.2: Women and Westernization**

Q. What elements of Western culture can you identify in this visual source?

- The piano
- The hats and dresses of the women
- Their hairstyles
- The military uniform on the boy
- The architecture of the building on the right
- Possibly the chair in the central foreground

Q. In what ways does this print reflect the continuing appeal of Japanese culture? Pay attention to the scenery, the tree, and the flowers.

- The background is a garden of Japanese inspiration with a pond, cherry or plum trees, and a small, circular shelter toward the right of the background scene.
- The layered dress of the woman in the middle of the scene reflects Japanese influence.
- The vase holding flowers to the right of the scene is of eastern, probably Chinese, origin.

Q. Why were so many Japanese so enamored of Western culture during this time? And why did the Japanese government so actively encourage their interest?

- The Japanese were committed to creating a new culture based on Western models to revive Japan.
- Many Japanese students during this period traveled or lived in the West.
- The Japanese court embraced Western fashion.
- The government sought to catch up with the economic and military might of the Western powers and believed that copying some aspects of Western culture would facilitate this.

**Visual Source 19.3: Kobayashi Kiyochika’s Critique of Wholesale Westernization**

Q. What specific aspects of Japan’s efforts at Westernization is the artist mocking?

- The artist is mocking the slavish copying of Western dress.
- He is also ridiculing the belief that copying Western fashions in clothing would help the Japanese catch up with Western economic and military power.

Q. Why might the artist have used a Western scientific theory (Darwinian evolution) to criticize excessive Westernization in Japan?

- Perhaps the artist wished to associate what he believed was a ridiculous Western theory to the equally ridiculous copying of Western fashion;
- Alternatively, he may have wanted to highlight the difference between embracing useful Western scientific knowledge and the copying of Western fashion, which did not in itself strengthen Japan.
Q. Why do you think a reaction set in against the cultural imitation of Europe?

- A reason for the reaction may have been cultural pride.
- Many may have feared losing a distinct Japanese identity.
- There was likely a growing disillusionment with Western culture and what it had to offer.

**Visual Source 19.4: Japan, China, and Europe: A Reversal of Roles**

Q. What overall message did the artist seek to convey in this print?

- The artist sought to convey that Japan was the dominant power in East Asia.
- Japan had outmaneuvered the other major powers in East Asia.
- The Japanese navy was critical to Japanese power.

Q. What is the significance of the Chinese figure with a chicken in hand, lying as “bait” at the bottom of the image?

- The figure represents the weakness of China; its failure to react to international threats; and its current victimization by other foreign powers.
- The lethargic nature of the Chinese character may be the result of the opium pipe in his hand, which represents the opium epidemic in Chinese society.

Q. How is the Russia character portrayed?

- The character is portrayed as a bear diving headlong into China.
- He lacks cunning, diving headlong into the Japanese trap.

Q. What had changed in Japanese thinking about China and Europe during the nineteenth century?

- China’s cultural influence on Japan declined.
- Japan saw itself as a competitor with European powers, capable of establishing its own empire and facing off against European powers.

**Using the Evidence Questions**

**Documents: Changing China**

1. **Defining obstacles to change:** What hindrances to China’s effective transformation are stated or implied in these documents? Do their authors perceive any positive qualities in Chinese civilization that might facilitate the country’s transformations?

- Documents 19.1 and 19.2 both criticize Chinese education and especially its examination system as a hindrance.
- Document 19.1 identifies an insidious and corrupt bureaucracy as an impediment.
- Document 19.3 implies that reliance of Chinese women on men has hindered development.
- Document 19.4 argues that rule by the Manchus who were outsiders and the imperial system itself inhibited development.
- It also argues that the concentration of wealth in the hands of the few was an impediment.
- In terms of positive qualities, Kang Youwei in Document 19.1 views imperial authority as a positive force for change. He also draws on Confucian ideas.
- In Document 19.5, Sun Yat-sen identifies the Chinese examination system and the Censorate as Chinese institutions that should be retained.

2. **Assessing goals:** “China as a culture and a political system must be destroyed in order to preserve China as nation.” To what extent would the authors of these documents have agreed or disagreed with this statement?

- Kang Youwei in Document 19.1 would disagree with this statement. He envisioned moderate reform directed by the emperor. It would draw on Russian and Japanese models, but as he noted, Japanese culture was not far removed from China’s.
- Document 19.2 calls for a radical overhaul of the Chinese examination system. The focus on this single institution means that these documents are not as radical as this statement, but their proposed changes to this aspect of Chinese culture were profound and would effectively replace Chinese subjects of study with a more practical and Western curriculum.
- Document 19.3 focuses strictly on women and has little to say about the political organization of China. However, the call for women to assert their independence from men would mark a profound change in Chinese culture.
- Document 19.4 offers the most radical agenda in this collection of documents. It advocates the destruction of the imperial state and radical shifts in landholding. It comes closest to agreeing with the statement, although it clearly advocates for the retention of some Chinese institutions including the Censorate and examination system.
3. **Identifying differences**: Imagine a conversation among the authors of these documents. What points of agreement might they find? What conflicts among them would likely arise?

   - They would all agree that reforms were needed in China.
   - Consideration of ideas and models from beyond China’s borders would help with reform.
   - They would disagree over the role of the emperor in achieving reform: the merits of the examination system and the reforms needed to strengthen it; and which examples of reform outside of China were most appropriate as models.

4. **Considering “Westernization” and “modernization”**: To what extent do these proposals represent plans to “Westernize” China? Or might they rather be considered “modernizing” efforts? What is the difference between the two concepts?

   - By suggesting in Document 19.1 that the emperor consider as models the modernizing campaigns of Russia and Japan rather than those of Western Europe or the United States indicates that Kang Youwei was not interested in “Westernizing.” He viewed the democratic republics of the West as unsuitable models for imperial China.
   - Document 19.2 includes aspects of both modernization and Westernization. The reformers sought to modernize the Chinese exam system by making the subjects of study more relevant to real world situations. Elements of Westernization are present in calls to adopt Western curriculum to accomplish this shift.
   - Document 19.3 is a document concerned with modernization rather than Westernization. It calls for greater independence for women in Chinese society but does not draw on Western models to accomplish this.
   - Document 19.4 is the most overtly Westernizing of the documents. It calls for Westernization when it demands the overthrow of the imperial regime and its replacement with a constitutional democracy along Western lines. It does not adopt these concepts without alteration though, seeking to improve on Western political systems by integrating Chinese institutions. It also uses Western conceptions of nationalism.
   - In terms of differences between the two concepts, while modernization is frequently associated with the West during this period it was possible to borrow technological developments to modernize without embracing Western models and Western cultural norms. Westernization on the other hand by definition is a conscious effort to embrace Western models especially in efforts to modernize the state, economy, and culture.

**Visual Sources: Changing Japanese Perceptions of the West**

1. **Explaining change**: How and why had Japanese perceptions of themselves and their relationship to the West changed in the half-century since the Meiji restoration? What elements of continuity in Japanese traditions are evident in these visual sources?

   - The adoption of Western dress as depicted in Visual Sources 19.2 and 19.3 reflects Japan’s changing self-perceptions.
   - Visual Source 19.4 reflects Japan’s growing perception of itself as a rising world power with a modern navy.
   - Visual Source 19.1 depicts Japan’s early fear and hostility toward the West.
   - Visual Source 19.2 illustrates their embracing of Western ideas.
   - Visual Source 19.3 reveals concerns over the level of Western influence in Japanese culture.
   - Visual Source 19.4 reveals a rising confidence in Japanese military power in relation to European military power.
   - The continuity evident in the visual sources includes the garden in the background and the layered clothing of the woman at the center of Visual Source 19.3 reflecting Japanese culture.
   - The criticism in Visual Source 19.3 is supportive of continuity.

2. **Making comparisons**: Based on these visual sources and the documents about “Changing China,” how might you compare Japanese and Chinese perceptions of the West by the end of the nineteenth century? What accounts for both the similarities and differences?

   - Visual Source 19.1 which reflects Japanese perceptions, projects more of a sense of fear concerning Western power than Documents 19.1 and 19.4, which reflect Chinese perceptions.
   - The Chinese in Documents 19.1, 19.2, and 19.4 draw to varying degrees on Western ideas to modernize. Visual Source 19.2 reflects similar Japanese interest in Western styles and ideas in their modernization campaign. Visual Source 19.3 shows a more skeptical attitude toward Western ideas.
• The differences reflect Japan’s stronger position vis-à-vis the West as compared to China. This more equal relationship allowed Japan to more easily integrate but also critique Western ideas.

3. **Distinguishing modernization and Westernization**: Based on a careful reading of Chapter 19, including the documents and images, do you think that technological borrowing (modernization) requires cultural borrowing (Westernization) as well? Was it possible during the nineteenth century to modernize while avoiding the incorporation of Western culture at the same time? What do the examples of China, the Ottoman Empire, and Japan suggest about this question?

• Students could argue that Westernization was needed because Japan, which did Westernize, succeeded in modernizing, while both China and the Ottoman Empire failed to both Westernize and modernize.

• Students could also argue that Westernization might not be necessary because Japan’s success in modernization may have had less to do with Westernization than the fact that the European powers were not as interested in Japan as they were in China and the Ottoman Empire.

• Japan did not suffer from the same level of internal strife as China.

• Japan did not become as dependent on European loans as the Ottomans. Therefore, circumstances beyond Westernization helped them survive the process of modernization.

• Students could also point to the modest successes of Ottoman and Chinese reform programs that did not include Westernization to show that modernization might be possible without Westernization.

**LECTURE STRATEGIES**

**Lecture 1: Confronting racism**

The nineteenth century gave birth to a new sort of racism, one based on smug European assumptions of superiority. For this lecture strategy, we propose focusing on the issue of racism in the nineteenth century but placing it in a broader context of racism through world history. The objectives are:

• to make students aware of the many sorts of racism and prejudice that exist and have existed in world history

• to evaluate the factors that made racism more pervasive than ever before in the nineteenth century

• to consider the legacies of nineteenth-century racism in our own society.

Begin by encouraging students to name points at which they saw racism in earlier world civ. lectures and readings. Examples they might come up with are:

• Greek antipathy toward the Persians at the time of the Persian Wars

• Chinese hatred of the Xiongnu nomads

• everyone’s hatred of the Mongols

• persecution of the Jews in medieval Europe

• European hatred of the Turks in the early modern period

• Arabic hatred of Europeans, and vice versa, during the Crusades

• European contempt for Native Americans.

Such cases should lead easily into a discussion of when the term “racism” should properly be employed and of other factors that might be involved, such as religious disagreement or fear of a dangerous neighbor.

From there discuss the history of racism. Some important points to include are:

• Aristotle’s theory of naturally inferior races

• whether Muslims like Ibn Battuta were racist (his descriptions of sub-Saharan Africa are often very negative)

• anti-Judaism vs. anti-Semitism in the European Middle Ages

• early modern attitudes toward “noble savages” and dangerous Turks.

And of course, a discussion of the history of racism should address the factors that can make people of one society feel contempt for those of another and the ways in which many of those factors came together. For example, you might include:

• prosperity

• cleanliness

• ability to control disease

• complexity of government

• overwhelming defeats in war (it’s much easier to respect a valiant enemy than an abject one)

• other factors that the Industrial Revolution contributed to European self-esteem.

The poetry of Rudyard Kipling is particularly useful for this lecture.
Lecture 2: The nineteenth century and the millennium

This lecture strategy focuses especially on China’s Taiping Uprising, but places it in the context of the extraordinary number of millenarian movements that shook much of the world in response to modernization. Its objectives are:

- to encourage students to understand apocalyptic thought as a product of particular social circumstances
- to drive home the message of how painfully stressful modernization was for many people and societies
- to point to the international and interreligious nature of millenarianism.

Begin with the Millerites of the United States, a particularly notable millenarian sect whose members believed that Christ would come again in 1843. The Millerites provide a useful platform from which to discuss (1) the meaning of “millenarianism” and (2) the relationship between the phenomenon and mainstream religion. The Millerites are also useful because they were contemporaneous to Hong Xiuquan (who called himself Christ’s younger brother), the moving spirit of the Taiping rebellion.

From there, craft a lecture on the theme of apocalyptic response to crisis in society, using the Taiping Uprising as a central example. Some other good millenarian leaders and movements to include are:

- the Taborites of Bohemia (fifteenth century)
- the Anabaptists of Münster (1530s)
- Sabbatai Zvi, the most important Jewish messiah claimant (1660s)
- Joanna Southcott (1750–1814) of England
- the millenarian culture of the Great Awakening in England and America (1760–1850)
- the Mahdi of the Sudan (1881–1885)
- the Native American Ghost Dance (1870 and 1890)
- the “Vailala Madness,” an early Cargo Cult of Melanesia (1919–1923)
- Russian Old Believers’ attack on Lenin as the Antichrist
- the Branch Davidian sect of Waco, Texas (crisis in 1993)
- the Aum Shinri Kyo doomsday cult in Japan (subway attacks, 1995).

Lecture 3: The Meiji Restoration and the Young Turks

This lecture strategy proposes a more detailed analytical comparison of the transformation of Japan and the partial reforms of the Ottoman Empire in the nineteenth century. Its objectives are:

- to encourage discussion about what factors made the two societies react differently to the pressures of industrialization and modernization
- to explore in greater detail the reform efforts in the nineteenth-century Ottoman Empire
- to examine in greater detail the successes and problems of the Meiji restoration in Japan.

Begin with two maps (preferably physical maps) of the Ottoman Empire and Japan. Encourage students to discuss the following issues:

- physical factors that encouraged or inhibited a centralized state
- the ethnic and religious issues of the Ottoman Empire
- how exposed the two states were to outside influences, and from which direction.

From there, choose either Japan or the Ottoman Empire as your major example, inserting comparisons to the other as is appropriate. Some Meiji points to include:

- the threat of Commodore Perry
- why Tokugawa Yoshinobu (the shogun) resigned, and what that resignation meant
- the Boshin War
- the attempt to create a breakaway Republic of Ezo
- what happened to the daimyo when their domains were returned to imperial control
- the steps taken to abolish the samurai class and the samurai riots
- how the process of industrialization worked.

Some Young Turk points to include:

- the specific reforms of the Tanzimatt period
- the problem of foreign invasions and public debt to foreign banks
- the role of the Committee of Union and Progress
- the coup of 1913
- the role of Turkish nationalism (and its effects on Jewish, Greek, and Armenian minority populations).

It may be useful to refer to the chapter’s Visual Sources feature during your lecture.
THINGS TO DO IN THE CLASSROOM

Discussion Topics

1. Contextualization (large or small group). “China’s turning point.”

This chapter portrays an abrupt shift from China as international superpower to an enfeebled China breaking apart under the force of foreign dominance and internal rebellion. Ask students to discuss: What was the turning point in China’s history? Is it possible to isolate a single factor or group of factors that made the fall of the Qing dynasty inevitable? When was the last point at which China’s decline could have been reversed?

2. Misconception/Difficult topic (large or small group). “The Ottoman Empire was a ‘sick old man’ that just collapsed.”

The textbook provides a much more nuanced picture of the late Ottoman Empire, stressing efforts at governmental reform and the problems, both internal and foreign, that led to the empire’s breakup. Ask students to discuss this issue, and to make two lists, one of positive features of the nineteenth-century Ottoman Empire and one of negative features. After small groups have completed their lists, bring discussion back to the larger group, first sharing what the various groups came up with and then encouraging a discussion of how much of what they have listed is biased by a “Western” perspective and how much of it is either good or bad by any standards.

3. Comparison (large or small group). “Why was Japan so different?”

It would seem logical that Japan would have reacted very negatively to Western encroachment—after all, Commodore Perry rammed a new policy of openness down Japanese throats, and Japan had turned definitively against Western influences in the early seventeenth century. Yet among the Asian nations, it was only Japan that embraced Western ideas and technology. Ask students to discuss this apparently unexpected historic development, trying to answer the question of why Japan’s encounter with industrialization and modernization was so different from that of the other states of Asia.

Classroom Activities

1. Clicker question.

With stronger leadership, could the Chinese Empire have been saved?

2. Role-playing exercise (small group). “The dowager empress.”

You, the instructor, are Cixi, the dowager empress of China (de facto ruler from 1861 to 1908). Selected groups of students are your advisers. The year is 1899, and the great question is what to do with the imperialist foreign devils who are overrunning your country. Warn your students that they must make their arguments in ways that will not outrage traditional Chinese beliefs, and then ask different groups to argue the following proposals:

- The government should hire 1,000 foreign advisers and make serious efforts to industrialize, following the Japanese model.
- The government should permit the foreigners to visit China, but order the Chinese population to have nothing to do with them.
- The government should encourage the Chinese to kill all foreigners in the country.

3. Map-analysis exercise (large or small group). “The Ottoman Empire and its enemies.”

Display a good map of the Middle East—ideally it would clearly define the Ottoman Empire in the nineteenth century, but a map with modern political borders would also do. Go over the map with students, discussing the ethnic and religious makeup of each region and reminding students when each region became a part of the Ottoman Empire. Also identify clearly the direction from which foreign threats to the Ottomans came.

Class Discussion for the Documents and Visual Sources Features

Contextualization (large or small group): The West in East Asia

Ask your students to view the Visual Sources feature through the eyes of one of the Chinese authors in the Documents feature (Kang Youwei, Emperor)
Guangxu, Qiu Jin, or Sun Yat-sen). Which images would they find most compelling, and which might they reject or question? What details would they focus in on? How might the images support their arguments? Conclude by examining what such a perspective can tell us about how the West was perceived in East Asia during this period.

**Contextualization (large and small group): Japanese modernization**

Expanding on Using the Evidence question 3, use visual sources and the text in the chapter to explore why Japan succeeded in modernizing. Ask students what about the modernization program was critical to the increase in Japanese power and influence. What role did cultural borrowings, like those of Western dress, have on the process? Did the artist of Visual Source 19.4 have a point in his criticisms? Can you identify anything about Japanese culture that may have made it easier for this nation to adopt Western models rather than others? Conclude by broadening the discussion to the overall nature of cultural borrowing and by considering the industrialization of the United States and Russia.

**Classroom Activities for the Documents and Visual Sources Features**

**Role-Playing (large or small group): Modernizing China**

Help your students better understand the limitations that Chinese reformers worked under. Appoint groups of three to five students to compose western commissions set up to help China modernize. Each will focus on a different problem: reforming the government, the civil service exams, and the status of women. Ask them to review the sources and draw up a plan for reform based on the sources. Then ask them to add further suggestions from a western perspective. Have each group report back about their plan and explore whether their suggestions for further reform would work and whether they had a chance of being adopted in Qing China.

**Contextualization (large and small group): Depicting the other**

Visual sources are useful when they depict outsiders because they provide an opportunity to examine the distinctive features that one society associates with the other. Images often make use of caricature, because fewer opportunities are typically available for nuance than with written documents. Start by asking students to reexamine Visual Sources 19.1 and 19.4, asking them to identify characteristics of Americans, Russians, and Chinese that Japanese artists depict. Then ask them to consider the European portrayal of Chinese and Japanese figures as depicted in chapter-opening image on p. 930. What distinctive characteristics are accentuated? How might these images shape Japanese perceptions of China, America, and Europe, or European perceptions of China and Japan? (Note: It would be easy to supplement this image with further American images of the Japanese from the time of Commodore Perry’s mission.) Conclude by asking students how visual caricatures can be used as primary sources. What dangers are associated with such use?

**WHAT’S THE SIGNIFICANCE?**

**Sultan Abd al-Hamid II**: Ottoman sultan (r. 1876–1909) who accepted a reform constitution but then quickly suppressed it, ruling as a reactionary autocrat for the rest of his long reign. *(pron. AHB-dahlhahm- EED)*

**Boxer Uprising**: Rising of Chinese militia organizations from 1898 to 1901 in which large numbers of Europeans and Chinese Christians were killed.

**Chinese Revolution of 1911**: The collapse of China’s imperial order, officially at the hands of organized revolutionaries but for the most part under the weight of the troubles that had overwhelmed the government for the previous half-century.

**informal empire**: Term commonly used to describe areas that were dominated by Western powers in the nineteenth century but that retained their own governments and a measure of independence (e.g., Latin America and China).

**Lin Xexu, Commissioner**: Royal official (1785–1850) charged with ending the opium trade in Canton, his concerted efforts to seize and destroy opium imports provoked the Opium Wars.

**Meiji restoration**: The overthrow of the Tokugawa shogunate of Japan in 1868, restoring power at long last to the emperor Meiji and establishing a new government committed to saving Japan from foreign domination by drawing upon what
the modern West had to offer to transform Japanese society (pron. MAY-gee)

**Opium Wars:** Two wars fought between Western powers and China (1839–1842 and 1856–1858) after China tried to restrict the importation of foreign goods, especially opium; China lost both wars and was forced to make major concessions.

**Russo-Japanese War, 1904–1905:** Ending in a Japanese victory, this war established Japan as a formidable military competitor in East Asia and precipitated the Russian Revolution of 1905.

**self-strengthening movement:** China’s program of internal reform in the 1860s and 1870s, based on vigorous application of Confucian principles and limited borrowing from the West.

**“sick man of Europe, the”:** Western Europe’s unkind nickname for the Ottoman Empire in the nineteenth and early twentieth centuries, a name based on the sultans’ inability to prevent Western takeover of many regions and to deal with internal problems; it fails to recognize serious reform efforts in the Ottoman state during this period.

**Taiping Uprising:** Massive Chinese rebellion that devastated much of the country between 1850 and 1864; it was based on the millenarian teachings of Hong Xiuquan. (pron. tie-PING)

**Tanzimat:** Important reform measures undertaken in the Ottoman Empire beginning in 1839; the term “Tanzimat” means “reorganization.” (pron. TAHNZ-ee-MAT)

**Tokugawa Japan:** Peaceful Japan as governed by a shogun from the Tokugawa family from 1600 to 1868. (pron. toe-koo-GAH-wah SHOW-gun-at)

**unequal treaties:** Series of nineteenth-century treaties in which China made major concessions to Western powers.

**Young Ottomans:** Group of would-be reformers in the mid-nineteenth-century Ottoman Empire that included lower-level officials, military officers, and writers; they urged the extension of Westernizing reforms to the political system.

**Young Turks:** Movement of Turkish military and civilian elites that developed ca. 1900, eventually bringing down the Ottoman Empire.

**FURTHER READING**


**LITERATURE**

- Halsall, Paul, ed. Internet Modern History Sourcebook: Imperialism. http://www.fordham.edu/halsall/mod/modsbook34.html. Short primary sources that deal with the relationship between Europe and several countries (including China, Japan, and the Ottoman Empire) in the nineteenth century.
Liu E (1857–1909) was one of the most forward-looking authors of the late Qing dynasty.


**FILM**

- *Japan Past and Present: The Age of the Shoguns (1600–1868).* Films for the Humanities and Sciences, 1989. 50 minutes. Offers a good overview of Japan’s social, political, and cultural history during its period of isolation from the outside world.


- *The Meiji Transformation.* Films for the Humanities and Sciences, 1978. 29 minutes. Explores the transformation of Japanese culture, social structure, political system, and economy from the late 1860s to the opening of the twentieth century.

- *The Ottoman Empire.* Films for the Humanities and Sciences, 1996. 47 minutes. Examines the origins and evolution of the Ottoman Empire.

**ADDITIONAL BEDFORD/ST. MARTIN’S RESOURCES FOR CHAPTER 19**

**PowerPoint Maps, Images, Lecture Outlines, and i>clicker Content**

These presentation materials are downloadable from the Media and Supplements tab at bedfordstmartins.com/strayer/catalog, and they are available on an Instructor’s Resource CD-ROM. They include ready-made and fully customizable PowerPoint multimedia presentations built around lecture outlines that are embedded with maps, figures, and selected images from the textbook and are supplemented by more detailed instructor notes on key points. Also available are maps and selected images in JPEG and PowerPoint format; content for i>clicker, a classroom response system, in Microsoft Word and PowerPoint formats; the Instructor’s Resource Manual in Microsoft Word format; and outline maps in PDF format for quizzing or handouts. All files are suitable for copying onto transparency acetates.

**Online Study Guide at bedfordstmartins.com/strayer**

The following documents, essays, and illustrations to accompany Chapter 19 are available in the following chapters of this reader by Kevin Reilly:

Chapter 23:
- Fukuzawa Yukichi, *Good-bye Asia*
- Kakuzo Okakura, *The Ideals of the East*

**Computerized Test Bank**

This test bank provides over fifty exercises per chapter, including multiple-choice, fill-in-the-blank, short-answer, and full-length essay questions. Instructors can customize quizzes, add or edit both questions and answers, and export questions and answers to a variety of formats, including WebCT and Blackboard. The disc includes correct answers and essay outlines.